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A Magazine Devoted To
Home & Foreign Missions.

~CONTENTS~

	Page
Central Africa Through a Missionary's Eyes Rev. H. A. Gogarty, C.S.Sp.	3
The Missionaries of the Sacred Heart of Issoudun Rev. Dom Maternus Spitz, O.S.B.	9
Chinese Orphanages in Charge of the Dominicans Rev. John Labrador, O.P.	14
Results Obtained by a Native Priest Rev. R. A. Mascarentes	17
Rebellion and Bloodshed in Tonking Rev. Isidore Moreno, O.P.	19
By the Wayside - - - - -	Rev. Eugene Andres, O.P. 21
Editorial Notes - - - - -	22
Missionary Notes and News - - - - -	23
Missionary Letters - - - - -	Passim

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THE
GOSPEL

TO EVERY
CREATURE



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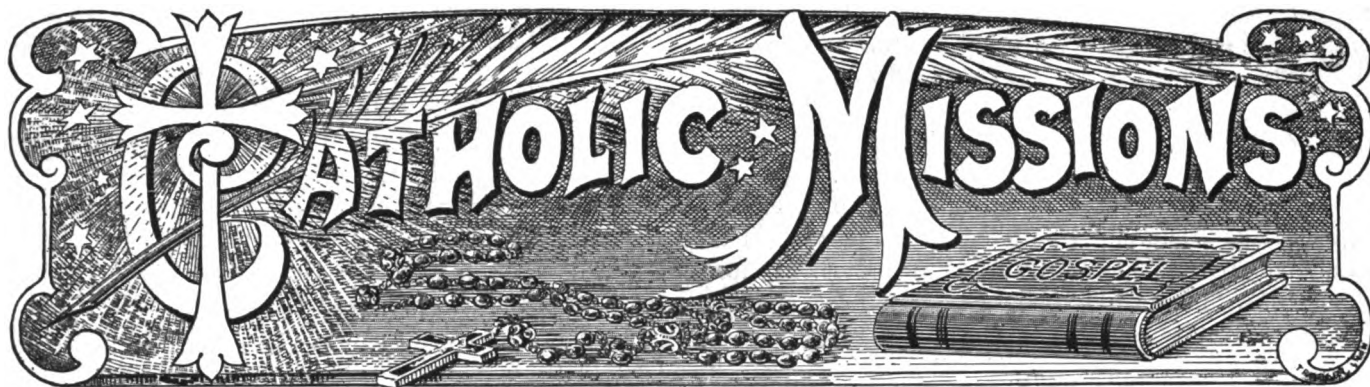
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VOL. XIII

JANUARY, 1919

No. 1

CENTRAL AFRICA THROUGH A MISSIONARY'S EYES

Rev. H. A. Gogarty, C. S. Sp.

The glories of a wonderfully picturesque region vividly portrayed.

A SENSATION was caused in East Africa some few months ago when it was announced that letters would be carried from the Colony, across Lake Victoria, along the Nile through Egypt and then to England.

This splendid project has been realized. It foreshadows the time when travelers will commonly follow the same route on their way home.

This all-red route marked by British administrative posts is wonderful, passing as it does through thousands of miles of lone forest land and plain where the elephant grass grows far higher than man, through hundreds of miles of papyrus swamps

where the Nile waters are choked by the Sudd and a way has to be cut for a steamer. Yet for the Catholic missionary this route is only one of many stranger still, perhaps, marked by the mission stations of the Catholic Church.

Last year whilst on military service I had an opportunity of seeing part of some of these routes which traverse Central Africa. My starting point was Nairobi. This town has grown up almost in a night. Twenty years ago the place was an insignificant spot in a vast plain, now it is the centre and capital of a huge, growing colony. In and about the town, in the fertile country of the Kikuyus are mission



(3)

stations to look after the wants of the natives, and of the strangers who come from far off lands.

A few years ago it was quite an event to go to the great Lake Victoria. One went by caravan, with a hundred porters perhaps, carrying provisions for months, with tents and rifles.

Now One Starts With a Valise

That is all I had. The train was soon climbing the long slope leading into the Kikuyu hills. The plain stretched away to the great mountain Kenya, broken only by rounded hills undulating like waves of the sea. Kenya is the shyest of mountains and as is her wont, her far flung slopes and snowy crags were veiled in impenetrable mist.

The train passed through a long strip of forest, and then flashed out into the clear light of evening again, and to a magnificent scene. Hundreds of feet below lay the floor of the great Rift Valley. It was shrouded in a faint evening mist from which rose up great shadowy volcanic cones, Suswa and Langonot. Their fires have died down, but steam jets still spout up. The sun sank gradually and the veil of mist turned to purple where the valley faded from sight. All was still, not a sign of life, and before this scene of wondrous beauty of great blue hills and mysterious valley the mind filled with a sense of awe.

This valley extends along the fortieth degree of latitude, northwards through Abyssinia and Egypt, across the Red Sea, until it ends at the Dead Sea in Palestine. Southwards it continues on to Mgogo in German East Africa. On the side of this great natural trough rise two splendid mountains, snow capped, Kenia and Kilimandjaro. To one coming from the dry and arid plains, from the immense "pori" which stretches hundreds of miles below Nairobi, this tract of country looked a Paradise. Rich grass covered the plain, and hillsides, stream gurgled down, the wind blew cool from the heights. Night fell quickly. We continued to climb up to 6,000 feet, then to 7,000 feet, to over 8,000 feet, and one could know by the nipping cold that one was crossing the Equator. It did not at all agree with one's preconceived ideas of the heat of Tropical Africa. We passed through forests where the great trees stood up ghostlike. Here and there, one festooned with lianes

Looked Like the Mast of Some Great Ship

When dawn came we were far down on the other side of the Escarpment. We ran over long stretched viaducts by small railway stations where dwelt a few natives; an Indian station master and a black policeman or two. One policeman I saw, pacing a platform a truncheon in one hand and a fine cock in the other.

We got down into the Kavirondo country, a great valley which formerly formed part of the Kavirondo Gulf. The waters of this part of Lake Victoria receded and are still receding. One one side of this

wide valley the cliffs rose up sheer to a height of thousands of feet, and there begins a splendid plateau, home of a warlike race. This people the Nandi are very brave and most adverse to our ideas of civilization. The Kavirondo Valley is noted for its terrible storms. On the two occasions I came up through it, the train ran into disturbed belts where the thunder rolled in deafening peals, the lightning flashed and fell in quick successive flashes, and one thought from moment to moment that the engine would be hurled by a thunderbolt from the lines.

The country about is thickly inhabited. The people have this peculiar custom along with one or two other tribes in the Belgian Congo, that they among all the people of the earth, go practically naked. But happily the fashion is changing. In Kisumu it is no longer tolerated.

Kisumu is built on the slope of a hill. The European quarter has good roads, and graceful bungalows. The natives live at a prescribed distance from this. Their *soko* or market is a wonderful sight. In the plain, just at the outskirts of the town a large space is enclosed with wire. Round the enclosure are ranged the booths where blankets, coats, trousers, boots, bread and salt are sold indiscriminately. No one merchant has a monopoly or a specialty. They are general merchants, in the widest sense. In a separate part of the compound meat was being sold, the morning I passed through, in four *dukas* or booths. But the number of green flies, crawling over everything was appalling. A favorite dish with these people seems to be the half digested contents of a sheep's stomach.

In the fish-hall a terrible noise arose once. An Indian from the Himalayas with a fiery red beard—a chemical hue declaring his wrath, by every motion of his eyes and of his whole body, against the unknown daughter of Cham who had just stolen a fish. The Kavirondos increased his ire and welcomed his oratorical outburst, by lusty cheers.

These happy-go-lucky flock wear rings in ear and nose. Around their necks they hang collars of wire, or of beads, of ostrich egg-shell, or tortoise-shell. The collars increase in size according to the age or dignity of the wearer.

At the Provincial Commissioner's I saw a "baraza" or parliament being held. The chiefs appeared in splendid headgear of ostrich feathers or buffalo horns with a blanket thrown round the shoulders

Like the Toga of a Roman Senator

The attention, respect and decorum in native assemblies would well become the most august senate in Europe.

All smoke from the boy and girl of eight to the grandfather and grandmother of eighty. One native attracted my attention: beads of sweat were standing on his forehead: no wonder, for a mid-day under a burning sun he was wearing a heavy coat of warm

material; but then he had paid ten rupees for it and had to show it to his friends even at slight personal discomfort.

The native Catholic village lies a short distance beyond the *soko*. Elizabeth, a fine housekeeper, showed me her house, built of mud, with a thatched roof. The interior was wondrous neat and clean. She even had pictures on the wall, and one fashion plate entitled "La femme chic." The walls were tastefully plastered. On the floor and on the verandah were holes made for the household utensils.

In the evening I went down to the shore of the great mid-African lake. The sun was setting. Golden and no longer deadly as at mid-day it hung over the lake, lighting it up with reflected sheen, passing down between purple mountains, at an island's edge it gradually sank beyond the far horizon of vast grey waters. The clouds kissed it a blushing farewell and night came striding down. Behind me the last light of day showed the tiny forts raised hurriedly to defend the town when the Germans were reported to be marching from German East Africa at the beginning of the war. They were never used, as the engagement took place further south.

Fr. Berchmans of the Mill Hill Mission has here a large and growing Christian centre. His catechumens and Christians live in villages beyond the town, but come to Mass to the church which stands along with the presbytery on a hill overlooking the lake. It is a link in the great chain of Catholic missions which traverses Africa, from east to west, from Mombasa to Brazzaville. In a day or two we were to see other links in the chain.

On a Sunday afternoon I went on board the *Clement Hill*, a steamer of 600 tons which crosses the lake once each week to bring passengers and mails to Uganda. The waters of lake are here a murky grey as the Kavirondo Gulf is shallow.

On one side the Gulf is bordered by lofty mountains which sends down their waters to the lake. After five hours steaming, towards evening we approached some islands at the end of the Gulf. The mountains on the mainland and the hills on the island looked beautiful: at first they darkened to deep blue, then catching up the rays of the dying sun, they showed forth deep red sears like scarred wounds, along their time worn sides. We seemed at one moment to be running straight into a towering moun-

tain as if it were loadstone which was drawing the ship irresistibly forward: then the steersman turned the ship's head sharply and faced for a narrow opening which led to

The Great Expanse of Lake Victoria

The sun set in banks of clouds, but its glory could not be altogether hidden; the clouds became suffused to a deep red which was reflected on lake and island and hills until the whole scene was one of great contrast, of light and shadow, of purple and gold.

A little time after the sun had set, the darkness was broken by a faint silver splendour in the east and the moon arose bathing in floods of delicate light, lake and mountain and island. The engines ceased to throb and we lay to for the night.

Among the passengers was a young lieutenant who was on his way to recruit among the Uganda and Nyassa tribes. He had been a long time in the



Young Kikuyus of British East Africa. Most of these people are still in a comparatively primitive state.

trenches in France, where he had become an inveterate smoker. He had observed a difference between two types of fighting men. There was the big courageous man who fought when he got the order, but who grumbled and growled and would not undertake an extra turn of sentry but left it to another type of soldier. This was the noble spirited fellow who not so strong perhaps as the former nor of such rude health was yet ready and willing for everything from building a trench in his off-hours to a dangerous night reconnaissance. Suffering ennobles the latter and as this lieutenant said, "The man who has not suffered is not a man."

The following morning the sun rose in cloud, and the day looked dull and the great lake was grey and dead. Then at a rift the sun shone out; the lake stirred and came to life, welcoming the bright rays with smiles and blushes. After the chaos of night's

dark hours lake and islands looked as if they had come fresh from the creative hand of God. We sailed on through the open lake, keeping a parallel course to the sun's and at evening we arrived at Entebbe in Uganda.

The country presented a great contrast to the other side of the lake. There we left cactus bush and dry parched plain, and a naked people. Here was soft verdure, and great trees, as one sees in the park of some old chateau in France, and the people clad in becoming garments, the men in long "kansas" reaching to the feet, the women folk in ample garments made from bark-cloth, which left the arms alone uncovered. The contrast was great. I wondered how this civilization superior to that of other tribes had taken place, when its evolution had begun and what were its causes. Every answer is but speculation.

The White Fathers have here a large church and a presbytery built on a promontory jutting into the Lake, a healthy site. The eye is pleased with a view of sparkling wave, green islet, and blue mountains closing in the horizon. The district with which the Fathers are charged, is large, it contains many Christians, many catechumens, so their time is well occupied. They are helped in their work by nuns of the Perpetual Adoration, called by the Europeans, "Blue Sisters" from the color of their habit. Their great work is praise of God and prayer for the conversion of the Baganda, before the Blessed Sacrament. Their establishment in this far-off spot shows on what the esteemed Vicar-Apostolic bases his hopes

For the Future of This Great Land

The Missionary Sisters of Our Lady of Africa, called generally the "White Sisters," have a house outside the town. All these communities go to make up a great missionary centre, which is another link in the Catholic chain of missions and churches.

I returned after nightfall to the steamer. All was quiet save for the swish of the water in the reeds. Lake and islets, the trees and the faintly showing hills looked so peaceful in their silentness that all seemed to slumber. But the moon high in the heavens, foretold a storm by the great halo which encircled it. And the storm did break in the morning shortly after the ship had got under weigh. The thunderstorms in Uganda are renowned for their fierceness. Now the lightning fell on all sides, the thunder rolled fiercely, the rain fell in torrents on the deck, swept forward by a strong wind, the waves swelled and rocked the little steamer. Then all passed off except the rain, which continued to fall for hours. It was dismal. One felt how true it is that a day in Africa without Africa's sun, is very depressing.

We got to Port Bell in the course of the morning. This stands three miles or so from the capital, Kampala, where the native king the "Kabaka" resides. A small train brought us thither through elephant

grass higher twice than man. I met Fr. Quirke at the station, who brought me to the mission of the Mill Hill Fathers at Nsambia. The church is big and capable of holding a large congregation. The Bishop's palace is of mud sunbaked into brick with a thatched roof.

The people are called to church by the sound of drums, a rather quaint custom. These great Baganda drums can be heard for miles. Important events are communicated by set signals, from hill to hill, and thus the natives oftentimes are aware of events, long before a telegram can bring the news to Europeans. A hundred yards from the church stands the convent of Franciscan Nuns. Mother Kevin and Sister Madeleine have a splendid hospital of six wards, supported and kept going on no visible means of existence. All the miserable who seek admission are received, no matter what may be their belief. The only qualification for admission is to be really sick. How the good nuns succeed in meeting expenses is a mystery.

Mother Kevin's only support is the charity of the world at large, and she is quite confident, relying on the Providence of God for getting the funds necessary to keep the whole institution open. The Sisters teach school morning and evening; they give lessons in reading and writing, in sewing; they teach how to do fancy work in bark-cloth which they have perfected so that it is famed throughout East Africa. When the history of the Catholic Church in Uganda comes to be written, it will be seen that the Sisters of St. Francis have contributed in a great way to the ultimate success.

From Nsambia Hill could be seen Rubaga where the White Fathers have a mission. At the mention of their name one could think only of the heroic efforts of these gallant French priests for the conversion of Central Africa. In the far-off days, they had to march six hundred to seven hundred miles from the coast, settle among strange people who had never seen a "white face," to contend against native kings and even against the influence of a European Power in order to preach the Gospel of Christ.

A Persecution Broke Out

and Mwanga, the king, ordered many of the Catholic natives, the first fruits of the Uganda Church, to be put to death. They all faced death heroically, and added another glorious page to the history of the Church of Cyprian, Athanasius and Augustin. The White Fathers are now found far and wide over Central Africa, and their posts form the central parts of the great lines of Catholic missions which join the Atlantic to the Indian Ocean.

I bade farewell to Kampala seated on its seven hills an hour before sunset. The little train bore us down through the edge and elephant grass to the port, where the ship was lashed to the quay. Later on in the night the ship put off; the rudder was

fastened for the night by native sailors. The vessel can thus lie to for the night without letting go the anchor, for there is no perceptible current or wind.

There is a reason for thus lying up at night without an attempt to get on with the voyage. Around the edge of the lake, and by the islands grow large fields of papyrus. From time to time great masses of this become detached and go floating away aimlessly over the lake. They constitute a danger for a ship which might suddenly find itself beached on an unknown and moving shore. A leopard or other wild animal is sometimes caught napping as the papyrus mass breaks off, and thus the poor beast finds itself enjoying an unsought trip on one of these novel rafts.

The following morning I was up early shortly after the ship had started. I came on deck only to find the throbbing engines slowing down. We were caught in one of the thick fogs which rise from the papyrus swamps along the shore. The coming morn faintly sent its light through a billow of mist, which lifted slightly showing an island a few hundred yards off. The course was changed. Again the mist came down and the engines had to stop. The sun arose, dissolved the fog or drew it up in floating clouds around the tops of the islands luxuriantly wooded and higher still until one great mass stretched from tree top to cloud, contrasting its white against the blue velvet of the sky. It was as if in this great theatre of nature, the drop scene was lifted by unseen hands to show the grey waters and the fairy isles of this mysterious lake long sought for in the course of history.

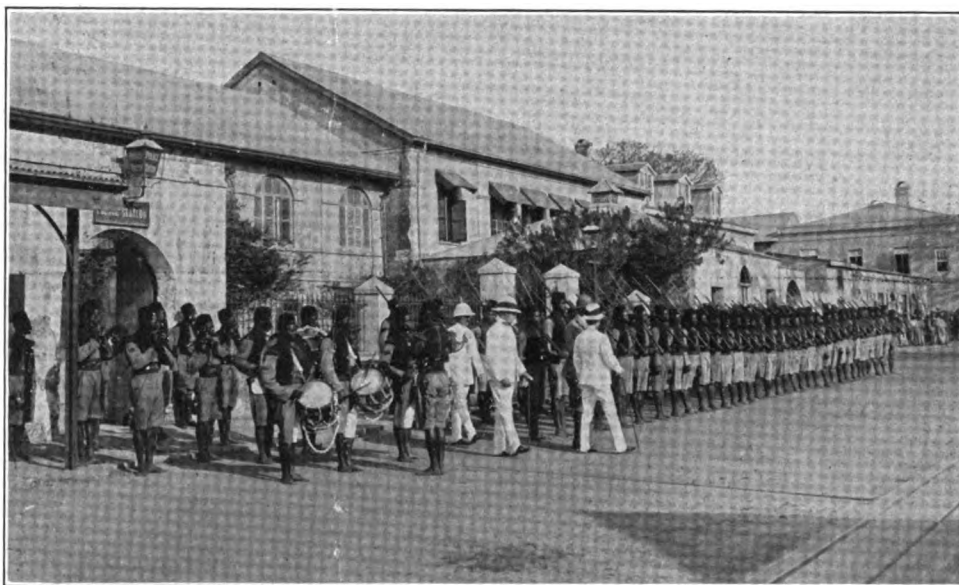
We moved along a winding channel between headlands and islets, following the route that Speke took as if by inspiration, to bring him to the headwaters of the Nile. The isles which looked so beautiful have undergone a sad and terrible experience in recent times. The stranger as he passes can detect no sign of life; neither man, nor animal is visible: the crowing of a cock even, sound so familiar in native villages,

Does Not Break the Awful Silence

which broods over the scene. The deadly disease sleeping sickness has passed and swept whole villages away, devastating these isles, home of a powerful tribe.

The disease made its appearance through a strange cause. An explorer traversing Africa from the Niger to the Indian Ocean brought with him several natives who had the germs of this malady. It developed and broke out among his porters. A carrier of this sickness in the tsetse fly, which lives round the edge of the lake in numbers, so the disease was spread far and wide. People died at first in tens, finally in thousands until a whole people was on the point of disappearing. Medical commissions came from England and Germany: the greatest doctors studied the disease. The sides of the lake was cleared of brush. People were taken from old villages and transferred to new ones, and now at last the disease is ceasing its ravages.

We got to Jinja in the afternoon. There I met Fr. Morris of Dublin and Fr. Van Acken of Amsterdam. The latter and I went off on foot to the Ripon Falls, a mile away, where the Nile begins. Their at-



Many of Africa's natives were called to serve in the great war just ended. They made very satisfactory soldiers as a rule and rendered much aid to their respective governments.

traction lies not so much in any wondrous beauty as in historical associations. The waters of the Lake in a wide channel come creeping towards a break in a long barrier of cliff, then with a rush they plunge thundering over a height of forty feet, into the river bed below where they flow swiftly forward on their errand of mercy to the parched lands of Egypt.

There is really a triple fall as the barrage is broken in three different places: Beyond the first fall rocks jut up and thereon trees have grown in course of time, in which I noticed little birds singing or fluttering from branch to branch above the spray of the churning waters. Below the fall, powerful fish leaped up against the current, and occasionally one went sweeping over with the rush of water from the lake. A quarter of a mile further on the Nile runs into foaming rapids and then bends away from sight.

As one looked at the Falls, one could not help thinking of the vast periods of history during which this source of the Nile though sought for, lay hid in the heart of Africa. An army of the Roman Empire came to seek it and was lost in the swamps of the upper Nile and not a soldier returned. An army of Punic slaves after a long war with their masters came hurrying to Egypt and then along the banks of the great Egyptian waterway, and not one went back. Dynasty after dynasty came and went: Pharaonic, Alexandrian and Roman Empire rose and fell on Egypt's sands yet this source of Egypt's fertility was never discovered.

Geographers and historians put together bits of information got from the lips of blacks who had somehow found their way from the interior, until at last Ptolemy was able to give

A Fairly Accurate Description of the Central Plateau

In his Geography written in the second century he says (Book IV., Chap. 8) that at the southern latitude of twelve degrees and thirty minutes, and between the longitude of fifty-seven and sixty-seven degrees rise the Mountains of the Moon, whose snows feed the lake sources of the Nile.

The error of Ptolemy arose from not controlling his unit of measurement. When this is corrected his figures give approximately the positions of Lake Victoria and Lake Albert. Some of their waters come from snowclad Ruwenzori. Natives do not know what snow is, so it is quite possible that this great mountain covered with snow and with ice fields may really be the "Silver Mountain" of which Aristotle speaks as giving down the head waters of the Nile.

As we went from the great river towards the Catholic mission seated on a high hill, Fr. Van Haecken gave me an account of his recent journey which shows how far flung are the Catholic out-posts in these regions. Before the war, he had been in Tabora, in German East Africa. When at home sick in Europe war broke out and he could not return to his station. So he went to the Belgian Congo, to the Kilo Mountains, famed for their gold mines, from which some think Solomon got gold for the Temple.

When the British advanced into German East Africa, he hastened back to his old station. His journey was long. From the Kilo Mountains he marched two days and a night to reach the shores of Lake Albert. As morning dawned, he reached the brow of the last hill overlooking the lake. To his horror the steamer which calls only once a fortnight was moving away. He was left behind. He hired two native canoes: into one he put his luggage, gathered himself into the stern of another and started off rowed by four natives.

The journey was dangerous: the lake was full of hippos: at any moment one might capsize the boat. At night they could not travel and had to pull the

prow of the boat on to a floating papyrus island. They could not land on it as they would have sunk waist deep. So Fr. Van Acken tried to stretch out at the end of the boat and sleep whilst the moon's rays danced in ripples on the lake and the Southern cross passed westwards overhead. A second day he had to pass on these dangerous waters. Then he had the luxury of a motor-car. Then a tiny steamer brought him over lake Chioga. The landing stages were all under water on account of the amount of rain which had fallen.

The natives declared there would be a famine as the next planting season would be so dry that nothing would grow. Their forecast of ten months ahead was absolutely correct. The famine did come, causing great distress and many deaths. At the end of the journey on the second lake, Fr. Van Acken got the train for Jinja on Lake Victoria. The railway runs by the banks of the Nile for ninety miles and serves to link up Uganda with Khartoum. One sees how wide is the British Empire, which builds commercial railway and sends her subjects to rule in her name in lands

Unknown to the Pharaohs, or the Césars

Yet as I looked at the white soutane of Fr. Van Acken and thought of his journey over lakes and mountains in the centre of Africa, I felt that he, the envoy of the Catholic Church, was the representative of an Empire which knew no bounds. The soutane, black or white, of the Catholic Church is found where soldier's sword fails to cut its way, or merchant to penetrate with axes for the sake of gain.

We had now reached Fr. Morris' mission on a great hill above the Lake. From it the wide channel could be seen cranking in, passing to right and left, studded with green islands uncrowned by a single village for the tsetse fly and the sleeping sickness had passed. Behind us towards the west fertile valleys fell away, and hills arose in summits rounded and green, behind which the sun like a great heaven-blown bubble of fire sank down in its evening robes of red.

It was to pass thus over forest, glade and river, over many strange peoples and customs, over many a Catholic Church and mission where a white man is scarcely known, until at last it would drop into the bosom of the broad Atlantic. We were standing near the watershed of Central Africa whence rivers flow east and west to the great oceans and north to the Mediterranean, and whose banks behold Catholic missionaries and nuns hurrying by to bring the light of Christ to these far away regions, as Catholic missionaries hundreds of years ago came and went on the rivers of Europe to bring the light of Faith to our forefathers.

Night came on quickly with its rich clusters of stars hanging in the velvet sky. We had to part, Fr. Van Acken to cross the lake and Fr. Morris to keep guard, to continue his labors in this outpost of the Catholic Church at the mystic source of the Nile.

THE MISSIONARIES OF THE SACRED HEART OF ISSOUDUN

Rev. Dom Maternus Spitz, O. S. B.

The mysterious workings of Divine Providence are manifested in the life of the founder of the Sacred Heart Missionaries of Issoudun. Born to such poverty that his presence was unwelcome as an extra burden, Jean Jules Chevalier nevertheless early decided to enter the priesthood and managed to secure an education to that end. The members of the Society he founded labor in that exhausting field of apostolic endeavor known as the Pacific Islands and several have offered the great sacrifice of their lives to the cause of the Cross.

IN studying the annals of the Catholic Apostolate in the vast mission field of the Church and in comparing the results obtained with the scanty means at the disposal of our missionaries, one may at times feel tempted to ask how is it possible to undertake such a work, to maintain and to develop it and to obtain such results as we see it at the present time in China, in parts of Africa and elsewhere under so many unfavorable circumstances.

But still more amazing is it to a careful student of Catholic missionary enterprise in modern times when he turns to studying the life of some of the founders of Catholic Missionary Societies in the nineteenth century, when he reads of the poor, frail human instruments which

Divine Providence has Chosen

to start the divine work, of the opposition raised by friend and foe to undermine it at the very outset, of the material poverty they had to endure in starting the work at home, of the spiritual desolation, discouragement and material losses they met with when once their members were at work in the mission field abroad.

One may indeed wonder, if things are considered with human eyes and human wisdom only, not, however, if one realizes the full meaning of the words spoken by Gamalid: "If this counsel or work be of men, it will come to nought; but if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God."

From the day of Pentecost these words have been corroborated by historical facts, nor was the nine-

teenth century an exception. The life and work of missionary pioneers such as Frs. Theophil Verbist and Arnold Janssen, the founders of the Societies of Scheut and Steyl are striking examples. And almost at the same time when Fr. Francis Mary Paul Libermann, the future founder of the Congregation of the Holy Ghost and the Holy Heart of Mary, received the

grace of baptism, another poor child, nearly forsaken by his parents on account of their extreme poverty, was born; a child, who was destined to become the founder of another missionary society, whose members in spite of poverty, persecution and exile were called upon to open a new mission field in the Melanesian and Mikronesian islands of the Pacific Ocean, *i. e.*, Abbé Jean Jules Chevalier, the founder of the Missionaries of the Sacred Heart of Issoudun.

Jean Jules Chevalier

was born on March 15, 1824, at Richelieu, in the diocese of Tours. His father, Charles Chavalier, a baker by trade, carried on his business in very poor and straightened circumstances, whilst his wife, Louisa, married to him on January 11, 1811, was obliged to earn her living by selling fruit and vegetables in the public market place. When on March 15, 1824, the news of the birth of Jean Jules was

brought to the father, he received it with feelings of depression, as his scanty income scarcely allowed him to support the small family consisting of a son and a daughter.

In her distress the mother one day took her tiny



Catholic Papuan woman. With its Christian education her child will help to foster the growth of the Faith.

Jean into her arms, hurried off to the parish church and deposited the infant at the foot of the statue of Our Lady saying: "Take him, my good Mother and Virgin, if he should cause me so much pain as he did to-day, take him and do with him what you like, I hand him over to you."

When he became older, Jean was enrolled among the servers at the altar and confided to Abbé Bourbon his desire of becoming a priest. But the extreme poverty of his parents prevented him from taking this step for the present. At the age of fourteen he was sent to be apprenticed as a shoemaker and remained in this position for four years, without, however, giving up the idea of serving Our Lord as one of his consecrated ministers.

Fortunately for him the family had to leave Riche-lieu and settled at Vatan, near Issoudun, in the diocese of Bourges. Here Abbé Darnault, who at once recognized the hidden qualities of the eighteen year old shoemaker, became his devoted friend and protector and in 1842 obtained for him a free scholarship in the seminary of St. Gauthier. Endowed with an energetic will and an indomitable zeal, supported by an assiduous devotion to study and prayer he soon overcame all the difficulties,

So That After Four Years

the Bishop admitted him into the diocesan seminary to commence his philosophical and theological studies in 1846. At the age of twenty-six he was admitted to the priesthood on June 14, 1851.

For the first three years after his ordination he acted as an assistant priest at Yvoy-le-Pré, Chatillon-sur-Indre and Aubigny-sur-Nere, where he won the hearts of all by his piety, indefatigable zeal and devotedness to his priestly duties. Divine Providence, however, had reserved him for another and more laborious field which was to be the turning point in his life. On October 15, 1854, the Bishop of Bourges informed him of his appointment as assistant priest to Issoudun, the ancient capital of Bas-Berry, to canon Crozat, who on account of old age and ill health was unable to fulfill his ordinary duties.

Issoudun had at that time not only lost its old splendor and prosperity, but nearly also its faith. Out of a population of 12,000 souls only one man and a few hundred women came regularly to church and fulfilled their religious duties. Abbé Chevalier found at Issoudun an old friend and colleague, Abbé Maugenest, a priest equally zealous in reforming the indifferent parish and animated by the same desire of founding a religious community of missionary priests for the purpose of reviving Christian life and practice in and outside their own diocese.

To ascertain whether or not the intended foundation was according to the will of God, Frs. Chevalier and Maugenest decided to make a novena in honor of the Immaculate Mother of God which was to com-

mence on November 30th, and finish on December 8, 1854, the day on which Pope Pius IX. was to proclaim the dogma of her unique privilege. As a special favor they asked that through her intercession they might obtain some funds for their missionary enterprise and promised that in gratitude they would call the new foundation: *The Congregation of the Missionaries of the Sacred Heart of Jesus*.

At the end of the novena, a benefactor presented to them the sum of 20,000 francs, the first instalment towards the new foundation of the Missionaries of the Sacred Heart, who ever since have kept the eighth of December as the anniversary of the birthday of the Congregation.

They Acquired An Old Building

which they arranged as a dwelling-house for the future community, and the little chapel was blessed by Abbé Caillaud, Vicar General to Cardinal Dupont, Archbishop of Bourges. On Christmas day, 1856, Frs. Chevalier and Maugenest took their perpetual vows of poverty, chastity, obedience and stability in their vocation and afterwards commenced their apostolic work in Issoudun and the neighboring parishes.

But in Advent, 1857, Cardinal Dupont ordered Abbé Maugenest to leave Issoudun and take up the duties of Archpriest of the cathedral of Bourges. All the remonstrances of Fr. Chevalier were of no avail. The Cardinal's only answer was: "If your work comes from God the loss of one member of the Congregation will not hinder it from making progress, and if it be the work of man the presence of that one subject will not save it from ruin."

Fr. Chevalier was thus left with one postulant. When, however, the clouds which threatened his foundation with ruin had passed away, the Congregation entered upon a new life, grew and developed and inaugurated new missionary activities both at home and abroad. In 1859 the foundations were laid for a new church in honor of the Sacred Heart which was consecrated in 1864.

In 1867 he made the acquaintance of a saintly priest, Fr. Vandiel who subsequently joined the Congregation and became the founder of the "Apostolic School" or "the little work of charity of the Sacred Heart" which in course of time became the source and mainspring of many missionary vocations. In the meantime Fr. Chevalier drew up the Rules and Constitutions of the Congregation which were appointed by Pius IX. in 1869, 1874 and 1877, by Leo XIII. in 1891 and finally by Pius X. on December 7, 1907.

In 1874 Fr. Chevalier also founded the *Daughters of Our Lady of the Sacred Heart*, who later on became a valuable help when the Holy See entrusted to the Congregation the extensive field in the Pacific Ocean. On October 17, 1884, the first Sisters set out for the missions in New Guinea, on September 13,

1891, they went to New Pomeraina, on March 25, 1895, to the Gilbert and in 1900 to the Marshall Islands.

Thus after a struggle of fifteen years (1854-1869) the Congregation of the Sacred Heart began to take root in Issoudun and by the year 1874 branch houses had been founded at Chezal-Benoit, St. Gerould le Puy and Arles-en-Provence, to which was added another one in Rome (1875). But all the expectations of Fr. Chevalier seemed to be destroyed when in 1880 all the religious houses in France were closed and their inmates expelled.

Yet This Persecution Was Destined to Spread the Sorely Tried Congregation

far and wide and to allow it to take root in Holland, Belgium, England, Spain, Germany, the United States and Australia, and at the same time to enter the missions in the Pacific Ocean.

Before his death which took place on October 21, 1907, at the advanced age of 83 years, Fr. Chevalier saw his Congregation firmly established. It comprised in 1913 five provinces: Dutch-Belgian, German, Italian, French and Australian with houses in North America and Canada, England and Ireland, Spain and Australia, with mission stations in British and Dutch New Guinea, in New Pomerania, in the Gilbert and Marshall Islands. At the same time the Congregation consisted of 1,356 members.

Whilst the enemies of the Church were trying to destroy the Congregation of the Sacred Heart and its work in 1880, Divine Providence had prepared a great consolation for Fr. Chevalier and his missionaries by allowing them to carry into effect one of their long cherished desires to preach the gospel to the heathens. On March 25, 1881, Cardinal Simeoni, Cardinal Perfect of Propaganda, addressed a letter to Fr. Chevalier in the name of Leo XIII.:

"For many years the Vicariate of New Guinea has been vacant as no religious community is willing to take charge of this most difficult mission field. The Holy See knowing full well the zeal of your Reverence and the members of your Congregation for the propagation of our holy religion, would feel very much pleased if the Missionaries of the Sacred Heart would undertake the work of evangelizing this vast field by sending a few priests there to look after the spiritual welfare of the Catholic settlers in New

France, and to try eventually to establish some mission stations in other parts of the Vicariate which has been bereaved of apostolic laborers for a considerable time."

Catholic missionary work in the Pacific Ocean was undertaken in 1827 by the Fathers of the Picpus Society and the Marists in 1836. In 1833 Propaganda erected the Vicariate of Oceanica, which was divided into the Eastern and Western Vicariates in 1836. The latter was again subdivided in 1844 into the two Vicariates of Melanesia which embraced the islands of New Guinea, New Britain, New Ireland, etc., and of Micronesia which included the Caroline, Gilbert, Ellice, Marshall Islands, etc. Both these Vicariates had been entrusted to the Marists with Mgr. Epalle as the first Bishop (1844). A few days after his

landing on the island of Isabella (Solomon group), the Bishop with some of his missionaries was murdered whilst his successor Mgr. Collomb died on July 16, 1848, without gaining any satisfactory results.

Owing to the insufficient number of missionaries the Marists were released and the Vicariates of Melanesia and Micronesia were entrusted to the Seminary of Milan 1852. In 1855, however, its members had also to retire and the mission field remained vacant till the year 1881. The attention of the civilized world was once more drawn to this part of the world by

The Adventurous Enterprise of Charles du Breil

Marquis de Ray, who in 1879 intended to found a colony under the name of Leo Nouvelle France in the Melanesian part.

Corresponding to the appeal of Leo XIII. to come to the spiritual rescue of the French

colonists in Port Praslin or Port Breton (New Ireland), Fr. Chavalier sent four priests: Frs. Dwin, Navarre, Cramaille and Lanuzelle and two clerics among them M. Fromm. They embarked in Barcelona on September 1, 1881, and arrived at their destination on August 13, 1882, after a journey of twelve months. As, however, the project of the Marquis de Ray came to grief, Captain Mercier of the *Chandernagor* offered to take the missionaries to New Britain August 25, 1882.

Frs. Navarre and Carmaille with Brother Fromm landed at Nondup near Blanche Bay. But illness, famine and persecution were their daily bread and finally their station was burnt to the ground. Fr.



At the grave of a missionary in New Guinea. The little black boys have learned to pray for the repose of the soul of their former teacher.

Navarre returned to Sidney to await the arrival of new missionaries and returned ten months later to rejoin Fr. Cramaille at Valvolo in March, 1884.

In October he proceeded to Thursday Island with the intention of going to New Guinea, but was prevented from doing so as every captain refused to take him on board. Finally however Captain Moresby, an American Protestant, offered his services to Frs. Navarre and Verjus and conveyed them to Yule island, where they landed in Port Léon on June 30, 1885.

Expelled from New Guinea a month later they returned in the following year and without any molestation and interference the Missionaries of the Sacred Heart entered upon their apostolate in the Pacific. When the mission was firmly established Propaganda appointed Fr. Navarre Vicar Apostolic of Melanesia and administrator of Micronesia. This arrangement, however, was only temporary, for on May 1, 1889, the Holy See erected the two Vicariates of New Guinea (British Guinea) and New Pomerania with Mgr. Navarre and Mgr. Couppé as the first Bishops.

The Vicariate of New Guinea has since been divided between the Missionaries of Steyl and the Missionaries of the Sacred Heart, who remain in charge of the Vicariate of British New Guinea and the Perfective of Dutch New Guinea erected in 1902. In the former there are 6,000 Catholics in 34 stations with 29 churches under the care of 26 priests, in the latter 3,500 Catholics in 11 principal and 34 outstations under the care of 19 priests, and 11 brothers.

After the missions had been established in New Guinea, Bishop Navarre was looking round to extend missionary activity also to other islands. The first group was the Gilbert archipelago, a group of some twelve islands which cover an area of 166 square miles and are

Inhabited By Some 44,000 Natives

Since 1892 this group is under British protection. The natives are simple children of nature, without being barbarians, man-eaters or polygamists. Some of the islanders had become acquainted with the Picpus Fathers and the Marists and thereby with the Catholic religion in the Sandwich, Tahiti and Samoan Islands. A shipwrecked Breton sailor who had taken up his residence on Nonuti Island acted as their lay apostle, and with the help of the natives built a few little oratories.

On May 10, 1888, Frs. Bontemps and Leray of the Sacred Heart Congregation visited the island to get acquainted with the natives and their character. Their enterprise was crowned with success, for after the first year they opened the first station with 1,600 converts; this number had increased to 3,000 in 1892. Five years later the Catholic religion was rooted in ten out of the twelve islands and the number of neophytes had increased to 7,000. On July 17,

1898, the Gilbert islands were made a Vicariate Apostolic with Mgr. Leray as its first bishop, under whose administration good progress has been made ever since. Over 15,000 native Catholics are under the spiritual care of 22 priests, 10 brothers and 19 sisters scattered in 31 principal and 31 secondary stations.

The Vicariate Apostolic of New Pomerania, comprising about 200 islands (New Britain, New Ireland, Duke of York or New Pomerania, New Mecklenburg) with an area of 21,000 square miles and a population of 150,000-200,000 souls is perhaps one of the most splendid spots in the Pacific, were it not for its malaria fever and the savage character of its natives. "Revenge and bloodshed is the only recognized law by which they redress grievances and injuries."

The first Catholic missionaries who set their foot on this island group were Frs. Lanuzelle and Cramaille, the latter being the founder of Valvolo which remained the only station in New Pomerania from 1884 to 1889. When the mission was raised to a Vicariate Apostolic in 1889 with Mgr. Couppé as its first bishop, the latter had only two priests and two brothers at his disposal. He went to Issoudun to obtain men and means and returned to New Pomerania with eight priests and six sisters. But in order to safeguard the interests of the Protestant missionaries who feared to lose their influence by the arrival of the Catholics the government introduced in 1891 the *district system*, by which a missionary was strictly forbidden to cross the boundaries of the district assigned to him, and by this the work of Catholic missionaries was seriously threatened.

As the priests were not allowed to visit the tribes in spite of the repeated appeals of the chiefs, the natives went to the Catholic missions to be instructed and baptized, and after this entrusted their children to them for their education. These measures forced the government to abolish the district system in 1898.

The Arrival of New Missionaries

enabled Bishop Couppé to establish fifteen new stations and to extend the work to other islands. Whenever the missionaries settled down the Kanakas or Papuans became their friends, and more than once Mgr. Couppé has been the means of reconciliation between the rebel chiefs and the colonial officials and preventing unnecessary bloodshed. Like every other mission of the Catholic Church, New Pomerania received its baptism of blood on August 13, 1904, when two priests (Rascher and Rutten), three brothers and five sisters were murdered in the most horrible way.

Yet fresh missionary expeditions went forth to carry the torch of faith to heathen lands, and God blessed the work of Bishop Couppé and his devoted missionaries in the Vicariate of New Pomerania, which in 1913 numbered 20,417 native Catholics in

32 principal and 102 secondary stations. Through the influence of the Catholic missionaries the natives have been preserved from ruin and destruction. Formerly they had hunted down each other like wild beasts, now they live together in peace as they have learned to appreciate manual and agricultural labor.

Much more difficult than in any of the other groups already mentioned is the apostolate of the Missionaries of the Sacred Heart in the Marshall Islands. This group of 325 islands divided into the Ratak and Ralik groups, spread over a surface of 142,000 square miles, yet only a land area of 160 square miles with a population of only 10,000 souls. The islands were included in the jurisdiction of the Vicar Apostolic of New Pomerania and were visited by Fr. Bontemps in 1891 and 1896 and by Bishop Couppé in 1899.

At the request of Leo XIII. the Congregation of the Sacred Heart undertook the evangelization of the islands and in 1901 two priests and two brothers arrived on Jaliut Islands. In 1905 propaganda raised the mission to a Vicariate Apostolic under the administration of

The Vicar Apostolic of New Pomerania

Since then the work has been extended to the islands

of Ine, Likieb, Arubo, Menen, etc., and in 1913 numbered five principal and 13 outstations with 5 priests, 5 brothers and 14 Sisters, 11 schools with 320 pupils and some 800 native Catholics.

Over thirty years have passed since the Missionaries of the Sacred Heart of Issoudun entered upon the difficult mission field in the Pacific Ocean. And where they found in 1882 the Vicariate of Melanesia

and Mikronesia but abandoned for nearly thirty years with everything to commence anew, they possess today three Apostolic Vicariates and two Prefectures.

Out of a population of 1,500,000 among these over 45,000 are Catholics. The missionaries have provided over 300 schools which are attended by 10,000 children, and 21 orphanages caring for 1,000 orphans.

Surely these somewhat dry figures speak volumes for the heroic zeal of the Missionaries of the Sacred Heart, though they do not reveal the cares and anxieties, the fatigue and labor, the sweat and blood, the sacrifices in valuable lives which they demanded from the Founder

and the Superiors of the Congregation or from the indefatigable Bishops Navarre and de Boismenu of New Guinea, from Bishops Couppé and Leray of New Pomerania and the Gilbert Islands.



New Guinea Types. No words are needed to describe the characteristics of these wild chieftains.

"The true disciples and messengers of peace are the missionaries, who carry the message of equality to all men, irrespective of color or locality. In helping them in their sublime mission we are promoting true democracy."

CHINESE ORPHANAGES IN CHARGE OF THE DOMINICANS

Rev. John Labrador, O. P.

We are here presented with some illuminating figures concerning rescue work among China's girl babies. The writer tells what the Dominicans of Amoy and Fokien have accomplished, and adds that in spite of the efforts put forth by the combined missionary workers of the Empire more than 50,000 abandoned infants perish every year. The orphanages must be conducted on a grand scale in order to combat this crying evil, and at present they are quite inadequate to the demands made on them.

WHATEVER institution has been organized in behalf of the little ones of Christ, has a charm about it, which appeals directly to the heart. Therefore no charitable work has so great an interest as the orphanages for they are dedicated to the rescue of abandoned girl babies.

There exists in several heathen countries, especially in China, the unnatural custom of abandoning newborn daughters. The heartless parents consider them a heavy burden, and, in consequence, they are judged to have no right to live and to be unworthy of motherly love and care. So they throw their

With this principle in mind, they give away anything, which produces or will produce no material profit. And as most of the Chinese do not see any money gained in bringing up a creature who is to burden them with expense and care, like the Hebrews in the desert who "sacrificed their sons and their daughters to devils," they likewise sacrifice their tiny daughters to the "mammon of iniquity."

When the early Catholic pioneers set foot on the shores of China and beheld such a massacre of human beings, their hearts were deeply touched by compassion. They tried to save the deserted infants from death, or at least to give them eternal life with the baptismal waters. In Japan the Blessed Martyr Navarrete, O.P., (1602-1617) founded several asylums for this purpose. In China Fr. Victorio Ricci, O.P., a cousin of the famous Jesuit missionary in the Chinese Empire, Fr. Matthew Ricci, is considered as one of the first who in Amoy tried to gather the forlorn creatures in an orphanage at about the middle of the seventeenth century. Fr. Ricci established the asylum in his own dwelling. He himself went out, gathered the dying babies, and reared them with tender solicitude. But the charitable missionary, persecuted by the Tartar pirates, had to leave his mission and his work.

Hence the other missionaries, penniless as they were, receiving



The infants rescued by the nuns in China are usually in a pitiable condition. Sometimes they live only long enough to be baptized and then pass to a better world. Surely the Babe of Bethlehem must regard them with divine compassion.

crying babies into the rivers, fields and sewers; they bury them alive, or kill them in many other ways.

The cause of this dreadful custom—the very thought of which hurts our Christian sentiments, thrilling our hearts with awe and horror—is because their stony hearts are so attached to material goods as to look at all things, temporal or spiritual, human or divine, through the glass of personal interest.

no alms from Christian countries, saved as many little ones as they could, and entrusted them to the care of Christian nurses, when they offered themselves freely to this task. There was no organization to support this charitable enterprise. So the things went on until 1843, when the Bishop of Nancy planned and established an Association in the honor of the Holy Infancy of the Child Jesus for the purpose of collecting funds to rescue, to Christianize and to educate the heathen

orphans. This Association, entitled "The Work of the Holy Infancy," has saved, since its beginning, over *twenty millions* of children. Blessed be the Christian charity which yields so abundant fruits of mercy!

As this holy work requires many sacrifices on behalf of the missionaries and Sisters, the Protestants have taken no active and personal part in this blessed enterprise. "There are," says an aged missionary of China, "more than one thousand Protestant pastors in China recruiting proselytes with every kind of philanthropic works, and no one of them has tried to do anything for the relief of these poor victims of paganism."

The Chinese Government has erected some asylums; but their efforts have proved to be a failure because of mismanagement.

Only the Catholic Orphanages have Succeeded

and are successful nowadays. Truly, there is a great difference between the gold of earth, that philanthropy may pour out in streams, and the gold of charity which is only coined by Christian self-denial and sacrifice!

The actual state of the orphanages in China is a flourishing one, though the homes fail still to relieve many a pressing necessity. Thousands of children are yearly saved in those asylums. The figures I will present concern only the two Vicariates of Fokien and Amoy, which are under the spiritual administration of Spanish Dominicans.

There are in these two Vicariates 13 orphanages, wherein 1,500 babies are nursed, besides 500 little ones who are under care of nurses at their home. These asylums are conducted by 20 Spanish Dominican Sisters, 14 French Sisters of St. Paul of Chartres, and 100 native Dominican Tertiaries. About 6,000 abandoned girl babies are gathered every year; only the third part of them survive; the rest fly to Heaven. These figures show that in a territory wherein there are about 50,000 Christians and 20,000 catechumens, the orphanages are relatively in a thriving condition.

Moreover, I can add that in all the mission fields of the far-East—China, Tonkin, Formosa and Japan—cultivated by the Dominicans, 59 Holy Infancies are established, and that 26,467 little ones have been rescued or baptized only in the last year! Were the aim and the task of those self-denied missionaries confined to the glorious enterprise of saving yearly these thousands of children, and sending legions of little angels to Heaven to partake the glory of their elder brethren, they would consider these fruits as worthy of their toil and sufferings.

Now the work and services of these orphanages are manifold. First of all, their mission is to rescue the abandoned girl babies from an unnatural death, and at once to administer baptism to them. If the infant lives—for as many of them are picked up in a very weak condition, only the third part survives—it is intrusted to some laywoman nurse who nurtures

it at her home, till the time of lactation is over. Then the foundling is admitted into the Holy Infancy, where it receives from the Sisters a Christian education and a training suitable to its future state in life. This once abandoned and starving babe, having grown into maturity and

Become a Well-Educated and Fervent Christian Girl

now leaves the Holy Infancy to become the mother of a new Christian family.

Such is the work performed by these pious institutions—to open the gates of Heaven by baptism to numberless little angels, or to bring them up with a highly finished and Catholic education. Indeed, these asylums are wielding nowadays a rich harvest of souls. They are one of the best means the missionaries employ to-day to spread the Kingdom of God among those heathen peoples.

But are the asylums' fruitful results in proportion with the desires of the missionaries, or at least, with the pressing wants and demands of the missions? Alas! Anything but that! We have seen what they have performed, and what they are doing; we must, too, consider what they cannot do and perform. We have admired the bright side of this charitable work—its beginning, progress and benefits; let us now turn to the darker side—its needs and demands.

According to the statement of the missionaries, only the tenth part of the poor creatures who are thrown away by their soulless parents are gathered in the Dominican missions of China. Only 6,000 little ones are rescued. Now, Christian reader, think of the other 50,000 poor creatures, who perish every year and die without baptism; and think also of the thousands and hundreds of thousands of human beings who die annually in the Chinese Republic. But I request you to look more closely at the urgent demands of those thousands of babies in the following letter of the Apostolic Vicar of Fokien, Bishop Aguirre, O.P., addressed to his missionaries:

"Rev. and dear Father: Since October 1st of 1917, until August 16th of 1918, 3,941 babies have been gathered in the asylums of this Vicariate, besides 457 baptized at the point of death; total 4,398. Actually 711 are living with the nurses, and 630 in the orphanages, and 3,752 went to Heaven. But there is no perfect joy in this world. This solace of saving so many angels is made bitter now by the great difficulty of covering the expense occasioned by these rescued children; and this difficulty has become to-day an impossibility.

"The price of the necessary things for supporting these creatures increases daily, and the alms grow less. During this year the cost of the orphanages has been \$7,400, and the income has reached not more than \$4,500. On account of this deficit, I have been obliged to sell our printing plant to cover the debts as far as I can. And, if I do not cut short our excessive disbursements, there will very soon be

nothing left to be sold—not even my pectoral cross.

“As almost all the nations which used to send alms to us are at war I can expect but very little from them. So I do not know where to go to perform the office of Apostolic Beggar. In consequence, with the greatest sorrow of my heart, I am obliged to *forbid you, Rev. Fathers, to receive more children*, until we can get means, and you receive our order; unless some Christian woman volunteers to rear them without payment. I wish very much to erect orphanages in the main cities in order to have the joy of sending to Paradise 10,000 babies instead of 4,000; but we

must be content with the means Our Lord gives to us.”

Now, after the perusal of these appalling words, I request you, Christian reader, to think if we are not bound to save some of those helpless, dying creatures, by aiding penniless missionaries in their great work of saving human lives and souls. It is needless to apologize for such a cause. It pleads for itself. This is not a thing to be trifled with or passed over in silence. Those starving little ones “have asked for bread, and there was none to break it into them.” They are stretching out their tiny arms, craving help.

Church Unity Octave

The Church Unity Octave is observed every year from the feast of St. Peter's Chair, January 18, to that of the Conversion of St. Paul, January 25.

It was approved and blessed by the late Pope Pius X. in 1909. His Holiness, Pope Benedict XV., by a Papal Brief, dated February 25, 1916, extended its observance of the Universal Church enriching it with Indulgences.

A plenary indulgence has been granted by the Holy Father to everyone of the faithful who on the first or last day of the Octave shall receive Holy Communion under the usual conditions.

The following suggestions are also offered those who are making the Octave:

Resolve to do more for foreign missions and to make an offering to The Society for the Propagation of the Faith.

Do a little fasting or perform some penance, (*e. g.* making the Stations of the Cross), in reparation for the sins of Christians, which have so much hindered the extension of the Kingdom of God.

Consecrate yourself, your time, talent, substance and opportunity to the all important work of saving souls.

Resolve to watch, work and pray every day and at all times for the conversion of your non-Catholic neighbors.

Three Little Children Send a Christmas Gift to the Mission

From a lady in Pittsburgh, Pa., comes a letter containing a gift of \$9.50 intended for the missionaries of China. A particular interest attaches to this gift on account of its donors. The letter will best explain itself:

“This money represents the savings of my three children, Mary, age 12; James, 9; and Albert, 5. Last year there was one more, but God called her to Himself, and now the three others want to make up their little sister's share. She was fond of sending all the money she obtained to the Chinese babies, and I hope you will use this for the same purpose. It is the children's Christmas offering, and I trust

it may help to bring happiness to some of China's neglected babies.”

Perhaps other youthful friends of the missions have given part of their Christmas savings to the poor waifs that live on the other side of the world and know very little about Christmastide and the good things that go with it. There is no better time to send in the contents of the mite boxes and banks.

The Comfort of Holy Writ

Sister Symphoriana has charge of an orphan asylum in Chefoo, China, and recently she was the happy recipient of a gift. Her pastor, Rev. Fr. Gaeng, O. F. M., acknowledged the alms, and says:

“I note with special pleasure that our good Sr. Symphoriana with her poor orphans has gained the sympathies of the mission friends over there in America. The support of the said orphanage is quite providential, because without it I doubt whether it would have been possible to keep it up.

“As long as this war lasts it will have a hard time to pull through, but I hope that Providence will not abandon those poor little ones, whose prayers, according to Holy Writ, are so powerful; and they do not lack in gratitude towards their benefactors.

“May Our Divine Lord bless all our helpers.”

A Birdseye View of an African Mission

A lay writer gives this picture of an African scene, in the midst of which a mission station of the White Fathers lies snugly nestled:

“The landscape is lovelier than any artist in stained glass could depict. Here the deep, pure blue sky and water meet, there an escarpment of rich earth contrasts with the bright green leaves of a banana plantation and rippling field of maize and millet in which, half concealed, the low, neatly-thatched straw huts are gleaming pale gold in the afternoon sun.

“As background to this scene is a line of dark green forest, in which are conspicuous, by reason of their white bark, the towering incense trees, contrasting in their massive girth with the tall, slender palms, whose straight trunks when felled serve, unhewn, as ready-made pillars to the church; and in the far distance are Ruwenzori's foothills—blue-green, with purple blotches cast by the clouds that almost perpetually shroud that giant's hoary head, which only once in a day is bared to the rosy light of the setting sun—a vision of beauty which once seen is never forgotten.”

RESULTS OBTAINED BY A NATIVE PRIEST

Rev. R. A. C. Mascarentes

This correspondent rightly states that since the attention and generosity of many American Catholics are now being directed to the formation of a native clergy, it may interest them to know what an apostle in India is accomplishing among his countrymen at St. Sebastian's, Bendur. No one can read the earnest words of this struggling missionary, for of course he is poor, without coming to the conclusion that here is a mind quite able to grasp the responsibilities of the sacerdotal life and to lead others to the same high state.

I AM a native Indian Catholic priest and belong to the Diocese of Mangalore. The Right Rev. Dr. Paul Perini is my Bishop. I was ordained in 1900, after a nine years' course in the local seminary which I entered after passing the matriculation of the University of Madras in 1890.

Since my ordination my principal work has been in the parishes. For three years I served as curate and after that I have been doing the work of parish priest. I have some little share in other general tasks. I am a member of the Commission of Administration which supervises or deals with questions arising from the finances of the parishes of the diocese.

I am also a member of the Council of Vigilance and a Consultor of the diocese. There are sixty-nine other native Indian priests who are engaged in various works together with thirty-three Europeans, mostly Italian Fathers. I give these personal details because of the interest now taken in the training and development of a native clergy.

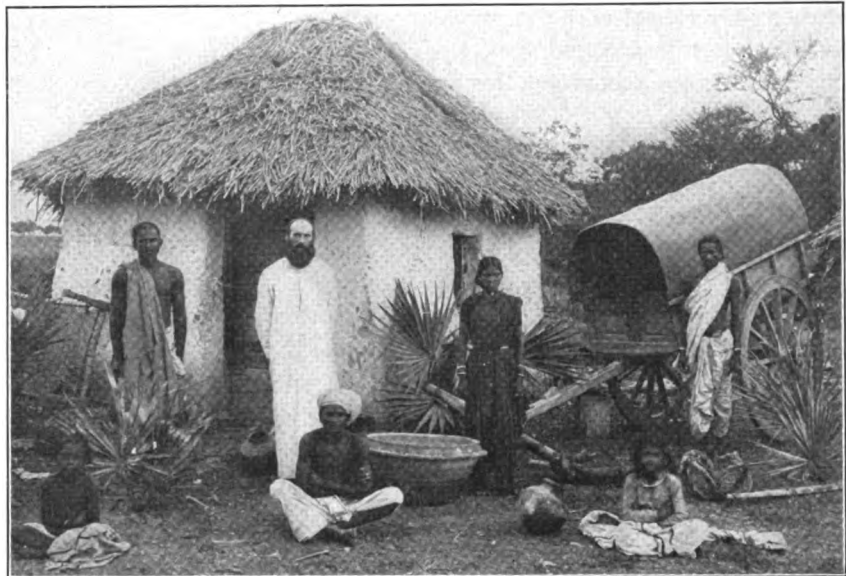
As I said, my principal work is that of the parish priest. My present parish is St. Sebastian's, Bendur. The number of Catholics in it exceeds three thousand souls. I am alone in my administration.

This parish was constituted only three years ago having been dismembered from

are daily communicants. There are four schools two of them being for girls. The number of pupils is 364 boys and 336 girls.

One of my first aims in the parish was the establishment of a Sodality of Altar Servers. I am very happy to state that two of these boys have entered the Ecclesiastical Seminary. It is my great consolation that I have "done my bit" in helping them into the Sanctuary. I have good hopes that several others will follow suit.

While from the spiritual point of view my parish is highly encouraging, from a financial point of view our straits are very great. Being a new parish, we have as yet no church. Until we shall be able to build



Typical mission scene in India. The apostle must live in close touch with his people in order to win and hold their hearts.

Two Other Extensive Parishes

which respectively contained 7,000 and 10,000 Catholics. I am the first parish priest and it is my task to build up the new parish both spiritually and materially.

The people are generally poor and have to work hard for their livelihood, existing generally from hand to mouth. But I am glad to say that with very few exceptions they are good Christians and regular in their duties of religion. For the most part, unless reasonably prevented, they will not, whether men or women, miss their Sunday mass.

The cases of those who do not fulfill their Paschal duties are very rare. I have on an average one hundred Communions every day, and many persons

one we have put up a shed. It is a temporary structure made up of a large roof resting on pillars. The whole except a small sacristy room behind is an open space without walls and without doors or windows. Here I keep the Blessed Sacrament and say mass and preach and perform all the parochial functions.

The short time of four years that has elapsed since its construction has already begun to affect the strength of the structure, and to avoid the danger of a collapse during the last rains fresh props had to be given to the roof in twelve different places. With all

that it will be short lived and a high wind would be fatal.

The initial expenses of the parish for the above structure as also for the supply of vestments and furniture and other requisites have already exceeded the greater part of the expected contributions from the people, so that little remains that can be collected from them towards the erection of the new church, which, nevertheless, is a very real and pressing necessity.

To add to our burden we have incurred a debt on account of the purchase of the site, on which interest runs and the capital is to be paid within three years. The site itself is mortgaged to our creditor.

Over and above this I have another debt on account of the parochial schools. One of these was in the hands of an anti-Catholic who for some imagined grievance had publicly set up a spirit of rebellion against ecclesiastical authority, and by his words and writings in public papers was prejudicing the cause of the Church and poisoning the minds of the people. He was to be got rid at any cost. I succeeded in inducing him to part with the school, of which he was the proprietor, by paying him a sum of which I had to raise by loan.

Besides this amount another had to be spent for supplying the school with the necessary furniture and for improving its accommodation. Yet for all these improvements the school building for the most part is

a large shed covered with cocoanut leaves and thatch. But the school is attended by about three hundred pupils the majority being Catholics, and if efficiently managed has a very promising future. A good substantial building within our own site is a very pressing necessity.

I have charge of another school which is attended by ninety children but which is very poorly housed in a rented building—which formerly was a low class toddy tavern, in a crowded place on the roadside. This school, till lately, was the property of an indifferent Catholic layman who had made all the arrangements to hand it over to the municipality from whom he was expecting a position. But this would have meant absence of all religious instruction, and the appointment of any kind of teachers in a school mostly attended by the poor Catholic children of my parish.

No other course being possible I paid the manager to hand over the school to me, in which I was helped a little by some benefactors. This school is generally attended by poor children, and in order to maintain it I have to supply for the present a deficit of about ten dollars a month which for my circumstances is a severe strain.

Thus it will be seen that my parish is in great financial straits. My people are well disposed and do all that they can for their priest. In fact my entire maintenance is from them. But what they can do is little, and the above described burdens are altogether beyond their means.

A Mission in Mud

Needless to say that this mission, whose buildings are mostly modelled in mud, is located in India, where the walls of the native buildings are largely made of that material, and the roofs of straw or palm leaves. The writer of the letter is Rev. Paul Feron, S. J., who says to the S. P. F.;

"Ginabahr mission was started in 1907. The first priest lived in a canvas tent for several years and finally got permission from the Rajah to build a hut and later on a larger dwelling.

"Besides our house we have a mud pro-cathedral, where we can accommodate a thousand people, and both boys' and girls' schools—mud buildings. In a 1,000 square miles district we also possess one mud chapel and two mud schools in construction. Such is the material position.

"The spiritual side of the picture is fairly encouraging, for in 1918 we have a flock of 25,000 souls. Of these, 10,000 are already baptized, and 56 catechists are doing good work with the others. We have opened new bungalow schools, which are very successful.

"To visit, direct and instruct our Christians we are two Jesuit Fathers, and everything has still to be organized in this new mission, so full of promises. The first native girl is to take the habit of the Daughters of St. Anne very soon, and several boys are studying in St. John's High School, Ranchi; more would be educated, both at Ranchi and Ginabahr, if we could afford to keep them. So we need a little encouragement to sustain us while putting the mission on a foundation that shall enable it to reclaim many souls from Indian superstition."

The Mail in Alaska

Sister Mary Amadeus, up in the most northern part of the United States possessions, writes freely of her surroundings, when asking help for her little Eskimos and Indians. The postman does not blow his whistle when approaching the convent, for the Sister says:

"No one knows the real value of a dog, who has not lived in Northern Alaska, for the dog grows almost human when you see it battling with wind and wave to bring you a letter. And a letter in Alaska! Why, that is civilization, it is friendship, it is joy, it is the waving bough, the rose with a blush in its heart, the sound of distant music, the ripening fruit, the voice, the face 'loved long since and lost a while.'

"You cannot fancy how the patter of those feet on the crackling snow makes your heart beat high with expectation. The thud, thud, thud of those bleeding feet awakens the past and brightens the future. And how we watch the sled, gliding over the frozen Behring, and all St. Michael is alive to meet the little creatures, with tongues lolling out, their hearts panting, their fur hanging icicles, the look of response and self-trust in those sharp eyes, when the sled draws up to the United States Post Office on wild Behring Sea.

"Proportionate, too, is the disappointment when the dogs have brought you nothing. Ask the lonely prospector, the anxious merchant, ask your own dear heart, yea, and the cloistered nun.

"Send us something, dear friend. Do not make our solitude more silent still."

REBELLION AND BLOODSHED IN TONKING

Rev. Isidore Moreno, O. P.

Thai-nguyen, in northern Tonking, was the scene of an unfortunate catastrophe recently, when a rebellion broke out that resulted in the loss of life and property. The mission was almost entirely destroyed and the Christians met with great hostility on the part of the insurgent natives. Peace is now restored, but peace has not brought back his possessions to the poor missionary.

ON account of illness I was absent for a month from my remote and solitary mission of Thai-nguyen. I started homeward again on September 1, 1917. Intending to continue my journey after a short rest, I dropped into the residence of a native priest, about ten miles from my mission. The evangelization of a large mountainous Province is intrusted to us two, alone, and we must grasp these occasions to visit each other.

The first Christian I met in the village said to me in a frightened tone: "How is it that the Father dares to come alone in this way? Undoubtedly the Father does not know what is happening in the capital where two hundred soldiers together with over three hundred jail-birds, have risen in arms against French domination. They have surprised and killed everybody, without distinction of persons civil or military. Everything is in the hands of the rebels."

The priest, too, confirmed this news, adding that the northern Provinces were in the same situation, and that a column of Chinese was rushing down and sweeping everything before them.

Such greetings seemed but dreams to me; I did not think them as momentous as unhappily they were. But in spite of all my entreaties to continue the journey so as to say mass the next day, Sunday, at my residence, I had to yield to the earnest request of the priest and Christians.

Sunday early in the morning, the northern wind brought the first echoes of the cannon that thundered near

The Capital of the Province

There the troops of the Government and the rebels were battling during the whole day. At sunset the

insurgents fell back to the center of the town occupying the Government buildings and despoiling the inhabitants of their houses, money and clothes. The loyal troops took possession of the houses in the edge of the town.

At one o'clock at night five seminarians knocked at my door. They had escaped from the conflict through the darkness of the night, defying the danger of being victims of some bullet or of being devoured by some hungry tiger. The young levites

confirmed the fatal news. The Christians were dispersed, and their houses and that of the missionary were burning.

Terror reigned everywhere. Nobody dared to leave the village for fear of being arrested as a pirate. So we spent two days without any other reports but the stories framed by the hot-headed Orientals.

As last, I received a letter from my native assistant priest. It read as follows: "One thousand reverences to the Father of my soul. I do not know why and how, but the chief catechist and three other persons were slaughtered in the rooms of the Father. They were killed by the European soldiers who were barboled in the same place. The furniture, clothes and implements of the mission, provisionally stored in the dwellings of the Father,

have been plundered or destroyed. The sacred ornaments, chalices, rosaries, pictures and other things of worship lie on the floor broken in pieces. Seeing such havoc, I cannot eat, sleep or divert my mind from these profanations. I ask the Father to try to come here, because I do not know French, and I am most frightened and awe-stricken."

In another letter the good priest told me that the houses of the Christians, the mission-house and the



A beautiful corner of Tonking. Also a good example of photographic achievement.

Holy Infancy were but a heap of ruins and ashes, that the porter had been murdered and three other Christians killed by the bullets. Three days later the bandits, pursued closely by the cannon, had fallen back to the woods. So I was able to return to my dear and desolate mission.

I sent ahead five boys to prepare my poor abode. As a necessary precaution, I gave them letters of safe-conduct. The next day, with my heart full of emotion, I entered the unhappy village. It is not possible to describe the horrors I saw. All the wooden houses were burnt. Thai-nguyen was a cemetery. Over three hundred corpses remained unburied. The stench of human flesh was intolerable. I met but four Christians who were gathering up some herbs to eat. All my household furniture is useless.

On greeting a Lieutenant, a friend of mine, he told me that five men with a pass of mine were in the jail. I realized at once that they were my five boys whom I had sent to clean my rooms. No sooner had they reached the village than they were seized and transmitted to the Governor who confined them to prison as dangerous evildoers. There they were cruelly treated because they were Catholics in the service of the missionary. For twenty-five days they endured scoffs and blows with heroic fortitude.

Harder trials had I to bear in those days of slanderous persecution. The Freemasons had employed the same weapon they always have used against the Catholic Church—calumny. I found that everybody was persuaded that the members of the mission were revolutionary—the Governor most of all. Yet I had to support the rude shock of meeting the hot-headed and unhappy man. I did not think he would be so excited as he was when he saw me. God forgive him what he said and did to a helpless foreign missionary, dedicated to labor for the moral and material betterment of one of the natives. He accused my mission of being a center of rebellion; he said that the imprisoned members were pirates like the rest of the Christians; that the punishment he had prepared for them was to destroy forever the mission and to cut off the head of some Christians.

Since I was ignorant of the origin of the rebellion, I could only answer that the accusations, being so grave, required solid proofs; otherwise I would be obliged to have recourse to higher tribunals.

The devil and his allies, the enemies of the Church, had very artfully laid their plans for persecuting the Christians. The origin of the calumnies was the death of a French Ensign, killed in my bedroom. The story goes in this way: As I said before, the officials of the Government troops were installed in the mission church and in my house. Some pirates disguised as catechists, entered the mission for the purpose of assassinating the French chiefs. They inflicted deadly wounds on an Ensign; but immediately the sentinels fired at the men harbored in the other apartments, shooting down four pirates. So the

house of the missionary—the mansion of peace—was transformed into a battlefield. A French officer, the head of the Christians, the porter, four Christians and four pirates were the victims of this struggle. And the murderers were the catechists: so the slanderous tale reported, transforming the disguised pirates into real catechists. The calumny spread like fire throughout Tonking and was believed everywhere.

Since my fruitless and bitter interview with the Governor until the feast of our dear Lady of the Rosary, what anxiety and anguish grieved my soul! Poor pastor of a poorer little flock, persecuted, defamed; forty miles from my nearest brethren, I had to face the last efforts which were striving for the destruction of this newly-founded mission of mine, because it gives firm hope that the Gospel seed will bring forth much fruit. Shocking was the struggle; yet I felt myself helped by Heaven, because of the prayers of many a noble soul.

At last our good Father reached out His powerful hand toward His children, stricken down by calumny and persecution. I found that the murderers of the Ensign were two cooks in the service of the chief of the military expedition. Bribe by the rebels, they played very well their part as pirates and as murderers. Meanwhile the Central Government appointed a Commission to examine and judge all the criminals or those suspected of rebellion. I sent a letter to the head of this criminal Commission, intreating him to examine and weigh the accusations against my mission and my five imprisoned boys. My letter produced the desired result. The Governor was shamefully discharged from his office. My five Christians were declared innocent and restored to liberty. The confidence of the Christians was strengthened.

But in spite of this betterment of our affairs by the French Government, the hate of the native officials was still alive, and was becoming stronger. They often threatened to destroy the mission. The Mandarin seized three principal Christians to force them to sign an act of defamation. But they bravely resisted the unreasonable demands of the pagan tyrant. One of them was cruelly cudgelled but his only answer was: "I cannot lie, though you kill me." This was, however, the last blast of persecution. Peace is beginning to brood over our communities, but my Christians and their unworthy pastor have been stripped of all material things that were theirs, and we have been despoiled even of the thing most esteemed by an honest heart—our good name. We may recover our good name; but our property we cannot regain. Four months have passed, and we are living merely by divine Providence. God, Who feeds the little birds of the field, has preserved our lives.

In the name of my Christians, I implore the charity of kind souls who wish to coöperate in the alleviation of human miseries.

BY THE WAYSIDE

Rev. Eugene Andres, O. P.

A journey through the highways and byways of a Chinese district may result in many strange experiences, for the natives have a habit of casting out infants, the aged and the sick if such creatures become troublesome. But souls are often thus saved even at the expense of much bodily suffering if a missionary happens along.

IT was an evening in November. After a rainy, cold day I was pressed by the call of charity to start on a trip to Nan-Dinh, capital of the Province of that name. In the neighborhood of the city I had the disagreeable experience of coming upon a dead man who was lying at the side of the public road, almost without clothes. He was a pagan beggar.

I requested some men of the nearest town to bury him, they answered that they could by no means do it. "We," said one of them, "are ready to perform that act of charity, but if we do, we will be accused to the mandarin as having taken part in the murder of the man: hence the act of charity would be for us a cause of countless vexations.

I assured them that they had nothing to fear, because I was going to the capital and would explain all to the authorities, and no harm would come to them. They were satisfied with my words and buried the poor man.

But this incident was only a prologue to the peculiar events of that trip. I had gone on scarcely a mile when I saw another body lying near the highway. I thought it was another corpse, but this time I was mistaken; it was a palsied young native, who had been abandoned there with only a rag mat for a covering. The evening, as I have said before, was cold, and moreover it rained and the wind blew fiercely. The poor boy had not eaten for many hours, and he also was almost perishing. It was certain that if left there he must have died. It was then an obligation for me to come to his rescue. As I approached him he addressed me with a trembling and sorrowful voice.

"Greetings to the Father! Greetings to the Father!"

"What do you wish?" I began to question him, "where do you come from? Are you a Christian? Who has abandoned you in such a cruel manner?"

To all my inquiries his only answer was the petition that I would have mercy on him, because he was suffering with paralysis, and he was unable to do any work. It was his former employer who had left him in the road.

"I am," he added, "a native of the western Vicariate. Some time ago I was a servant of the catechist of Phat-Niem, from whom I learned some prayers. Him I left after a while to work in a small vessel that goes from Phat-Niem to Nan-Dinh and it was in that boat that I got the sickness on account of which I was abandoned in such a way. I am a Christian."

To be sure of the truth of his last affirmation I commanded him to make the sign of the Cross, which

he did perfectly; but knowing that many pagans are acquainted with these external signs of Christian life on account of their dealings with the Christians I asked him to say the "Hail Mary." As he began to say it, I thought that he was really a Christian, and decided to send him to the Catholic hospital of Baè Dap where I have my dwelling.

I bought a web of canvas like those used for hammocks; looked around for a strong bamboo rod, hired two young boys to carry him, and under the care of a catechist who lives in the neighborhood I sent the paralytic to the hospital.

They departed on their way and I continued my trip to the capital.

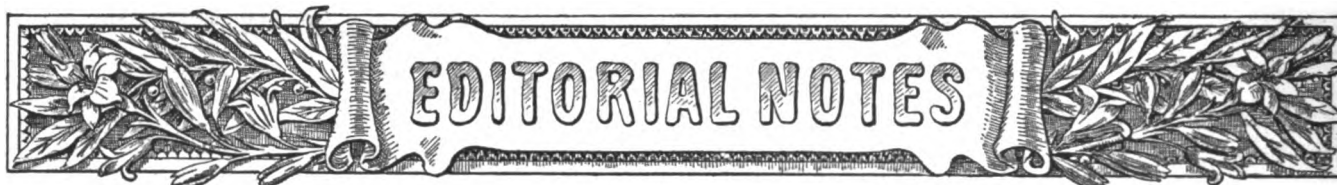
When all my business was settled I went back home and my first visit was to my new patient. I put several questions to him and exhorted him to be most grateful to Providence that I had had pity on him in such a special manner. I made also a more careful investigation to find out if he were really a Christian. I found out that he was not. I asked him if he would like to be baptized. "My great pleasure," he answered, "would be to become a Catholic and to embrace a religion which takes such good care of the poor and sick, and which has rescued me from the hands of death."

With sobs and tears of gratitude he thanked me because I had taken care of him when his employer and relatives had abandoned him; and again and again he assured me that he would always be faithful, and that he put himself in my hands both regarding his body and soul. My joy was without limit seeing the good disposition of that poor soul to whom the works of Christian charity had opened the eyes to the light of truth.

Divine Providence, whom philosophers call chance, had led my steps by the road where this poor fellow was thrown by the pagans; Christian charity and love had moved my heart to give aid to this sick man who now was ready to be regenerated by the water of baptism.

He is now living at our new hospital, being the first patient who entered it. I changed his name and now he is called Moi, meaning new in the Tonkinese language.

No one would recognize the poor waif; he is fat, fair and smiling. He has begun to study the catechism and is longing to receive baptism. I have set the eleventh of February as the day for receiving him into the flock of the Divine Shepherd.



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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

Greeting for 1919

CATHOLIC MISSIONS wishes its readers a Happy New Year and trusts they will enjoy to the full the blessed peace that has been restored to the world.

* * *

A FEW weeks ago the office of CATHOLIC MISSIONS was honored with the visit of Mgr. Castanier, the newly-appointed Bishop of Osaka (Japan).

Fr. Castanier, who went to Japan nearly twenty years ago, was in charge of the most important mission of Osaka when, at the beginning of 1915, he was called to act as chaplain in the army of his native country, France. For two years he served in that capacity in a large hospital of Saloniki (Greece). In March, 1918, he received notice that he had been appointed Bishop of Osaka, to succeed the late Bishop Chatron, well known to many American friends of the missions. He was immediately demobilized from the army, received episcopal consecration in his native city of Aurillae, and he is now returning to his old field of labor.

The future of the Church in Japan is not bright, not only because of lack of workers and resources, but also because of the attitude of the civil authorities which are bent on making it difficult, if not impossible, for a Japanese to be (apparently at least) a good Catholic and a good citizen. Bishop Castanier is young, full of strength and energy and we hope and pray that he may be an important factor in solving the difficult question.

* * *

THE successful sale of a book is a pretty safe criterion of its quality, especially when it is question, not of a work of fiction, but of a religious book. For several years we have advertised in this magazine *The Short Catechism of Church History*, by Mgr. Oechtering which has reached its sixteenth edition, and the publisher recently

notified us that last year 10,099 copies were sold. This is a sufficient guarantee of the quality of the work, and we wonder if there is another book of the kind that had such a large sale in one year.

Besides its intrinsic value *The Short Catechism of Church History* has also the merit of being sold for the benefit of the missions, and the Propagation of the Faith has received several thousands of dollars from that source, since the book were graciously presented to our Society a few years ago.

We urge our readers to patronize our advertisers. By so doing they will procure valuable works and perform an act of charity.

* * *

WHEN we issued our appeal in behalf of a Native Clergy for the Far East, a little over a year ago, we expressed the hope of being able to obtain sufficient funds for the support of one hundred students within one year.

Native Clergy Thanks be to God our hope has been realized.

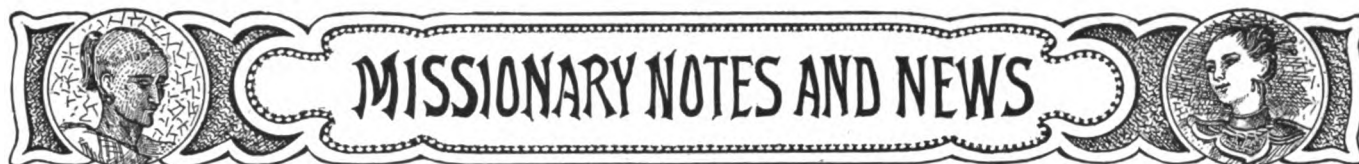
Since the movement started we received fifty-five burses at \$1,000.00, four scholarships at \$360.00, the balance is made up of annuities of \$60. This is a good beginning, but only a beginning, as we have no doubt that our generous clergy and people could easily provide for the yearly maintenance of 500 seminarians, and after some time that number of priests would be added each year to the clergy of Japan, China, India, etc.

We ask our readers to help with their prayers and their alms if possible, the realization of this second wish.

* * *

WITH this number CATHOLIC MISSIONS appears in a somewhat reduced form; this is due to the continual increase in the cost of paper, printing, illustrations, etc. Our readers will accept the change because they know that it is made not because of a lack of appreciation of their efforts to help our work, but on account of our desire to save as much as possible of their precious offerings for the missions which are in such need at present. The aim of The Society for the Propagation of the Faith has always been to spend only what was strictly necessary for the maintenance and the furtherance of the work at home, in order that the alms received be forwarded in almost their entirety for the purpose for which they are given, the extension of Christ's Kingdom on earth.

We hope that the condition of things will soon permit us to present CATHOLIC MISSIONS not merely in its former garb, but in an improved and larger form.



AMERICA

NEW YORK The feast of St. Francis Xavier, Patron of The Society for the Propagation of the Faith, was observed in the usual impressive manner in New York, Boston and Philadelphia, the services taking place in former city on December 8th, and in the latter cities, December 1st. Large congregations filled the respective cathedrals and the promoters and their friends listened to edifying sermons delivered in a manner to inspire them with added zeal for the coming year.

The National Office of the Propagation of the Faith received some interesting visitors recently in the persons of five nuns, members of the Third Order of Mary Immaculate. These nuns had just come to New York from France, and were on their way to the distant islands of Oceanica. Three of them are destined for the leper hospitals and the others are to take up regular missionary work. The brave women, who must journey thousands of miles to reach the poor pagans to whom they are to devote their lives, were accompanied by Very Rev. Fr. de la Chapelle, Provincial of the Marists in the United States.

CANADA A Chinese Jesuit scholastic named Joseph Si, after a period of teaching in the College of Zikawei, was returning to Europe to begin his studies in theology, and had reached Canada when the war put an end to his journey. He is making his studies at Montreal instead of Paris for this reason. As a result, the Canadian Province has become keenly interested in mission work in China. One Jesuit has already announced his intention of departing for that country and two students have taken up the study of Chinese with a view of doing likewise. Montreal already has a number of resident Chinese Catholics.

ASIA

CHINA Mgr. Reynaud, C. M., Vicar Apostolic of E. Che-Kiang, is one of the veteran apostles of China. He has been forty years in the Lazarist missions of that country and thirty-six years in the episcopacy.

Those familiar with mission literature know how numerous were the persecutions endured by the early priests and their converts in China. But conditions have changed, and Fr. Hubrecht, Lazarist, of Tien-tsin, makes this statement regarding the reason for the present freedom in matters of faith:

"There are few countries where religious liberty is more complete than in China, especially during the last fifty years.

"This liberty has been secured by numerous treaties: with Great Britain in 1842; with Belgium in 1865; with Denmark in 1862; with France in 1865; with Germany in 1861; with Italy in 1866; with Portugal in 1887; with Russia in 1851 and 1858; with Spain in 1864; and with the United States in 1858, 1868 and 1903.

"Thanks to these treaties, missionaries of every religion have a right to build churches, schools and hospitals and to administer their faith.

"In 1899 the Chinese Government raised the European bishops to the rank of governors, the provincials to the rank of treasurers or *taotai*, and priests to the rank of sub-prefects. These privileges were abolished in 1908, but the mandarins and people still regard missionaries as persons of rank to whom honor is due."

The Boxer uprising meant the loss of much life, but reprisal was made by the Chinese Government.

It has fallen to the lot of Rev. C. Sirgue, P. F. M., to follow up the work begun by Fr. Castenet, a martyr to the Faith in Kien-tchang, China.

In a letter written to the S. P. F. the former says:

"I have taken possession of my new post at Houli li Tcheou. It was here, in 1900, that our dear Fr. Castenet was put to death out of hatred for the Catholic religion. At that time the entire sub-prefecture, of which he had sole charge, barely numbered two hundred and fifty Christians.

"But here as elsewhere the blood of martyrs bore good fruit; to-day the district has three resident missionaries and a Catholic population of 1,800 souls. During the past year one Father registered 334 baptisms and the other posts made almost as good a harvest.

"But we are still in the struggling stage and need the prayers of our good friends to give us strength to 'carry on' the good fight."

JAPAN Fr. Achille Robert, P. F. M., is very proud of the fact that sometime not too far distant Taikou, Corea, is to be the proud possessor of a cathedral.

"Our cathedral," he writes, "in spite of many obstacles, is beginning to rise above the ground. The foundation is laid and the walls are as high as a man. Bricks are being baked and the wood is

on the place. Before long we will sing our *Te Deum* in this holy place built with much hard labor on our part and made possible only by the alms of the faithful."

AFRICA

ERITREA Right Rev. Camillo Carrara, O. M. Cap., Vicar Apostolic of Eritrea, an African colony belonging to Italy, has compiled a large catechism in the native language of the Tigrigua. The book, a copy of which has been sent to the National Office of the S. P. F., is a large volume, well bound, and its pages, covered with strange characters and symbols, represent a vast amount of labor on the part of the accomplished author.

UGANDA Bishop Forbes, White Father, formerly of Quebec and now coadjutor to Mgr. Streicher, Vicar Apostolic of Uganda, says of his new position:

"I was consecrated here at Rubaga—Rubaga, the mother-mission, the mission of hecatombs and martyrs! I will also have my residence here, because of the proximity of the capital and the frequent communications with the Government which are necessary, and becoming even more so now.

"Mgr. Streicher, the Vicar Apostolic, has his residence at Villa-Maria, but seventy-five miles is soon covered on a bicycle when one is still young and has good legs like mine!

"The church of Rubaga, which goes up slowly, will later be my cathedral church."

OCEANICA

FIJI ISLANDS The Propaganda announces that the Rev. Charles Joseph Nicholas, Society of Mary, has been named coadjutor to Mgr. Vidal, the Vicar Apostolic of the Fiji Islands. The new bishop was born in Metz, where he made his first studies, and later went to Ireland to finish his education. He became a missionary in New Caledonia in 1888, and afterward went to Fiji, where he was made Provincial of his Order in Oceanica.

BOOKS RECEIVED.

Sermons and Lectures on Foreign Missions. By A. Huonder, S.J. Adapted by C. Pekari, O.M. Cap. Volume I. 175 pages. Size 6 x 9 inches. Cloth 75 cents.

Thy Kingdom Come. By Rev. Bruno Hagspiel, S.V.D. Price twentyfive cents. Published by the Mission Press, Techny, Ill.

THE MASS, Sundays and Holydays

"The Mass, the Holy Sacrifice with the Priest at the Altar, on Sundays, Holydays and other days of Special Observance," by John J. Wynne, S.J.

In this book Catholics have, for the first time, an arrangement of the Mass, for Sundays and Holydays simple enough for all to follow. Eighty thousand copies were sold in a short time.

It is all in English; the complete text of the Mass for every Sunday and Holyday, for the chief feasts and occasions on which large numbers go to Mass; about one hundred different Masses, just as the Priest reads them at the Altar.

The Altar is described; the form, meaning the color of the Vestments and Altar drapery, the significance of certain Sundays and of special Feasts; the various parts of the Mass, all are explained.

Cloth, gilt top, round, black, \$0.50; maroon \$0.60
Cloth, or Karytol, all gilt edges, round..... \$0.75
Leather, limp, gilt edges, round corners.... \$1.25
Morocco, limp, Black or White, gilt edges,
round corners, gold roll..... \$1.75
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A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
An American Apostle in Sierra Leone Rev. John C. Simon, C.S.Sp.	27
Buddha's Tooth - - - - - Rev. P. Thomas	32
Letter of Thanks from a Mongolian Bishop Right Rev. L. Van Dyck, B.F.M.	35
The Krous of Liberia Free State - - Rev. J. Ogé, L.Af.M.	38
A Cry from Far Off Malabar - - - Rev. M. P. Barboza, S.J.	40
How Mission Chapels Are Built - Rev. A. Bourlet, P.F.M.	42
The Reward Given by Baptized Babies Rev. Dominic Huong	44
Editorial Notes - - - - -	46
Missionary Notes and News - - - - -	47
Missionary Letters - - - - -	Passim

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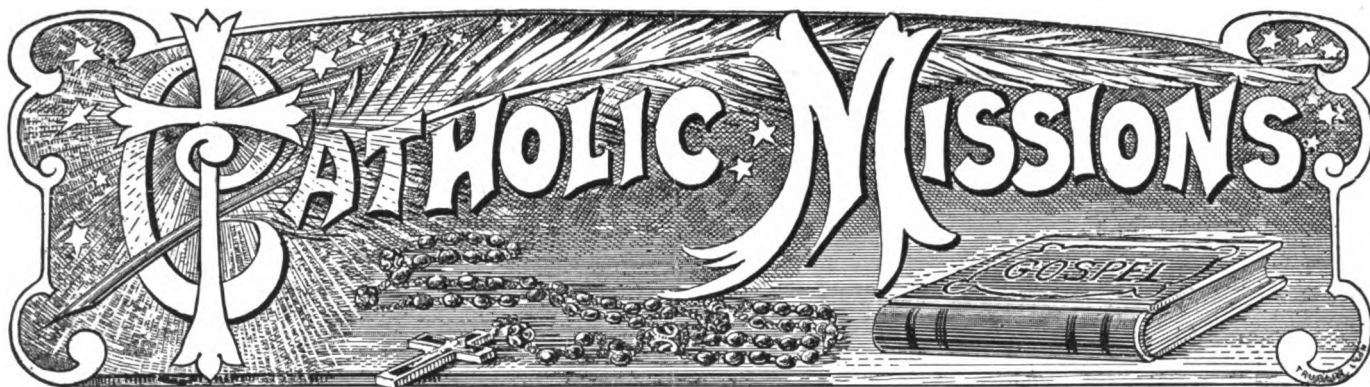
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FEBRUARY, 1919

No. 2

AN AMERICAN APOSTLE IN SIERRA LEONE

Rev. John C. Simon, C. S. Sp.

A special interest attaches to this tragic story because it was written by one of the very few American priests—possibly not more than two or three—who are laboring in Africa. Fr. Simon comes from Philadelphia and is located on the dreadful West Coast best described by his own words: "Sierra Leone can be likened to a beautiful grave decked with gorgeous flowers and fine shrubs."

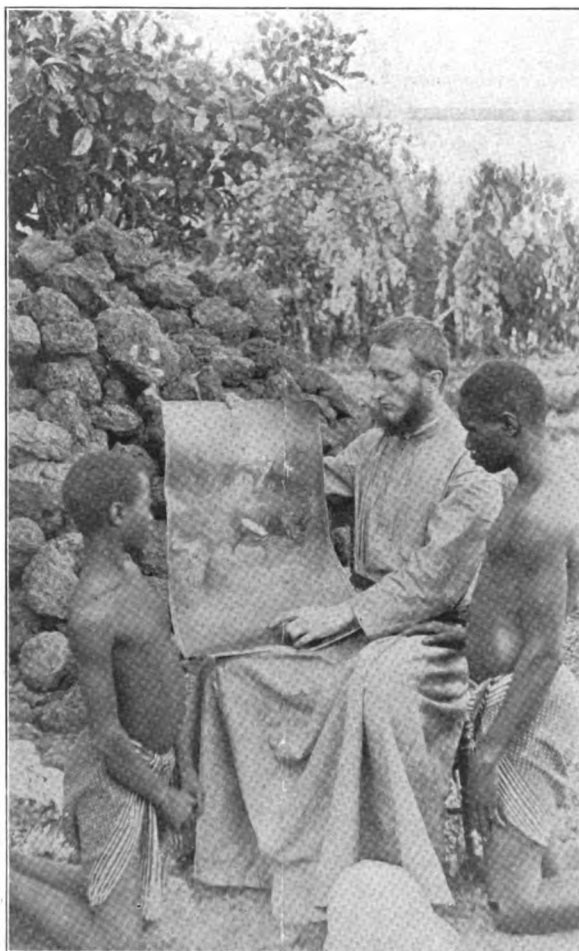
THE second year of my stay here in Africa was marked by attacks of malaria, which became so numerous at last that not a single month passed without my spending a week or so in bed. It was then that the doctor declared a little change the only remedy.

My superiors readily assented and decided on a trip into the interior; this would have the double advantage of

Helping Me to Gain New Strength

and at the same time allow me to become acquainted with the work of four of our missionary stations along the line. The trip covered more than one hundred and seventy miles and lasted about four weeks. Whether it was full of interest or not the reader himself must judge from the following account:

A day late in August found me at the railway station of Freetown as early as half past six in the morning. To imagine a splendid building or an express train as we have them in America would be a big mistake;



Teaching catechism by means of pictures. Slowly the darkened minds grasp the great truths of the Catholic Faith and spiritual birth begins.

for the station itself is only a long shed covered with corrugated zinc, and as for the train the highest speed it can boast of is from twelve to fifteen miles an hour.

At 7 a. m. sharp a bell rang and then a whistle blew and off we went skirting the sea-coast. But this soon disappeared and gave place to a beautiful range of mountains some 1,500 to 2,000 feet in height. These hills approached or receded alternately on one side, whereas on the other the only thing that met the eyes was a vast expanse of level country full of creeks and marches that teem with crocodiles.

For miles the mountain scenery lay before us showing itself in all its beauty. Here there were palm trees, there splendid waterfalls. How beautiful this Sierra Leone of ours is, but alas how treacherous! Many a European has here found an early death and now lies mouldering in the grave! It is not in vain that the country bears the name of the "White Man's Grave!"

The whole of Sierra Leone can best be likened to a beautiful grave decked with gorgeous flowers and fine shrubs.

Thus we sped along for fully twenty miles before we reached Waterloo. From the station the whole place appears like an immense grove of palms, but as we venture into it we meet with long rows of little mud houses surrounded by banana trees or flowers, and we are astonished to hear that more than 6,000 souls dwell here. At the time I passed there the whole place did not number ten Catholics. These assembled every Sunday in a native hut to recite their rosary and sing a few hymns. They only saw a priest once a month. To-day the little white tower of the church of the Immaculate Conception pierces the sky. Their missionary lives among them and watches over a flock of more than one hundred and fifty.

Once more the bell rang and the whistle blew and off rumbled the little train. Waterloo was soon left in the distance. The mountains also become lower and lower and then faded away entirely leaving only a vast expanse of level land. The monotony of the landscape was only broken by a field of manioc here or a field of rice there. In every rice field little platforms some ten feet in height could be seen, on the top of which small naked pickaninnies perched.

They were there to drive away the birds; some were only armed with stones, others had a contrivance far more ingenious: a complicated system of wires stretched over the farm in every direction. From these tin cans with stones in them were suspended. One pull from the central station made noise enough to frighten not only the birds but the very devils as well. But the little mirauders of the air are more easily kept at bay than the thieves at night. For these the black also has his remedy. He erects fetishes which he calls medicines all over his farm. Sometimes it is only

An Old Pierced Wash Basin

or again a stick with some dirty rags attached to the top, but more often it is a piece of wood resembling a little coffin propped up on two or three sticks. Even the boldest thief is afraid of these emblems.

Every now and then native villages with long rows of little mud houses flew past the windows of our express. They were colored black with charcoal, or white with native lime obtained by burning oyster shells, or again brown or pink with a certain kind of clay. Their roofs were ingeniously constructed with long grass or matted bamboo. Before nearly everyone could be seen a long pole with some old rags on the top of the lid of a basket; others again had an old trunk full of stones standing before the door. All this is to protect the inmates from the evil spirits or from the sickness or trouble they are supposed to bring.

Groups of children could be seen, playing in the sun, whilst their parents were busy with their work. The little train still rattled along over bridges and through fields until at last we reached Moyamba at 1.30 p. m. It had taken us seven and a half hours to cover the short distance of seventy-six miles.

At the station of Moyamba I was met by an American confrere. He has since gone to his reward, dying of Black Water Fever, after only two days of illness, at the early age of thirty-two years. Together the two of us walked to the mission, about a half hour from the station, where I received a hearty welcome from both Fathers and Sisters. They are way up in the bush, surrounded by people little better than savages, slowly pining away from the effects of their hard work and the climate.

Behind the little church was the grave of one of their predecessors, daily reminding them of what one day will also be their lot. Three others had already left the mission

Broken Down in Health

only to die a few years later in Europe. As you see the prospect is not gay, yet I defy you to find happier people than they!

Late in the afternoon we visited the prison. It was then full of what are called leopard-men, a kind of mitigated cannibals, members of a secret society, who at their meetings regularly did away with a little child, to feast on its flesh and to make fetishes with what remained. These crimes had become so frequent of late, that the Government decided to take more stringent measures. Chiefs were deposed and hundreds of arrests made. About twenty leopard men were convicted and executed, forty more were sent into exile, the rest had to be dismissed for want of evidence.

We went about the prison visiting nearly everybody. Then we slowly returned to the mission. Here a strange sight met our eyes! The mission boys had just returned from the hunt, but not an antelope or bush-fowl was to be seen. Instead their catch was a large bucket full of field-rats. From the glistening eyes of the hunters you could see that they were very well satisfied with their sport, and hoped soon to make a fine meal of their prey. A week later I again resumed my journey.

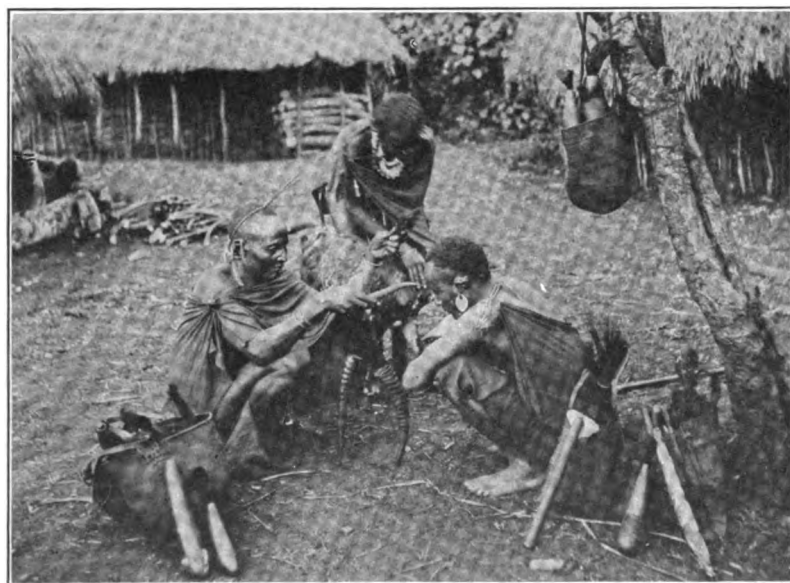
This time my course was toward Bo, some forty-five miles distant. Half-past one in the afternoon found me again seated in the hot little train. At 6 p. m. I reached my destination. Needless to say I received the same hearty welcome, but that night an ordeal awaited me in which I nearly lost my reputation. It came about at supper. At first the boy brought rice and then in a dish some meat. Judging from its sweet odor it must have been at least five days old. What that means in a tropical country where there is no ice you can better imagine that I describe!

I heroically swallowed a bite but my nostrils refused to let me indulge in more. All my appetite was gone as by magic. This made the old priest exclaim: "A good missionary must eat plenty of food but must not look for the delicious." I can assure you that to carry this out under the circumstances would have been heroic and would require the stomach of some Indian or Fijian cannibal.

Before leaving Freetown my superior had warned me not to stay longer than possible in Bo. He no doubt knew my condition and what awaited me. Many a time since has he laughed at my experience, but each time added consolingly that he himself and even

His Lordship Would Not Have Fared Better

in Bo. He had practiced an expedient unknown to me—he had quietly handed the meat behind his back to the darky serving at table, pretending all the while



Sorcerers at work procuring a cure or casting a magic spell. Numerous articles are used in such rites but they are of a primitive nature such as horns, bones, etc.

to relish it immensely. But as the axiom has it: "*De gustibus non est disputandum.*" Some prefer their meat to be fresh, others like it better when it attracts all the flies in the neighborhood.

The next morning I left Bo with a light heart, and a stomach lighter still. After a train ride of an hour I reached Gerihun, our next mission. Here again there had been an American confrere. All alone he had built up his little church and school, he had gathered the first Catholics. But it was only a few years, when he broke down so completely that the doctor ordered him home immediately and forbade him ever again to return. On my arrival in Sierra Leone we were four Americans at work in the mission. Now I am left alone. For how long the good God alone knows!

The next day was a Sunday and the Feast of the

Seven Dolors. It was only natural that I should say a few words to the congregation, a task comparatively easy as all is done by means of an interpreter. The mission boys have a great facility for this kind of work; no sooner has the sentence left your lips than it is already repeated to the people in their own language. In this their services are inestimable, especially since among the Mendis it would be considered a disgrace for a superior to address an inferior directly in public. To do it would be a sure means of becoming despised.

The next morning I knelt in the sanctuary anxiously awaiting the arrival of the congregation. Soon the chief appeared. Wrapped in a large blanket that he wore like a Roman toga he headed a long procession. He was closely followed by about twenty of his wives with their children; then followed the rank and file of the people, some half naked others completely so, their dark bodies shining with oil.

When they were seated

The Little Church Was Crowded to the Last Inch

After the Mass it would have been easy to count the occupants of some of the benches, for they had left nearly the whole outline of their bodies printed in oil upon the seats. The three following days past only too quickly and then I had to be once more on the move.

About thirty-five miles of my journey still remained. In three hours the little train had brought me to Blama. Here two Fathers and a Brother came to bid me welcome. It is especially the last named that I shall never forget. Only ten months later the two of us had an attack of Black Water Fever and both were invalided and had to go to Europe. The poor Brother could just drag himself along whereas I could not even stand.

During the whole ten days that the sea trip lasted he had to feed me and carry me about like a baby. Arrived in Europe I had not strength enough to mount the two steps of the train, but after having climbed up the first I invariably fell into the coach. So you see life here is not all fun!

As I have already told you I met the Brother in Blama together with two Fathers. All that afternoon was spent in chatting and in joking, for no one has a lighter heart than the missionary. The next afternoon saw us on our way to Limay, a small village some five miles from Blama. The chief of this place had lately died, and a new one had just been crowned, and as he was a friend of the mission we had to go and offer our congratulations.

Before reaching his palace we had to pass the shed where the late chief had sat in judgment. Here his hundred wives were still interned, and here they

had to remain till a full year from his burial. Then either the new chief would take them or distribute them to his followers. Near this shed was the grave of the late chief. According to the Mendi custom he was buried in a sitting posture wrapped up in about twenty garments. Near him lay about five hundred dollars in gold. The number of these country-clothes and the amount of money is measured by the dignity and the importance of the chief buried.

As soon as the funeral rites are all performed the grave is closed and a little mud hut is erected over it. This is securely locked and an old basin is placed

Standing on a Stick Before the Door

This last is meant to hinder the buried chief from having a desire to haunt his successor and to keep him firmly in his grave.

At last we reached the dwelling of the new chief, where we were ushered into a large room and had to wait fully a half hour before His Majesty appeared. At last he entered all dressed in silk and wearing on his head a crown decorated with feathers. He was followed by about ten of his courtiers and two wives. "Boa" (how do you do?) thus the conversation opened. The answer was a grunt and a few seconds later, "Boa." Thereupon the chief answered "Bisie" (thank you). We waited a few seconds more and then likewise answered, "Bisie." Only after this formal introduction could we deliver our message of congratulation. The chief answered us by promising to pull down the Mohammedan mosque that had been lately erected near our chapel. He then presented us with native cloth valued at ten dollars and bade us good-bye.

That same evening the Rev. Fr. Superior offered to take me on a more distant visit, and as I had come to see as much as possible I readily assented. Two days later in the afternoon we set out for Genay. It was arranged that after a two hours' walk we would break our journey at the factory of a Protestant trader. No one certainly could have made us more welcome than he. He closed his shop immediately and set the gramophone in motion. Between the pieces he was busy giving orders to his cook. His little monkey soon made friends with our dogs and their gambols gave us many a hearty laugh. Supper was then served amid a thousand excuses that he could offer us nothing better. We spent a few hours longer in talk and then I was glad to roll into my camp bed for I felt the fatigue of the walk and still suffered from some of the effects of the malaria.

All went well till about one o'clock when I was awakened by something cold in my hand. I jumped up with a start for I thought it was a snake. It was only one of the dogs, who tired of being alone had rubbed his cold nose against my hand.

Soon I was fast asleep again and remembered nothing till awakened at five in the morning by the Father.

It was time to say our Masses. After breakfast we shook hands with our host and after promising him to call for dinner on our return journey we were once more on the road.

After an hour and a half we halted to pay a visit to the chief of a nearby town. The conversation opened by his presenting us with some bananas and then showing us his sore leg. This was soon washed and a little iodoform put into the wound. Thereupon the chief was so satisfied that he ordered his followers to catch a chicken for us. Naturally the smallest was selected; then they began to drive the poor bird around the whole village. At last the chicken was caught and brought to us in triumph. We visited some of the sick and looked after the new-born infants, some of whom being rather delicate were regenerated in the waters of baptism. Our work was done. We looked for a quiet spot some distance from the village to prepare our dinner. The chicken was soon roasted and as a good appetite is the best sauce we made a splendid meal. At two in the afternoon we were again on the road, this time to go straight to Genay.

About a mile before Genay we came upon a hollow road some hundreds of yards long and about ten feet deep. It owed its origin to the pride of chief Bondu. That good man had seen some of the railway cuttings along the line. It was enough.

He Would Not Be Beaten

He had to have his own. It took his men a few months to carry out his plans. But alas the road is so close and hot that no pedestrian uses it but prefers to follow the path leading over the top. This road past the Father remarked: "Now it is time to fire our salute" and accordingly off went two cartridges. Their report had reached the ears of the chief for as soon as we entered his town we found him ready to meet us.

He took great pride in showing us some of the buildings he had then under construction, and ended by bringing us to a stone house where he told us to put up for the night. But what a queer building it was! After we had mounted a rickety pair of stairs we came upon a corridor that ran around a small stone house built in the center of the others. This is its history! The little house was built first. Then Bondu ordered some of his wives to sing "Bondu has a stone house whereas the chief of Limay has none," This soon came to the ears of Bebay of Limay and he had a more spacious house constructed. In his turn he ordered his wives to sing: "It is true Bondu has a stone house but it is small. Bebay's is far larger."

But Bondu was not to be beaten. He resolved to make his own bigger but in his hurry forgot to pull down the little house. The other was built right around it. Before the chief left we had arranged to give instruction to his people. He willingly

assented. An hour before the service we were surprised by the sound of the tom tom and a bugle. It was the speaker of the chief who thus announced an important message.

After he had the attention of the people he howled out: "Let everyone who loves God and their chief come immediately to the baray." And come they did, for on our arrival we found the whole baray full. Men, women and children all were squatting on the ground. At last the chief himself made his appearance. This was the signal to begin. The Father began by reciting the Our Father and Hail Mary in their language, which they all repeated. A hymn was sung and then came the instruction.

The good Father stood in the centre holding up his crucifix. "Do you see this?" a general grunt of assent—a grunt stands for anything and everything here, it expresses every emotion—"There is someone hanging to it" another grunt—"Do you see what holds him? Big nails through the hands and feet"—this time there was a grunt of pity. "How that must hurt!"—repeated grunts for some time. "He looks like a man but he is more. He is God"—a grunt of astonishment—"Do you know what he hangs there for?"—a general shaking of the head—"Because you committed sin he hangs there to pay first"—a grunt of approval—"Now that you see that he loves you, certainly you are ready to do something for him also"—everyone nods with the head—"Well he asks you

not to lie, not to steal, to drive away all your wives but one, etc., etc."

The grunting had ceased and no doubt many a one was repeating the words of the Bible or their equivalent: "This is a hard saying." The instruction lasted only half an hour. The next morning we rose early to say our masses but the chief had already preceded us to the baray. He told us not to leave Genay

Before We Had Tasted His Rice

There was no use protesting that our journey was long, that we wanted to leave before the sun became too hot. No, to refuse would be taken as an insult.

But the cooking was not an easy operation. It was meant to be extra fine and therefore the rice was not ready till nearly nine. Then an immense bowl was placed before us enough for twelve instead of two. Rice, chicken, eggs—everything was mixed together. Alas! I had soon to give up. The first mouthful brought the tears to my eyes. It was full of red pepper.

When our meal was over, the good chief accompanied us part of the way. Before leaving him we fired another salute. As we had promised we called on our Protestant friend for dinner and then set out for Blama at three in the afternoon. Shortly after I returned to Freetown where I arrived after a two days journey.

Aruba, in Charge of Dutch Dominicans, Needs a Hospital

It is the aim of Bishop Vuylsteke, O.P., of Curacao, to found a hospital on the Island of Aruba, a Dutch possession in the Caribbean Sea, which belongs to his Vicariate. He says regarding the enterprise:

"The Freemasons and other enemies of the mission are working to establish a neutral hospital. And we do not want it; we want a Catholic hospital, with out Sisters. I have made arrangements with the Dominican nuns in Holland, and they have three Sisters reserved for my hospital. As soon as a steamer leaves Holland for Curacao, directly, they will come. But I have nothing prepared as yet. I could hire a house for them, or, if the Government wanted to give me theirs, I would accept it, and in the meanwhile build a hospital of our own. The Catholics are really much in need of a place where they can go when sick and be sure of having the rites of the Church."

Chinese Feasts Only an Aggravation

The blessing of the Church of the Sacred Heart, at Chu chow, Che Kiang, was the occasion of a native feast, and Fr. Tisserand, C.M., tells us how the Chinamen conduct affairs of this kind:

"According to Chinese custom, only eight persons may sit at a single table. Of course our Bishop, the mandarins and notables sat at the first one, and then came the missionaries.

"As regards the food, I must state that a Chinese feast would be the despair of the starving or the impatient. At least twenty courses slowly succeed one another, but on

each plate appears only a couple of mouthfuls of food. The feast is one in name only, and after such a function it is not strange that each guest makes for the home larder and there satisfies the demands of his appetite.

"My next great desire, now that the church is finished, is to possess a cemetery. This is needed as much for the living as the dead. The Chinese think much about their ancestors, and the pagans have many ceremonies in their honor. To show them how Christians of the true religion bury and pray for their dead in hallowed ground is to attract them forcibly to the Faith. Therefore my next aim is to consecrate a burying ground."

Reconstruction

The thought uppermost in the minds of all is the gladsome one that peace at last has come to the world and that ordinary events may again resume their sway. Laborers in all fields will return to their wonted tasks; in sections devastated by war, reconstruction will begin; everywhere both energy and money will try to wipe out the havoc wrought by the prolonged conflict.

In the missions the program will be along exactly the same lines and the apostles now at their posts, together with those who may be shortly returned, ask for 1919 the hearty coöperation that has been extended in the past. "Reconstruction" is the watchword in the mission field as elsewhere. Let us help the workers in the Lord's vineyard to make a good showing during the next twelve months.

BUDDHA'S TOOTH

Rev. P. Thomas

Credulity is the basis of all pagan beliefs, and in India the tax laid on the native imagination is very great. Innumerable frauds have been perpetrated and handed down to the ignorant people in order to maintain the power of innumerable fetishes, but most of them are accepted without question. Buddha's tooth is a case in kind, the Christians, only, being aware of its true history.

ON the outskirts of the beautiful lake of Kandy, there is a Buddhist shrine supposed to contain the tooth of Buddha. It is situated in a conspicuous place and is surrounded by a fine balustrade, which gives it externally an attractive appearance.

The legendary stories connected with the tooth of Buddha render this temple an object of curiosity to the casual visitor and the attention of the traveller invariably drawn towards it. The interior of the temple is full of carvings and paintings, remarkable only for their monstrosity and grotesqueness

The Supposed Tooth Rests On a Lotus Flower

of pure gold, richly inlaid with precious stones and rubies.

A bell shaped vessel, festooned with golden chains and encrusted with jewels encloses the tooth. The vessel and the tooth rest on a massive silver table, strongly barricaded by iron bars. The tooth is now shown to the public gaze but the special permission of the Governor of Ceylon is necessary to open the gate of this dark room and exhibit the tooth. Those who were privileged to see it, declare it to be a piece of discolored ivory, about two inches long and one inch in diameter.

The history of the tooth of Buddha reads like a romance, and the following narrative, based upon Mr.

E. Tennant's, "History of Ceylon," and Mgr. Talerki's monograph on the subject, will doubtless prove interesting to the readers of CATHOLIC MISSIONS.

At the death of Buddha about the year 543 B. C., his remains were cremated on a magnificent funeral pile; before his corpse was totally consumed by the flames, one of his disciples rescued one of Buddha's

teeth. The relic was carried with great pomp to Ralinga, a town on the coast of the Bay of Bengal, where it was preserved for several centuries and where it was held in great veneration. But as the enemies of the king of Ralinga sent powerful armies to obtain possession of the tooth, he at once took measures

To Ensure Its Safety

He entrusted it to his daughter, who carried it over to Ceylon, hiding it in the folds of her hair, towards the beginning of the fourth century A. D. It was received in Ceylon by the royal court with every mark of respect; the fetish changed its quarters constantly, according as successive kings charged their capital, till the fourteenth century.

At that period, the tooth was worshipped by the entire population of Ceylon. The Tamil Hindus venerated it as a relic of their monkey-god; the Moham-medans at Adauis peak (a mountain in the north of Ceylon) took it for the tooth of Adam, whilst the Buddhists paid homage to it as the rescued remains of the venerated founder of their religion.

At the beginning of the fourteenth century, the tooth was captured by the Malabars and carried over to India. The king of Ceylon, Irakrama Baku II. ransomed it in the year 1319 and brought it back to the island

with great pomp and show. From this time, its adventures seem to have ceased for the space of two hundred years. At the dawn of the sixteenth century, the fetish passed into the hands of the king of Jaffna. This monarch was a tyrant and had caused the massacre of about six hundred Christians, including his eldest son, in Mannar.



The Kandyan chiefs wear a costume like unto this—or perhaps it is called a uniform. Whatever the name, it looks very much as if borrowed from a lady's wardrobe.

The Portuguese, filled with indignation at the wanton cruelties of this king, sent an expedition against him. The king not daring to oppose the well disciplined Portuguese troops immediately sued for peace. The Portuguese Viceroy, Don Constantine de Braganza imposed the delivery of the tooth of Buddha, as one of the conditions of peace. Though loth to part with the fetish, the king yielded to the inevitable. The news of the capture of the tooth by the Portuguese fell into the ears of the king of Pegu. The latter had commerical relations with Ceylon and was moreover accustomed to send an embassy every year to pay homage to the tooth of Buddha. The king immediately took measures to obtain possession of the relic at all possible cost and sent ambassadors to negotiate for its purchase.

Don Constantine de Braganza received them with becoming respect; the ambassadors offered the enormous sum of £50,000 for the fetish. The offer was very tempting, for the treasury was depleted and the

was struck in commemoration of it. On the upper part of the medal, the Viceroy and the Archbishop with their court were represented; in the center was the burning brazier, and lower below the Peguan embassy presenting purses filled with gold. Around the group the following striking inscription was engraved:

Constantinus Coeli Cupidinc Crumenas Cremavit

Such was the end of the tooth of Buddha; the Portuguese historians, who were eye witnesses of the scene, maintained the tooth to be that of an ape, and not that of a man. The question now naturally suggested to the readers' mind is, how the tooth of Buddha is still worshipped at Kandy, if indeed it had been actually destroyed at Goa, in the year 1560. The following will solve the difficulty:

In the meantime, certain astrologers at Pegu consulted the horoscope and declared that the son of their king should marry the daughter of the king of Ceylon, with such and such distinguishing features. The king of Pegau, at once sent an embassy to the king of Ceylon, to ask

For the Hand of His Daughter

and to make arrangements for the wedding. But the king of Ceylon had no daughter; his chamberlain, however, had a daughter, whom the king had always treated as his own child.

The fabulous sum of money offered by the Peguan king for the purchase of Buddha's tooth was still fresh in the mind of king Don Juan Dhar-

auapala and his chamberlain. The latter, therefore, with the active connivance of the king manufactured a facsimile of the tooth, and announced to the ambassadors, under the greatest secrecy, that the tooth of Buddha was actually in his possession, the one destroyed at Goa being only an imitation of the original, which he himself had ingeniously substituted. The legates of the king of Pegu took along with them two young princesses, and announced to the king that Buddha's tooth was still preserved by Don Juan Darmapala of Ceylon. Delighted at the unexpected news, the credulous monarch sent back the same ambassadors to purchase the tooth, at the price stipulated by the deceiver.

In the meantime, the king of Kandy, Wickrama Baku, learnt of the shabby and advantageous trick played by Don Juan of Cotta. He also thought of



One method of irrigating India's soil. Slow and painful is the task but India's laborers have infinite patience.

soldiers were clamoring for pay. The Viceroy was disposed to accept the offer, but the Archbishop of Goa, Don Gaspar, protested strongly against the negotiations, as they tended to foster superstition and encourage idolatry.

Don Constantine was a conscientious Catholic and suspended negotiations, at the protest of the Archbishop. A council was then held under the presidency of the Archbishop, both the clergy and laity taking part in it. A resolution was passed rejecting the offer and the Viceroy cordially approved of it. In the presence of an enormous crowd, which had gathered together to witness the spectacle, the Archbishop pulverized the tooth and threw the dust into a burning brazier. The coals and ashes were then cast into a running stream.

This event took place in the year 1560 and a medal

making a like lucrative bargain with the foolish king of Pegu and accordingly sent an embassy to him, declaring that the princess to whom his son was married in 1565, was not the daughter of the king, and that the tooth he had purchased was a spurious one, and not the real tooth of Buddha.

Wickrama Baku added that he would give his own daughter in marriage to the king's son and declared that he alone possessed the real tooth of Buddha, which fact he could prove by written documents. The Peguian king received the embassy courteously, but, as he did not want to be duped again, he carefully avoided all allusion to the offers of the king of Kandy.

Wickrama Baku was in a difficult position; the news of his offers to the king of Pegu spread rapidly and he was afraid that the fraud should be detected. He, therefore, placed the fetish, which he had made, in the temple and worshipped it publicly. As the recent facts and adventures of Buddha's tooth were still fresh in the minds of the people, and as fears were entertained lest the people should not accept it as the genuine tooth of Buddha, the following story was concocted with charming naïvete; namely, that when the ashes of the burnt relic were cast into the running waters,

The Ashes Reformed Themselves Into Lotus Flower

and then floated down the river and across the sea, to the shores of Ceylon, and that thus the destroyed tooth of Buddha was miraculously reformed.

These facts then amply prove, that the fetish so universally honored by the Buddhists at Kandy is a fraud. "The incidents of this narrative," writes Mr.

Emerson Tennant, "are too minute, and their credibility is established by too many contemporary and concurrent authorities, to admit of any doubt that the authenticity of the tooth now preserved in the Maia-waga (temple) at Kandy is no higher than its antiquity, and that the supposed relic is a clumsy substitute manufactured by Wickrama Baku in 1566, to replace the original dalada (tooth) destroyed by the Portuguese in 1860."

At the commencement of the new moon in July, the Buddhists celebrate their national festival, of which the temple of the tooth forms the centre. The festival lasts for a whole fortnight, and the procession on the last day is very impressive. Enormous crowds of people dressed in gorgeous costumes of brilliant colors throng to the town of Kandy from all round, to witness the spectacles.

The presence of a number of elephants is an important feature of the procession. Some of these huge creatures carry a dagoba, (something like a bell in shape,) on their back, supposed to contain certain sacred relics.

Another strange feature of this festival is the Kandyan chiefs. They are a privileged class and wear a special dress for the occasion; it consists of a coat of finely embroidered gold cloth, whilst a gold hat to match with a crest on it glistens brilliantly in the sunshine. They march forward slowly under a huge umbrella shaped canopy with a majestic step, and form an exceedingly curious sight to the foreigner.

These national festivals tend to foster the superstitious beliefs of the Buddhists and constitute a powerful obstacle to the propagation of Christianity.

Weddings and Funerals Equally Joyous in China

Rev. Fr. Ruault, P.F.M., says that the two most joyful events in China are weddings and funerals. The same crowds, the same noise, the same fireworks, the same music are found at each affair. The corpse is conveyed in the same litter as a bride. The whole village turns out to follow a bridal cortege. Even the mandarins march, the highest officials accompanying the newly-married pair through the gates of the town out into the country.

There the procession is joined by the school children in festive array. Beggars are not forbidden a place. Young men from the fields cease their labor to enjoy a holiday.

If, instead of a bride and groom, a coffin is borne, it is draped in red. The four pall-bearers trot along singing and chatting. The chant marks the time for their steps. Dignified bonzes stride solemnly in a group, representatives of religion, while the virtues and good deeds of the deceased are recorded upon banners held aloft by sturdy mendicants.

The relatives furnish the cock to be slain at the grave, and the viands left for the soul's refreshment. The doomed rooster goes to its fate tied by one foot to the bier.

The crowning splendor of the ceremony is the bonfire of bamboo horses and soldiers which accompany the soul to its eternal home. To inspire mirth in the bereaved ones, some of the little figures are jointed and can move their limbs and heads. This adds much to the general hilarity.

By the time the tomb is reached, the puppets and silver paper balls have all been consumed. The porters do not allow themselves to overdo, as they rest by the roadside from time to time. Thus by easy stages the burial ground is comfortably reached, and the family mausoleum receives the dead.

The struggling fowl is killed and wrapped in the red drapery of the coffin whereon it reposes.

The Chinese cannot be said to exhibit any respect for the dead, who appear before their Sovereign Judge with no more preparation than the foolish crackling of smouldering paper.

LETTER OF THANKS FROM A MONGOLIAN BISHOP

Right Rev. L. Van Dyck, B. F. M.

Some time ago the members of the parish of St. Eloi, Diocese of St. Paul, Minnesota, contributed one thousand dollars to found a burse for the education of a native priest. Since these good Catholics were almost entirely Belgians the burse was forwarded to the Belgian Foreign Missionaries of Southeast Mongolia. Bishop L. Van Dyck has sent as an acknowledgment of the gift a most eloquent letter, in which he states that the young seminarian chosen is the son of martyrs for the Faith, both his father and mother having been slaughtered by the Boxers in 1900.

DEAR BENEFACTORS:

Monsignor Freri has just sent me a gift of one thousand dollars to form a burse for the education of a Chinese seminarian. Nothing is dearer to our heart, as this is one of the aims of our missionary work. May the good God reward you a hundred-fold for what you have done.

That which enhances your gift is the fact that it comes from a number of generous Christians who are for the most part Belgian. In these painful times it is a great pleasure to know that we missionaries working in distant Mongolia are still remembered by our

tention. I make this promise in his name, and I may add that I and my missionaries will also remember you every day at the holy altar.

To form a native clergy! That is the desire of Rome, and it is our desire also. To choose from our best families some well-endowed young men, to withdraw them from the pagan corruption which surrounds them, to lead them by the hand nearer to God, to form their heart, to uplift their spirit, to support their will, to ornament their minds—such a road ought to conduct them to the priesthood and make of them good apostles. Yet this task is singularly difficult among young men who have not, like us, the advantage of an inherited faith.

It was in 1874 that the first Belgian missionaries arrived in that part of Mongolia, commonly called the country of the Ortos. Entirely unknown they took possession of a region

Where Satan Reigned Absolute Master

The history of these forty-four years of apostolic endeavor shows clearly that Divine Providence watched in a special manner over the enterprise, because human effort alone would never have been able to secure the results obtained. During this period five native priests have been given to the altar. One of them suffered martyr-

dom during the Boxer revolution of 1900, another died at his task in the desert of Gobi, and the three survivors continue to work with us commanding the respect of all by their piety and zeal.

Our seminary at present has fourteen students, of whom two are in the philosophy class. Three others have been sent to the Grand Seminary in East Mongolia to make their studies in theology, where two of them will soon receive Holy Orders. The necessity for a native clergy is now greater than ever. Death has been very busy among the ranks of our European missionaries, and of course the war has



Consecration of Mgr. Van Dyck, Vicar Apostolic of the Ortos. He is the second bishop from the left. The others are Mgr. Gcurts, C.M., first at left; Mgr. Abels, B.F.M., third from left, and Mgr. Choulet, B.F.M., last.

compatriots, whose national motto as American citizens is "Union is strength."

The seminarian favored by you is named Ka Bernard and he is a student in the second year of philosophy; he promises to pray every day for his benefactors, and moreover if it pleases Divine Providence that he reach the altar, he will after his ordination

Offer the Holy Sacrifice of the Mass

three times for them, whether living or dead, and will say thereafter one mass every year for the same in-

disorganized our houses in Belgium, which in fact are almost empty.

I know that at first sight the results of our Mongolian Seminary seem very modest, but if one considers that

We Have no Ancient Christians

that the first generation of converts cannot be expected to furnish candidates for the priesthood, and that many conditions are necessary to produce a good priest, we will find that our new-born undertaking has been rarely blessed.

During the past year we baptized almost a thousand grown persons, so there is plenty of scope for our apostles. The work is hardest during the winter months, for the population is mostly engaged in farming and is therefore idle during the months of extreme cold. We make use of this enforced leisure to open our schools, and as a rule have good attendance. The past winter, however, was unfortunate in this respect, on account of the thousands of robbers who in organized bands terrorize the country so that no one dared to venture out. Many villages were robbed and burned and our own material loss was great, but fortunately no lives were sacrificed among our priests or Christians.

The bandits were finally driven away in a most terrible manner, for the pest spread through the country and more than three hundred Catholics and three missionaries perished. As for the pagans, it is thought that about eighty thousand died.

Notwithstanding this heavy affliction we have reason to thank Providence because the loss was in lives and not in souls; on the contrary all our Christians were prepared for their last voyage, and I am sure that they are now pleading for us before the Heavenly Throne.

I must add that our Christian centers escaped the pest largely owing to

The Precautions Taken by the Missionaries

We have about 1,319 little girls in our orphan asylums and 845 infants in the homes of their nurses. If the pest had gotten into these places the mortality would have been dreadful.

Of course it is well known that infanticide is the great curse of China, but it not cruelty so much as misery that causes the people to suppress their female children. To feed what is considered a useless mouth

is almost too much to expect of pagans and little girls in Chinese families are therefore only tolerated until they are old enough to be sold in marriage, and often this sum is scarcely large enough to induce poor parents to feed a child for a number of years. The sacrifice, then, being too great, the parents cast out the helpless infant and we missionaries save her and place her in a good home until she is old enough to obtain one of her own.

The cost of boarding a child with a nurse is about eight dollars a year and of keeping one in the orphan asylum about fifteen dollars. This most necessary charity weighs so heavily on our meagre budget that it threatens the existence of our other works.

The pauperism of which I speak is no doubt incomprehensible to the people of America, and when I say pauperism I do not mean a figure of speech. Our population is composed of Chinese driven from



Students of the Grand Seminary in East Mongolia. It is here that Ka Bernard will finish his studies for the priesthood, there being no Grand Seminary as yet in Bishop Van Dyck's Vicariate.

their country by misery. Every year the troop grows larger and their misery greater.

Owing to this they have not the energy you are accustomed to see in the United States. They seem able to do practically nothing for themselves, and charity among pagans is a dead letter. They must rely on Mother Earth to secure a living, and while the soil of the Ortos is good under favorable conditions, lack of rain often renders it unproductive. During the past summer

We Had Only One Heavy Rain

and therefore the harvest is not good. Last year the crops were satisfactory but they followed a three years' famine.

Mongolia is at the very end of the world—a desolate land without decent roads, without industries, with-

out resources save what come from a soil that too often cheats the farmer. Then, too, the winter lasts six months and it is exceptionally severe, the ground often freezing to a depth of three feet, and the temperature falling to thirty-five degrees below zero. No work can be done during this period of intense cold and severe storms, and therefore provisions and money must be saved up ahead if the people are to live.

It is in this inhospitable region that forty Belgian priests toil and suffer for the propagation of their religion and the salvation of souls. They can expect no help from barren Mongolia nor from the mutilated land of their birth.

And yet these Belgian missionaries do not dream of giving up their appointed task, for this task bears the stamp of the Lord and the more suffering it entails

The Greater Will Be Its Final Success

In fact the passing years already bear witness that a Divine Hand is sustaining the mission.

Do I need to say more? I think not. These lines have already shown how welcome was the gift sent us. May God inspire others with a like zeal! May He reward you, my special friends, because you have remembered that you are Christians and Belgians, and

have sent a ray of brightest sunshine across the darkness of our sadness and isolation.

If we are grateful for the pecuniary aid, even more do we appreciate the spiritual comfort and support given us in our hour of need. It is a joy to know that there are hearts beating in unison with ours—that sympathize with our efforts in a pagan land. We have contracted a heavy debt of gratitude and, being insolvent, we ask our Divine Master to repay you in our name with abundant graces and favors.

The young man Ka Bernard, chosen to be the recipient of your bounty, is twenty years of age and

Exceedingly Pious and Gifted

His father and mother were martyred for the Faith in 1900, in company with our sainted Bishop, Mgr. Hamer.

His uncle and one of his brothers teach in our schools. Two other brothers devote their time to instructing catechumens in neighboring villages. A nephew is a student in the Latin class of the Seminary. In short the entire Ka family is in the service of the missionaries and of God.

I remain,

Most gratefully yours in Christ,

BISHOP L. VAN DYCK, B.F.M.

Seed that Fell on the Ground

Fr. Augustine, O.M.Cap., is a Franciscan missionary in India, and he tells the story of how from a small beginning many mission schools sprang up in his district:

"Parbatpura is a small village situated on the borders of the great Indian desert—not far from the city of Njiner. It is this poor village that God has chosen to become the centre of the evangelization of the caste of the 'Mhers.

"The son of the head man of Parbatpura, Nanda, a boy thirteen years old, was coming back from a school of the city one evening. Fr. Augustine, a Capuchin missionary, met him on the road and tried to talk with him. Nanda was afraid, still he promised to come on the next day to the church of the city.

"He was faithful to his promise and called every day after school time on Fr. Augustine. He knew how to read and was a clever boy. He studied the catechism and his soul opened to heavenly grace. At the end of the year, Nanda was baptized in presence of his little cousins, and was named Augustine. Now Augustine's father, the head man of Parbatpura, was anxious to have a school in his village. The school was built and Fr. Augustine and Brother Prudent were sent to Parbatpura. All the other villages of the caste of the 'Mhers asked also for a school.

"Within the space of three or four years twenty schools were established, and another mission house was opened at Wawanikhera with a Father and Brother.

"The harvest is ripe, but the laborers and resources are wanted. I have been obliged to close several schools, and I can't even support the eight schools which are still existing.

"There is also famine in all the Rajputana. Many people

are offering us their children. It would be very easy to gather a great number of boys and girls and to make them work at the building of the church, and we should have a good opportunity of teaching them prayers and catechism.

"We are so poor that we can't even buy the medicine usually kept in a mission dispensary."

Africa's Apostles Should Not be Forgotten

The Fathers of the Holy Ghost have charge of the mission at Aguleri, S. Nigeria, and a brief resumé of its history is sent to the S. P. F. by Rev. A. Muller. The missionaries of Africa are much in need of the consideration of Americans, on whom, like apostles in other fields, they rely for comfort and support:

"Our mission," says the Father, "has been in existence twenty-eight years, and from the very start trials and disappointments have been so numerous that many younger stations surpass it. At one time its personnel consisted of two priests and two brothers, and it had twelve sub-stations. Today I am alone here with about six hundred Christians and catechumens.

"I should establish several schools in different localities, but the hard part is paying the catechist-teachers. Such catechists demand a salary of not less than one hundred and twenty dollars a year, and the purpose of this letter is to solicit the support of one or two from those accustomed to give alms to the foreign missions. I confess that I am a little discouraged by the predicament in which I find myself, but with the prayers and alms of a few generous souls I shall surmount the difficulties."

THE KROUS OF LIBERIA FREE STATE

Very Rev. J. Oge, L. Af. M.

Liberia, on the west coast of Africa, is that Free State to which American negroes were sent about a hundred years ago to form a government of their own. More or less success attended this venture. Besides the blacks from the United States there is a large native population in a rather primitive state and these occupy most of the attention of the priests, who belong to the Lyons Society of African Missionaries.

WITH sorrow I acknowledge that the Prefecture of Liberia can not be ranked among the flourishing missions of Africa. Our work is carried on with more than ordinary painfulness and the results of the efforts of my zealous predecessors at Monrovia and at Kekrou are scarcely perceptible.

From the time of my arrival in this country in 1911, I formed the opinion that the American-Liberian towns were stony ground on which to cast my seed. Without spending much time on vain effort, therefore, I turned my attention

To the Natives of the Krou Coast

and in December of the same year opened a post in Old Sasstown. This was followed in a few months by one at New Sasstown.

Encouraged by the progress made, branch stations were founded in Betou, in 1913, and at Grand Cess in 1916. These four stations have had about one thousand baptisms.

The Krous are still strangers to the influence of Christian civilization, being at times almost savage in their ways. To educate them we must begin at the very foundation and leave aside any idea of forming a native clergy. The sacerdotal state is a state of perfection and our Krous must be taught by slow degrees how to attain it.

Catechists, therefore, are the only practical native teachers whom we may hope to form, but even these helpers

Ought to be Placed in School

while young and carefully encouraged to cultivate Christian virtues, so that later they may become models of regularity for those whom they intend to instruct and convert.

To obtain this result we need a special establish-

ment. The construction of a building capable of sheltering twenty boarding students and the cost of furnishing all materials in the shape of clothing and books means the expenditure of a sum too great for us to consider in these hard times.

Once formed the catechist will contract a Christian marriage and will be placed in a secondary station, where he will fulfill the functions of religious instructor and school teacher. His salary in this position should be sufficient to allow him to support properly

Himself and His Family

and to save him from the temptation of deserting to the ranks of government employment or to the factories where the wages would be much better.

It goes without saying that one native priest, pious, zealous and full of enthusiasm for his work, would have more success than a thousand catechist school teachers, but lacking priests, the influence of a catechist living within the laws of holy matrimony, is of great value among a polygamous people.

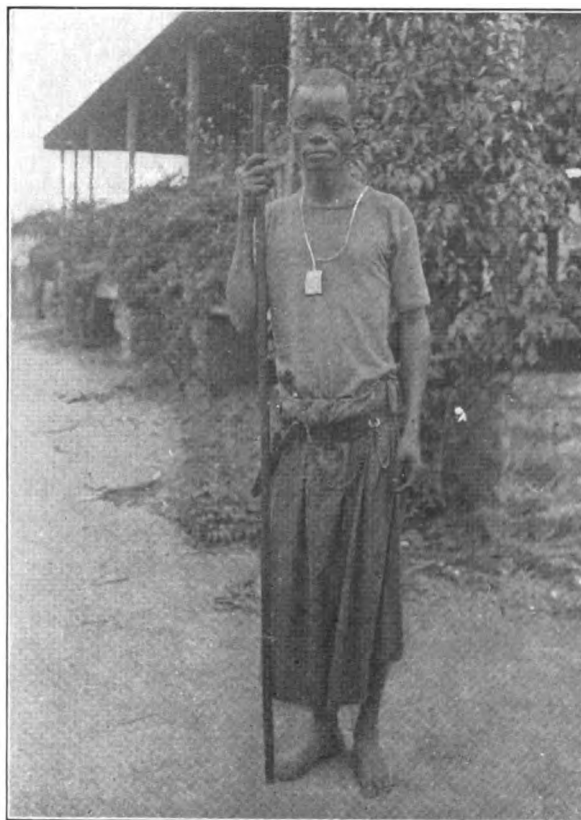
The Krous, unfortunately, do not regard marriage seriously. Not only are they polygamous but their unions are contracted so capriciously that both men and women think nothing of breaking them for the least pretext.

It is a rare thing to meet a man of any age who still retains his first wife; I know one individual, now an exemplary Catholic, who is legitimately

Wedded to his Twentieth Wife

the other nineteen, one after the other, taking their leave either to suit their own inclination or his.

In such social conditions, therefore, the example of a teacher, faithful to the promises he has made in



Paul, a catechist of Sasstown. The mission is in great need of many more such workers as the Krous have not yet produced any native priests.

the sacrament of matrimony impresses most forcibly the native mind, and we have the formation of these auxiliaries much at heart. As has been stated we have not yet been able to put the work on a systematic basis, but such catechists as we have produced give excellent results.

Since the first days of our coming among the Krous we chose from the schoolboys such characters as seemed most serious and docile, and attached them to the station in the quality of "mission boys."

Now each principal station has four or five of these boys. They attend the regular elementary class in the morning, and in the afternoon they receive from the missionary special lessons in religion and literature.

In measure as they progress in their studies and deportment they are made first school monitors and finally teachers themselves of small divisions.

They Also Serve Mass

dress the altar, accompany the priest on his ministrations and act as interpreters. Sometimes the catechists are able to learn the medical skill of the missionary and thus to give aid to the sick.

We have no regular hospital in this mission yet, but each principal station possesses a pharmacy more or less well equipped. The maladies we are called on most frequently to treat are dysentery, pneumonia, sores, ulcers, abscesses, and affections of like nature.

The Wonderful Pawpaw

A fruit much used, and with reason, in Central Africa is the pawpaw. In *African Missions* we learn something of this article of diet:

The pawpaw is the favorite food of the islanders of the Hawaii Archipelago (Oceanica), and was brought to Uganda by early missionaries.

When green, its fruit may be cooked like the ordinary pumpkin or gourd of Europe.

Ripe, it is eaten in its natural state. It is sliced through the middle, like a melon. The seeds are taken out, with the thin skin that holds them together; the pulp is eaten with a spoon, and is sprinkled with lemon juice or salt or pepper, according to taste.

The pawpaw is not only edible; the plant possesses curative properties in addition, and is really a marvelous pharmacopia in itself.

The roots are said to have the power of stimulating the nervous system. The milky fluid of the tree is efficacious in the treatment of eczema and of warts; it will even destroy the false membranes which suffocate the diphtheritic sufferer.

The leaves will make the toughest venison more tender. The juice expressed from the fruit gives the same result. It likewise removes spots from clothing.

The pulp acts as the best of salves. A slice of the

Numerous cases of leprosy are encountered among the natives, especially in the jungle villages. In fact if all the lepers were placed together they would form a goodly community.

As it is they linger in the midst of their families, and the latter seem ignorant or careless of the fact that they run great risk of infection.

I do not know whether other Liberian tribes are similarly afflicted, but it is safe to assume that leprosy exists almost everywhere among African natives.

Happily the sleeping sickness is not found here and small-pox, which formerly

Made Terrible Ravages

among the Krous seems to have completely disappeared, as during the last seven years not a single case has been reported. This fact is all the more extraordinary when we consider that vaccination is not in use here, and that many of our young men go every year to southern Liberia where small-pox is rampant.

In terminating this report I wish to express my happiness in learning that Americans are becoming seriously interested in the formation of native priests. On their sympathy with this grand design rests its ultimate success, and on the number of native apostles depends the growth of Catholicity in the mission countries.

fresh fruit applied to the skin will cause freckles to vanish.

The seeds are a vermifuge.

The syrup of the pawpaw is at the same time a sedative and a tonic.

The advantageous qualities of this plant are due, it appears, to a very active principle, papaine, found in the sap.

"There Shall be One Fold"

In connection with the prayers offered in divers forms for the return to the Church of our separated brethren it is well for us to know that Christians are divided into five principal groups: The Orthodox Russian Church, with 103 million souls, other Oriental and Schismatic Churches, 22 millions; Anglo Saxon Protestants, 48 millions; Austro-German Protestants, 43 millions; Lutheran Protestants of the North—Norway, Sweden, Denmark, Holland and Switzerland, 16 millions. Thus about 300 millions of men, Christian like ourselves, stand outside the True Fold, while at least 900 million more wait in the utter darkness of paganism and idolatry. How earnestly must each Catholic labor, then, that this vast host may be brought to see the Light and there may be One Shepherd and One Fold.

A CRY FROM FAR-OFF MALABAR

Rev. M. F. Barboza, S. J.

Malabar was the scene of some very early missionary efforts in India, St. Thomas, himself, being the first apostle to preach the Faith there. In the seaport town mentioned by Fr. Barboza, there exists an old church possessing a very interesting history but threatened with destruction unless the inroads made by time are stayed.

THE parish church of the seaport of Tellicherry on the west coast of India is dedicated to our Lady of the Most Holy Rosary. Considering the recent date of ecclesiastical architecture in India, it must be said to be ancient indeed, having survived the storms of over two hundred years.

It is finely situated on a low promontory jutting out to sea, with the souging of the waves constantly in the ears of the worshippers inside. A large black wooden cross at the extreme edge of the promontory is a conspicuous object for miles out at sea and along the coast-line like an emblem of early faith.



Elsewhere in this number are shown some African sorcerers at work with the crude implements of their magic art. Here sit two Hindus also engaged in exorcising evil spirits. But the beauty of India is evident even in this pagan rite, for flowers and artistic lamps and vases rob the ceremony of any horror.

Originally the Church was a very small building just big enough to accommodate the handful of Portuguese settlers in the land and the few converts that must have been made by the clergy

Of That Distant Date

Some thirty years ago two narrow wings were added on account of the increasing number of Christians that attended divine worship.

There exists a poetical legend among the Hindus that a certain king, Parashu Rama by name, shot forth across the sea a wonderful arrow which sped on

its way down the whole length of the western coast, (the ancient Kerala) making the tide retire for the benefit of an imported race of Brahmins that had been hard-pressed for building sites. This legend in reality embodies the historical and scientifically corroborated fact that centuries ago the vast Arabian Sea which then washed almost the foot of the western Ghauts, (the mountain chain forming the western bounds of the southern Indian plateau) did retire, leaving behind it land which was soon occupied and inhabited.

Latterly, however, the sea has again been encroaching upon the land, as is evidenced by the numerous deep indentations in the coast line, by the ledges of rocks, some still rising above the water surface and other submerged, running parallel to the coast which ages ago formed part of terra firma, and by some apparently isolated islets that were once connected with the mainland. Moreover, the facade of the Church looks seaward and the sea itself is surging but a few paces from it—a thing which no architect would have permitted, if the sea has been in such close proximity at the time of the original erection.

A wall had been built at the foot of the promontory to keep the sea from gaining upon the land; but nothing could withstand the surging billows, the violence of which is terrific in monsoon weather. But in the year 1912, on the 4th of October, a violent storm demolished the whole wall, leaving the church and the small plot of ground in front of it in great peril of being

Swallowed Up by the Hungry Sea

As there was no time to be lost, if the church was to be preserved safe and intact, subscriptions were immediately set on foot in order to build a new and substantial parapet to keep out the sea.

The government too was persuaded to contribute; for if our church and property were swept away, the neighboring Anglican Church and premises would in their turn also share the same fate. Even the

late Pope, Pius X., with his heart, wide as the world, came to our rescue and sent some help, being convinced of the imminence of danger.

The sum thus realized equalled about two thousand dollars. Now, however, thanks to public generosity, the church-site and the cemetery in front, which contains graves and monuments about two hundred years old are, according to the opinion of experts, immune from any danger for many long years to come, if annual repairs be made. But the Church itself—oh, what a miserable state it is in, and how utterly unworthy of the Great God Whom the heavens themselves cannot contain! Verily it looks more like a poor barn with a roof made up of patches of tiles of various patterns put up at different times by the help of the precarious widow's mite and the poor-box. To this, an incongruous so-called facade is stuck on; and it looks meaner still in comparison with the architectural gem of the Anglican church in immediate proximity, rising in solid gothic style and maintained by the British government.

Faithful Guardians of Their Religion

A very interesting letter comes from Rev. Joseph Bois, P.F.M., missionary in the diocese of Nagasaki, Japan:

"On my arrival in Japan in 1900 I had the happiness of being assigned to a mission in the Island of Hirado, rendered illustrious by the preaching of the great patron of The Society for the Propagation of the Faith, St. Francis Xavier. Until the mobilization and my departure for France I was in charge of the descendants of those heroic faithful who for two hundred and fifty years, in secret and without a priest, by a miracle of Providence preserved in the practice of their religion. Among the souls confided to my care were the descendants of martyrs, the sons of Christians who died in exile and aged people who themselves suffered persecution for their Faith.

"It goes without saying that souls such as these are the joy and honor of the priest charged with their spiritual interests. Among them Sunday is observed religiously, there are no delinquents from the Easter duty, and they go frequently to confession. The last report gave more than 9,000 Communions of devotion out of a population of less than 800 souls.

"Religious instruction leaves nothing to be desired. At Hirado all those who wish to be married must first pass an examination on the morning and evening prayers as well as on the text of the Catechism, and it is not unusual to find young men of twenty-five who, even on their return from military service, are able to reply unhesitatingly to difficult questions of dogma and Christian morality.

"Among our former parishioners faith is very vivid, and they display great respect and gratitude towards the missionary. Of this I had many proofs at the time of the mobilization. Everyone, from the youngest child to the oldest grandmother, brought me an offering, some of them representing several days of toil, the savings of several months, or even a small fortune. A child of seven brought me a 5-cent piece, inviting me to share it with my brother, a missionary, who was mobilized at the same time.

"When I hesitated to accept, their countenance fell. 'Is

The present rickety old building is in such a sorry condition that it excites the pity of beholders. The timbers of the roof are rotten and get piece-meal renewing and periodical strengthening as paltry alms come dripping in. The crazy old structure cannot stand together for more than a short time; it is bound to come down as a house of cards on the recurrence of another merciless storm. The building stands helplessly exposed to the full fury of the terrific southwest monsoon which pours down a resistless rain of 130 inches a year, soaking through the roof and dashing against the low walls.

The Fierce Rains Beat in During Divine Service

and most of the worshippers have to kneel or squat in little pools of water caused by the rain-spray and damp.

Our people, though very poor, have done and are doing their level best to rise once more to the occasion. But it is in vain for them to strive, unless help comes from outside.

it so little?" said one of the group. "Make us happy by not refusing. We should be happy to have a little present to send to your mother in order to thank her for having sacrificed two of her sons for us. But since we have nothing that could be offered to her, will you, please, with these few coins, purchase a souvenir for her in our name?"

Among the Kalmars of Eastern Cochín China

Fr. Louis Asseray, P.F.M., writes from Kon-Tam:

"Bishop Jeanningros, coadjutor of our vicar apostolic (Bishop Grangeon) has just spent two months in our mountains, during which time he administered 2,000 Confirmations. I received him in my hut and with a few of our brethren we had a frugal meal, seated on mats on the floor, for I haven't room enough for a table. However, nobody 'put his feet in the dishes.' There is great wretchedness here. We are being ruined by constantly depreciating currency and the excessive cost of everything is becoming more and more disturbing. Such a situation and its immediate consequences naturally tend to whiten the hair of all who are not as bald as I am.

"Bishop Grangeon has just sent us a circular letter urging us to economize flour and altar wine, which is the chief cause of concern. The following is an example of the poverty to which I am reduced. When I solemnly received the coadjutor at the so-called church of one of my missions the receptacle I was obliged to utilize as a holy water vessel, for lack of a better and more suitable one, was my coffee-pot. The good Bishop could not but smile, although he was not in the least scandalized. One can only do one's best.

"One of my chief anxieties at the present time is the orphanage, for I am wondering how, with my poverty, I am going to feed and clothe the young ones in my care. I think I have about a sufficient provision of rice, but it must be served with a little dried fish or vegetables. Now, where and how am I going to procure these commodities? The merchants who come here from Annam sell everything at incredible prices. We now have to pay eight piastres, or \$6, for what before the war cost only \$2. When will God vouchsafe to relieve our distress?"

HOW MISSION CHAPELS ARE BUILT

Rev. A. Bourlet, P. F. M.

Sublime confidence in Providence is about the only capital poor Christians in mission countries possess. A hundred dollars is a fortune and even a quarter of that amount looms large. In the following pages we read that an earnest worker began a chapel with thirty dollars in his treasury. Naturally there is a debt on the edifice, but Fr. Bourlet says serenely, "We are leaving that to the future," thus paraphrasing the popular Americanism, "We should worry."

THE parish of Phat Diem contains at least ten thousand Christians, and nearly as many Buddhists. The thatched dwellings of this little city nestle beneath the shade of bamboo trees. The church dominates all.

A placid river flows near, and a steamboat carries us to larger cities and connects us with civilization. Daily trips are scheduled. Like all larger parishes Phat Diem has an ebb and flow of its inhabitants each day, as miserable poverty forces men to seek a livelihood elsewhere.

There is no bridge across the river and the majority of these laborers cannot afford to pay the passage on the official steamer, so they sail off in their little bamboo skiffs, subsisting upon such offerings as may be thrown to them by kindly passengers on the steamers.

The more fortunate ones install themselves on the banks of the river, and sell wood or fruit secured in the adjacent fields.

Most of these wanderers are Christians, and like all immigrants,

Are Apt to Lose Their Faith

when out of touch with Catholics who unite in the daily practice of their religion.

Abandonment of the holy observances of Christianity is easy indeed in Annam and Tonkin where religion depends largely upon union, that is, our converts gather in groups with their faith as a common interest.

They have one church in this district, wherein missions are held usually twice a year. There is also a cemetery rapidly filling with Christian dead. The visiting missionary establishes simple rules for the instructions of the children, care of the sick and

the calling in of the priest in case of serious illness.

It is easy for those who dwell in towns to observe the laws of the Church, but isolated members of the community find them difficult to preserve. They often fall victims to temptation, and lead lives of unedifying sloth.

This was the condition on my arrival in Phat Diem. Far from other Christian settlements, there was more evil than good in the district. The influence of prayer was growing less marked. Many neglected to cleanse their souls in the purifying waters of baptism. Others refused to marry according to the rites of the Church, bringing up their children in ignorance of moral law, with no guide but their own caprice. In brief, Catholicity was at a low ebb.

Christianity had been taught here many years ago. These wanderers had been earnestly sought, but a certain idle element among them had found the support of a mission station

Too Great a Burden

They manifested no desire to advance in morality. There was only one thing to do; form a parish quite apart from the original one.

The good Catholics accepted the idea at once, and were even enthusiastic. I

lost no time in founding a parish, and placed it under the protection of the great St. Peter. It was necessary to build a chapel, for of what use were good sentiments without an altar for the Divine Sacrifice?

While the foundations were being laid I tried to induce the Christians to go to the parish church; but it was too far away. I suggested the chapel in a



One of the Tonkin's pretty little churches. Not every good shepherd can shelter his flock of Christians in as comfortable an edifice as this.

neighboring parish; but the people claimed it was too cold to walk there.

I placed a man named Nagu in charge of my flock. He was a native policeman or Swiss Guard minus the costume.

If his purse was empty, his heart was made of gold. He was generous, giving all that his slender means allowed. Misery never appealed to him in vain. He even founded an association for the baptism and burial of infidels. Most Annamites love to have an imposing funeral, with cymbals and drums leading the procession of mourners.

My policeman found a small section of a rice field practical for his needs, and proceeded to enclose it

For Use as a Cemetery

He gathered his associates, and with drum and cymbal marched singing about the enclosure. He waved a banner bearing a holy device, and when the pagans crowded about, Nagu exhorted them, expounding the principles of his religion.

He visited the sick preparing them for baptism and the last sacraments. If the family was too poor to buy a coffin, he arranged a bier, draped it suitably and had bearers carry the corpse to the cemetery in a dignified manner. A large number of souls thus gained Heaven.

Nagu came to me one day with an air of determination. "Father," said he, "we should have a chapel!"

"Yes, my son, that is true. But we are so poor. Where will we get money for a church?"

He told me his plan. As head of an association, he would tax his men a small sum, buy the land in his own name,

Assume All the Responsibility

and pay for it as soon as possible. One hundred dollars debt would be assumed.

This he did, purchasing a lot of land and erecting on it a thatched hut for temporary use. The children came at night to study, one or two missions were given there, but it was really unfit for use. The stable at Bethlehem was palatial in comparison, but it was at least a progression in the right direction.

Nagu was never discouraged.

"We must have a church, Father," again he began.

"Yes, my child," I echoed, "we must have a church."

One beautiful morning Nagu arrived in triumph.

"I have now thirty dollars. Let us build our church."

"But you cannot erect a church for thirty dollars. What will you do?"

"O, God will provide," answered Nagu easily.

He went to work and in less than three months he had not only a chapel but a convenient nook for the entertainment of a priest.

There is still a debt to be paid, but we are leaving that to the future, confident that God never abandons those who trust in Him.

A Learned Hindu Missionary

Fr. Gnanaprakasara, O.M.I., the Tamil missionary of Ceylon, has already won a two-fold record. As the learned author of *Philosophical Saivism*, he has shown that he knows more about the Hindu beliefs than his own pagan countrymen, and his *Descriptive List of Ceylon's Catholic Vernacular Literature*, lately published in the *Jaffna Catholic Guardian*, proves that he is fully equipped to deal with the Catholic side of Tamil culture. A student and metaphysician of the acutest, Fr. Gnanaprakasara might have well embraced a life of scholarly aloofness, but there is another side to the Ceylon Oblate's activities.

For not all the fascination of his studies in comparative religion or contemporary literature could make Fr. Gnanaprakasara forget that in the Jaffna peninsula dwell 300,000 wretched "low-caste" Hindus, whose miserable material surroundings, as practical serfs of their "high-caste" masters, are only equalled by the spiritual destitution in which they drag out their pitiful existence.

So he devotes himself to teaching little children and poor natives, confident that these humble converts will

one day be able to live under happier conditions, thanks to their adherence to the Catholic religion.

Fr. Keiling Writes From Cimbebasia, Africa

"With us as with all apostles, the past year has been fruitful in miseries and afflictions, but with a grateful heart I can also say that our dear mission has been enriched by many graces and a good harvest of souls was gleaned—more than three thousand, in fact.

"There are now only sixteen priests and thirteen Brothers in the Prefecture of Upper Cimbebasia, most of them old and nearly worn out, but, thanks to their hard labor and devotion, we have been able to increase the number of our schools and now have 177. Around each school are grouped some Christian families, and each of these little settlements is directed by a catechist and visited by a priest as often as possible. To give their village a stable organization to inculcate the ideas of civilization in these poor Africans, and above all, to make them worthy of the name of Christians, is the object and aim of our apostolate.

"I recommend all our undertakings to the prayers of our benefactors in America, first, that our dear children may be able to grow in virtue, and second, that means may be given us to carry out the designs of Divine Providence in the Dark Continent."

THE REWARD GIVEN BY BAPTIZED BABIES

Rev. Dominic Huong

The writer of this article is a native priest of Tonkin. Like most of his two hundred and fifty countrymen in the priesthood, he is a Dominican Tertiary. There are also in Tonkin over five hundred Dominican Tertiary women, termed by the Spanish missionaries, "beatas." Most of these beatas travel the country acting as doctors, and they introduce themselves in heathen homes and baptize dying babies. These doctors succeeded in baptizing 21,123 little ones last year. The little angels, now partaking the glory of Heaven, do not forget those who obtained eternal happiness for them.

DURING the pastoral visit of the Apostolic Vicar, Bishop Munagorri, O. P., in the district of Tu-Trung, I was told about an old woman of eighty years who wished and asked to be baptized before dying. The case was urgent; and so I immediately commanded my hammock to be prepared and in half an hour I presented myself in the house of the invalid. When she saw me she was very glad, greeted me respectfully, thanked me for my visit and then after a short pause cried: "O Father, what beautiful things I am seeing now, and what brilliant splendors!"

I, believing that it was a dream or the effect of the imagination of the sick woman, tried to divert her mind, speaking to her about baptism and the conditions necessary for its worthy reception. But very soon I was persuaded that she was not dreaming because she clearly answered my questions about religion and the future life, as one who understands of what she speaks.

Surely Here Was the Finger of God

In her home there was no sign of idolatry or superstition, such as the altar of the ancestors, the tablets where they believe that their souls reside, the table of the altar with perfumes and incense for their honor.

With this idea, and not to err in so grave a thing, I went out to get more accurate information of her past life. From this information, given by both Christians and pagans, I learned: first, that the sick woman's name was Chao, of noble family; her father and grandfather had been Chiefs of the Canton; second, that she was a widow with seven children, all bigoted Buddhists; third, that, since her husband's death, many years before, she

had lived very honestly; refusing to remarry, she had employed herself as nurse. In this office, she had seized every opportunity to baptize pagan children at the point of death, or had called the Christians to baptize them.

With this information I became satisfied, and went back to the sick woman's bed-side.

Then, to test her, I asked: "Who are you? Why do you believe in our religion and ask baptism with so much earnestness?"

She answered: "I have haptized on the point of death forty children of pagan parents, besides thirty others whom I got baptized by one of your religion. The wish to be baptized is not new, but of a long standing; yet my sons have hindered me. Some days ago, I fell sick far from here, and begged my children to bring me to this house in order to be near to the Christians. Believe me, Father, just now I am seeing those souls which I have ransomed, beautiful and shining, begging me to become a Christian. You cannot imagine the happiness I feel in these apparitions and in the hope of being a Christian. I beg you, therefore, to baptize me immediately."

Notwithstanding these answers, I wanted to assure myself about the validity of

her baptism, and I asked her: "How were you, being a pagan, able to baptize so many babies? Did you believe or know all that is necessary for a valid baptism?"

"I did," she replied. A Christian taught it to me a long time ago. Besides, when Fr. Diem was curate of this district, he examined me and told me to continue baptizing. I always have had the in-



Two dear little children saved from the horrors of paganism and showing at this early age the happiness that comes from the Christian life.

tention of baptizing as the Christians do. Regarding the formula, tell me if I say it well." . . . (Here the sick woman pronounced the formula of baptism with the accuracy of the best Christian, and added that she pronounced it while pouring the water upon the head of the infant.)

With all this I was persuaded that here was a soul predestined by the intercession of the children she had redeemed. Without further hesitation, therefore, I baptized her with the solemn baptism of an infant,

For Which I Have the Special Faculty

I began the ceremony amid a great crowd of pagans and Christians, the former being attracted by novelty and curiosity and the latter by joy at seeing such a conversion.

But the devil, seeing that he was losing that soul, strove to retain it in his power, or, at least, to trouble the ceremony and to disturb the sick woman. When I was about to utter the sacramental formula, one of her daughters came in furious and, as it were,

possessed by the evil spirits, crying aloud and demanding who we were, and why we were stealing her mother.

We tried to calm her with kind words, but, aghast and bewildered, she did not pay heed to anything. She shook like a person insane, pulled out her hair and tore her clothes, and at last full of fury she fell down, as if dead. I was frightened, because I thought she was really dead, but after a short while, she uttered a shriek that seemed to come from the depths of hell, and cried out:

"What do I want my mother's body for, if you take from me her soul?" All her rage and threats, however, were simply words, and after all I could

Baptize My Sick Woman in Peace

Then I left her under the care of some Dominican Tertiaries, and I returned to An-Bai where our Vicar Apostolic was paying his visit.

She died after two days, full of solace and joy, like the true predestined soul that she was, saved by the prayers of the little angels she had sent to heaven.

Be Generous

This is an appropriate time to make our relatives and friends Perpetual Members of The Society for the Propagation of the Faith, a most richly endowed society.

The offering for this is forty dollars. It entitles the individual enrolled to all the spiritual privileges of the Society in life and death. The plenary and partial indulgences granted to benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time, or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made, because it insures for life and eternity.

Good Reason for Wanting a House

Not all the floods are in China. Osaka, Japan, had a bad inundation in September, and Fr. H. Daridon, P.F.M., who is located at Tottori, writes:

"I left my post to go on a tour of some neighboring stations, and had not been gone many days when the rain began to fall. Then the wind rose, and soon became a veritable typhoon. The tempest lasted several days, and when it ceased it was discovered that bridges had been carried away, the railways destroyed and 3,500 houses flooded.

"The question was now how to get back to Tottori. I learned that a steamboat would replace the railway, and embarked on it. But this craft found it impossible to proceed, and I was obliged to take a roundabout road, hiring a native carriage drawn by a man, to convey me to my destination.

"And when I reached home, what a sight met my eyes! Our three buildings were submerged. I had lost my breviary,

books, altar ornaments, kitchen utensils and seventy mats valued at one dollar and a half each. In Japan neither tables, chairs nor beds are used—mats serve for everything—so that my loss in this direction means the entire furnishing of our rooms.

"It is not necessary to say that what we need is a house for the missionaries boasting a second story. Statistics show that there is an average of 100 rainy days in the year. Health, safety and economy demand a fairly high building that will not be flooded when the heavy rains come. I do not like to beg, but unless alms are given to the mission at Tottori we shall not be able to undertake the erection of this most necessary structure. I am sure the members and friends of the Propagation of the Faith Society will understand my call and most generously respond."

News Item

The four States in the Union having the largest Catholic population are New York, Pennsylvania, Illinois and Massachusetts, and they aggregate about 7,862,040 of the faithful. Three of these States also have flourishing branches of the S. P. F., and do nobly in supporting poor priests in pagan lands. But what about the other States!

Now is the Time

Fr. Merkes, E.F.M., is no stranger to the Propagation of the Faith Society. He writes frequently, and in his latest communication emphasizes the need of native priests.

"The question of forming a native clergy is of vital importance at the present time, and more so after the war, when the question of foreign missionary priests will have to be faced. The missions are short of priests everywhere, and the missionary colleges are practically empty."



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RIGHT REV. JOSEPH FRERI, Editor
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THIS office was recently honored by the visit of Captain Yamamoto of the Imperial Japanese Navy. Captain Yamamoto is one of the most distinguished Catholics of Japan, and would probably occupy a higher position than his present, already considerable, were he not handicapped by his religion. He informed us that there are only five or six Catholic officers in the navy and none in the army of Japan. In that country, as everywhere, the poor and the lowly are the first to receive the Gospel.

Captain Yamamoto is a highly educated gentleman, speaks fluently most of the languages of ~~Europe~~ and was for several years naval attaché at the Japanese embassy at Rome. He was in the Russo-Japanese war, and took part in the battle of the Straits that destroyed the Russian navy. He spent three years in the Mediterranean Sea during the present war, and was appointed a member of the Japanese Mission to the Peace Conference at Paris.

* * * *

Naturally our conversation was mostly about the condition of the Church in Japan, and our distinguished visitor paid a beautiful tribute to the zeal of the missionaries and the quality of their work, but he confessed that their task was a difficult one. The future of the Church in Japan is rather dark. Of late, Shintoism or the National Religion, has raised a new obstacle to the diffusion of the Gospel and may become a hindrance to the practice of the Catholic religion for school children, students, functionaries, in a word for all those connected with the government who will be obliged to participate in official idolatrous worship. Let us hope that the common sense of the Japanese people will react against the imposition of pagan practices, which are a disgrace to the nation.

* * * *

We did not fail to mention the question of the native clergy which is of special interest to us, and Captain Yamamoto fully agreed that native priests were absolutely necessary. He would like to have the bright-

est students sent to Rome or Paris for their clerical education, but did not seem to favor American training. On the other hand we recently received a letter from a prominent religious who, though an American, resides in Rome and visited recently nearly all the missions of the Far East. He advocates that the brightest seminarians of the Far East be trained in the best equipped seminaries of the United States. "You are aware," he writes, "that hundreds of students from the Far East are scattered throughout the United States attending colleges and universities of all descriptions and tendencies. Large bodies of them will be, and probably already are returning with their varied mental equipment to further and promote the modern development of their own country."

"The problem before the Oriental Catholics a few years hence and especially of their leaders—the priests—will be how to meet and forestall the evil influence on religion that the ideas and doctrines imbibed by such students will eventually wield. On an ignorant population the mere import mark of America will suffice to give such doctrines weight if there is nobody in the Catholic body to explain how little weight they have even in America. In a word a portion at least of the native clergy ought to be prepared to meet the opponents of the Church on an equal footing."

* * * *

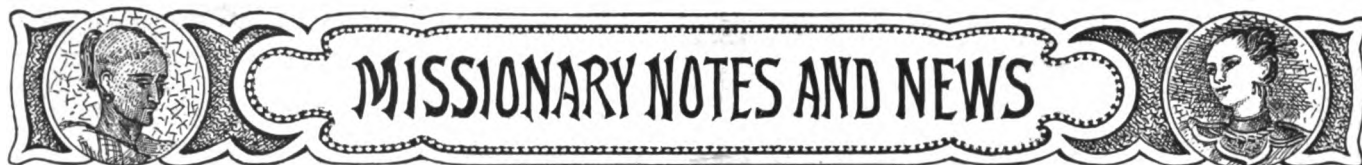
We fully agree with the writer that it would be highly desirable that some Japanese, Chinese and Indian seminarians be educated in America but the plan is fraught with difficulties. At any rate the first ones to be heard on this important question are the bishops of the Far East and we reserve judgment until they have been consulted.

* * * *

THE January number of *The Ecclesiastical Review* published a letter from Father Oswald Waller, Prefect of East Nigeria, in which he complains that, while the missionary spirit is developing in America, it seems we have no other country's evangelization in view but China's. He recites the claims that Africa has upon us, especially the Republic of Liberia, founded by Americans, and where our Protestant missionaries have been at work since 1833.

Simultaneously with the publication of Father Waller's letter *The Casket* of Antigonish, Nova Scotia, announced that the Rev. J. M. Fraser, a former Chinese missionary, had founded a college in Ontario, Canada, for the preparation of priests for the foreign missions, but here again they are destined for the Chinese field.

It is plain that China is more attractive to missionaries than Africa, and yet there are some splendid missions in the dark continent.



AMERICA

CANADA When Fr. Turquetil, our Oblate friend who spent several months in the United States last year, left Montreal to return to his Eskimo mission near Chesterfield Inlet, he had a companion with him in the person of Fr. Pioget. His former co-worker, Fr. Leblanc, met with an untimely death, and for several months Fr. Turquetil was alone in the great Arctic wilderness in which he has planted the cross. We rejoice to state that the outlook for the conversion of the Eskimo is brighter than ever before.

This letter was written by Fr. D. Du-bois, O.M.I., a missionary among the Montagnais Indians in northern Alberta:

"Three weeks ago I visited the old and miserable mission of Legoff, and found that the influenza had made terrible ravages among the poor Montagnais; it might be expected that the germs would find good hunting ground amid the dirt and disorder of the cabins. A third of the population of the Indian reservation is already in the cemetery.

"Whole families have disappeared and many cabins are empty. Everywhere I saw terrible suffering, some persons having gone insane through grief and despair at losing children, parents, wives or husbands.

"I returned to my own home after a seventy-five mile ride in an old wagon to find my companion, Fr. Dauphin, and the Lay Brother sick in bed, overcome as much by fatigue and grief as by illness. I myself went and knelt before the altar where I offered the sacrifice of my life. But in spite of fifteen days spent among the sick, sleeping only two or three hours out of the twenty-four, I have not yet contracted the influenza. Many of the Oblate Fathers at Edmonton are very ill."

PHILIPPINE ISLANDS

The scourge of the "Flu" has been felt everywhere, and of course the missions could claim no exemption.

Writing from among his Igorot boys in the Philippines, Fr. Joseph Schipman, Superior of the Belgian Missionaries, tells about the havoc that has been wrought near Baguio:

"Most of the boys in our dormitory here have contracted the influenza, but none of them has died up to the present. It is not so everywhere, for in many towns hundreds are dying. For instance, in Tubas, not a big place, where our missionary has a yearly average of 120 deaths, he buried 90 people between the

first and the seventeenth of this month. And it is the same way in many places. The lack of medicines, owing to war-time conditions, high prices and extreme shortage of funds, are severely felt. It is time for harvesting, but in many places one-half of the town is nursing the other half. Nearly everywhere the schools are closed. Let us hope that this epidemic will be soon over and that the Lord will spare our poor people. Several of the missionaries also have been taken ill, but none of them gravely up to the present."

ASIA

CHINA Fr. Jos. Hoogers, B.F.M., announces to his friends that he has been made Superior of the mission of Ili, Sinkiang, China. It possesses four priests and 300 Christians, which the Father says must form an army to attack a multitude of pagans and Mohammedans, scattered over an immense territory. It takes three or four months, crossing China from Shanghai, to reach this isolated spot by ordinary means of travel, though a good motor car can make the trip in as many weeks.

JAPAN "Only God alone," says Fr. Lasquier, O.C.D., who is chaplain of the community of Trappistine nuns at Hakkaido, Japan, "can reward our benefactors for the help they have given us during the past year. The work of the Sisters here has at present a happy outlook for 1919. The convent contains more than fifty nuns, and a dozen postulants are waiting to enter in the spring. A larger convent is really needed, but with building materials at their present cost construction is out of the question just now.

"But we are not without our trials. In September the worst typhoon in the memory of man swept over this district doing much damage to buildings and to crops. Now, the influenza is upon us, but I trust it will not claim any victims. As to the high cost of living I can give you some idea of it when I say that whereas three yen used to buy one day's food for the Sisters, we now spend twenty-five yen for the same quantity. Let us hope that peace will bring about a happy change in conditions."

AFRICA

UGANDA Bishop Streicher, Af.M., sends a list of figures from his Vicariate in Uganda showing that he has no reason to be dis-

couraged as far as spiritual results are concerned, but he adds:

"The task of ministering to 236,822 Catholics falls heavily on the eighty-two priests who still remain to me. Besides ordinary duties, there have been many epidemics that have necessitated sick calls and treatment. A cause for joy is our seminary, which gave us two more priests in June, making the total number five. There are also thirty-five students in philosophy and theology, so we may reasonably hope to count several more apostles before long."

CARTHAGE On the occasion of the twenty-fifth anniversary of the promotion of Archbishop Combes to the primatial see of Africa the Holy Father deigned to raise the cathedral of Carthage to the rank of a minor basilica, conferring on it all the honors, insignia and privileges that accompany that title. There are, therefore, at present three basilicas on the Dark Continent, that of Our Lady of Africa at Algiers, that of Hippone in the diocese of Constantine, and that of Carthage in Tunis.

NSAMBYA Mother Kevin's name is a familiar one to Americans interested in African mission work. They will therefore be pleased to learn that the Order of the British Empire has been bestowed on her. Mother Kevin is a Franciscan nun and Superioress of St. Mary's Convent at Nsambya, B. E. A., where the splendid work done by her in organizing a Catholic hospital, has made her famous.

KAFFA This Prefecture Apostolic, erected in 1913, upon territory detached from the Vicariate of Gallas, was confided to the Turin Missionaries. But for a long time they were not able to take possession of it. A letter received from the Prefect Apostolic states:

"The Ethiopian Government has accorded us permission to begin our work in Kaffa. My priests are now on their way to till this new soil, and I trust it may bear abundant fruit."

N. RHODESIA Wonderful to relate, the Christian population of Banguelo, in N. Rhodesia, has risen from 6,000 to 19,000 since 1913. Bishop Larue, of the White Fathers, writing from Chilubula, states that this is in spite of the fact that many of the priests were called away by the war.

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A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
The Martyrs of East Mongolia - Rev. Albert Botty, B.F.M.	51
A Visit to Mount Athos - - - - - Rev. Fr. Cazot, C.M.	54
Formosa Island - - - - - Very Rev. C. Fernandez, O.P.	57
"Going About, Doing Good" - - - - - Rev. C. Perera	61
A Great Conquest - - - - - Rev. Didace Arcand, O.F.M.	65
The First Japanese Dominican - - Rev. J. M. Alvarez, O.P.	67
In Lighter Vein - - - - - Rev. W. G. Hood, E.F.M.	69
Editorial Notes - - - - -	70
Missionary Notes and News - - - - -	71
Missionary Letters - - - - -	Passim

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CREATURE



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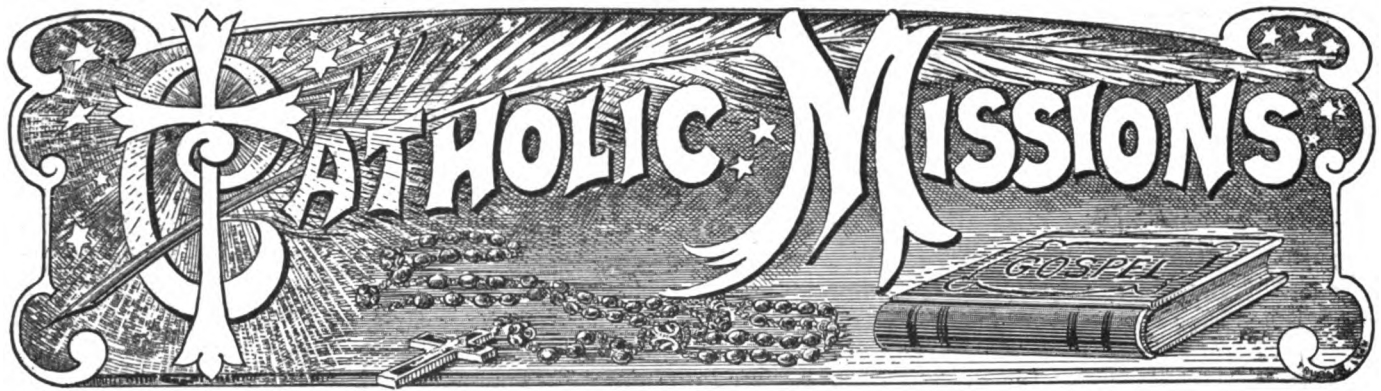
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MARCH, 1919

No. 3

THE MARTYRS OF EAST MONGOLIA

Rev. Albert Botty, B. F. M.

It is nearly nineteen years since the great Boxer uprising called forth the heroism of hundreds of China's newly made Christians. Gloriously did their faith and courage stand the test of fire and sword and now East Mongolia is paying tribute to her martyrs. In connection with this story it may be stated that the young apostle Ka Bernard, educated by the parish of St. Eloi, Minn., comes from the same region, and it is possible that his parents are among those cited.

ETERNAL thanks be rendered the Most High who, in the year 1900, deigned to honor our young mission of East Mongolia by demanding that it offer glorious martyrs to the Faith through the medium of the Boxer persecution.

I do not intend to write a history of all those, missionaries and newly-made Christians, who so bravely confessed their religion at that time, but to speak of the natives of Tsing-yeul and Ta-sou-tai, two lonely mountain villages.

Great heroism marked the conduct of these simple Chinese and their bravery is being remembered to-day by the erection of a memorial tablet.

The little Christian centres referred to contained about a hundred souls each. The first

Rumors of the Boxer Outrages

reached them but vaguely.

Scattered in numerous settlements, the converts regarded the trouble but one of many constantly sent by Satan to prevent the spread of the Gospel. Therefore they continued to work in the fields and visit the market as usual.

But on July 15th, of that

fated year, two peaceful Christians were seized at one of the Boxer headquarters not far distant from the villages, and the cry went forth that before eight days had passed the Boxers intended to

Exterminate all the Christians

of the district. Recantation only could save them.

On the 16th of July, sentinels posted in our mountains near Tsing-yeul signalled that the Boxers were approaching. Women and children tried to reach the church. The men, trained fur hunters during the



In these caskets are the bones of the faithful Christians who died for the Faith, after the manner described by Fr. Botty, in the year 1900—during the Boxer persecution.

And now for the retrospect!

Twenty-five years ago this wide and lovely region was peopled by living bodies containing within them dead souls. Minds were dark and diseased, spirits were haunted by dreadful superstitions. There was no light anywhere.

Then, in July, 1890, the first apostle, Fr. Japiot, appeared in the land and began the great battle that ended gloriously in the festival just referred to.

We may imagine his arrival. Seated in the native car he beheld from afar the earth ramparts of the city, the tower, a monument to superstition, the massive gates giving entrance to a pagan stronghold, a city over which the Evil One held undisputed sway.

Did he see, we wonder, in a beautiful vision, the picture of the church, dominated by the cross that was to rise, one day, to the blue Chinese sky, dominating all the pagodas erected to Satan? We do not know, but if so the seraphic dream was not a vain one for it has become a reality.

In the little native dwelling where Fr. Japiot established himself, he made a tiny oratory

Dedicated to St. Joseph

Time passed; the Father sought souls to redeem but the work went slowly, for at the expiration of three years he could count only three Christians, all members of the same family named Kouo.

But the apostle kept steadily on in his divine mission. He healed the sick; he baptized dying infants and to the prayers of these angels in Heaven he ascribed the later success of the mission.

Then the first catechumens came and the manner of their advent was strange. A few peasants living in a village about fifteen miles from the mission became filled with curiosity to see the missionary. Many, many times they came to the town for that purpose, but arriving at the mission gate, hesitated, became frightened and turned away.

Not less than sixty times, they have since related, was this programme carried out. The demon excited their foolish fears as long as possible, and thus while the Father was on his knees praying for catechumens, the poor natives were passing back and forth in front of the door, afraid to enter.

At last, one fine day they got as far as to rap at the door. The catechist opened it. "Well, well, my friends, what brings you here?"

"We wish to see the Father and to become Christians," timidly answered the visitors.

On hearing these words the catechist leaped for joy. He could scarcely believe his ears.

"Fr. Japiot," he shrieked. "Some catechumens!"

Perhaps the newcomers were not made welcome. Perhaps they were not shown how

Easy of Accomplishment Was Their Desire

Perhaps they were not given a catechist to prepare them for baptism. And when that great event took place and the Father went to their village to perform the ceremony, the entire population turned out to see this wonderful European.

Such was the beginning. Afterward the converts came by hundreds. Numerous villages demanded a resident catechist.

All went well for several years, in fact until the Boxer uprising of 1900. True that old hoodoo of the missionaries cutting out the eyes of

little children to make medicine, bobbed up once in a while, but when no child attending the Catholic schools seemed to suffer any maltreatment the fallacy died.

Then came the Boxer storm, threatening to annihilate the mission after its ten years' of strenuous existence—ten years of bitter fighting against the forces of paganism and indifference.

During the reign of terror many of the Christians fled, others hid or barricaded themselves in the interior.

Fr. Japiot Himself Retired To Shanghai

In fact it was a year before conditions permitted him to resume his shepherding. Then to his joy he found that

all was not lost. Kaitcheou still possessed 788 baptized Catholics.

Thus was the spiritual edifice in this part of China builded. Thus were the foundations for the wonderful structure of souls laid by this good missionary. Faithfully had he labored and the time to rest had come. His Master was ready to pronounce the "Well done, thou good and faithful servant, possess the kingdom prepared for you."

Only a short time after the close of the Boxer rebellion Fr. Japiot died, and the task of continuing the now flourishing apostolate fell to a native priest, Fr. Yung.

The zeal of this young man was marvellous. He did not invite, he pushed the brave peasants into his fold. If he secured one convert in a village he must have them all—he did not desire individuals



This woman, eighty years old, has become converted to Christianity and looks forward hopefully to the hour of her release.

but communities. He enlarged the college and every year sent out educated youths to act as catechists and open new posts. One of these devout catechists bore the title of "The Trappist," which he had gained in this manner:

Thinking to please Heaven by a more austere and secluded life he left Kaitcheou

To Join the Trappist Community Near Peking

He did not long remain, however, and on his return Fr. Yung inquired the reason for his brief sojourn.

"Why Father," replied the erstwhile monk, "my bed here is not less hard than at La Trappe, nor my bowl of rice less meagre; why not stay at Kaitcheou?"

A good answer forsooth, and it must be added that the Chinese are capable of enduring great hardships: a door taken from its hinges for a bed, a brick for a pillow and they sleep without care.

And now comes the psychological moment to bring up the subject of the new church. As may be seen the Christians were numerous and fervent — too numerous of course for the size of their chapel. History continually repeats itself in the missions and the tale of one centre exactly resembles that of all other centres. The time, the place and the priest vary, but no other details.

Fr. Yung, then, became ambitious to have a good, big, comfortable edifice — nay more than that, a handsome edifice, able to hold its own among those of Europe. He confided his desire to Mgr. Lamasse who gave him permission to "do his possible."

An architect was secured, the Christians promised their support and the great adventure was on.

And how faithfully and patiently did the Catholics toil. Rich and poor brought their offerings; some lent their buffalos to haul the stone and brick; others carried material in their arms long distances; laborers came in crowds to help with the building; the overseer sang as he directed his men; the toilers smiled and joked; everyone was happy, for was not this their pagoda beautiful and were they not soon going to be the proudest Christians in all China?

And then one fine day the church was finished. It

had stained glass windows, it had a bell, it had confessionals and statues and just about everything that a self-respecting church should have.

What a crowd was present on the day it was open for service. Most persons had never seen a confessional box before. One man made his confession against its blank wall instead of at the side. He went to Communion and the priest seeing this asked him to whom he had told his sins.

"To you, Father."

"But I did not hear a word."

"No more did I, Father."

Another, to make sure of being heard, opened the door and started to converse with the Father of his soul, being much surprised that he was not well received.



Kiddies of the mission school eating their mid-day meal—"one of the most ravishing sights," says Fr. Cannepin, "that China affords."

Surrounding the church of Kaitcheou are numerous other buildings including a girls' school, an orphan asylum and

A Home for the Aged

The inmates of all these swell the congregation on Sundays and feast days and lift their voices in praise to Him Who has permitted them to see the Light.

Twenty-five years of missionary effort have passed over the district since the first lone apostle gazed on what was then a spiritual wilderness. The twenty-five years have shown what a few poor, unknown, and unheralded human beings can accomplish when animated or rather inspired by a great purpose.

The wilderness has blossomed and borne fruit, and the church is the visible monument to its prosperity.

"The conversion of any pagan country is precious before God; for it means the salvation of many souls for whom Jesus laid down His life."

CATHOLIC MISSIONS IN THE HOLY LAND

Rev. Dom Maternus Spitz, O. S. B.

Of particular interest to Catholics, now that peace has altered the dominating rule of the Holy Land, is this author's statement regarding the missions there. He says that previous to the war it counted some thirty religious orders engaged in all varieties of apostolic work. The regular custodians of the sanctuaries are the sons of St. Francis, and about two thousand Friars have died for their Faith in Palestine since the days of the Crusaders.

IT is sad to think that the Holy Land of Palestine, the cradle of Christianity, where the Saviour of the world was born and lived, taught by word and example and proved His divine mission by numerous miracles, where He suffered and died and where He founded His Church to be the ark of salvation for all nations and at all times, should be numbered among the mission fields of the Catholic Church, instead of sending forth apostles to the whole world.

Yet the "Expected of Nations" came unto His own and they received Him not, He stood in their midst

And They Knew Him Not

And on account of this rejection of Him He fore-

maintained more or less a missionary land, for with the exception of a few towns in the interior and of a few Greek settlements along the coast, there were but few Christians to be found, owing to the stubbornness of the Jewish population.

Through the zealous efforts of Constantine and the generosity of St. Helena numerous churches and sanctuaries were raised in places which had been sanctified by Our Lord, and these in turn became

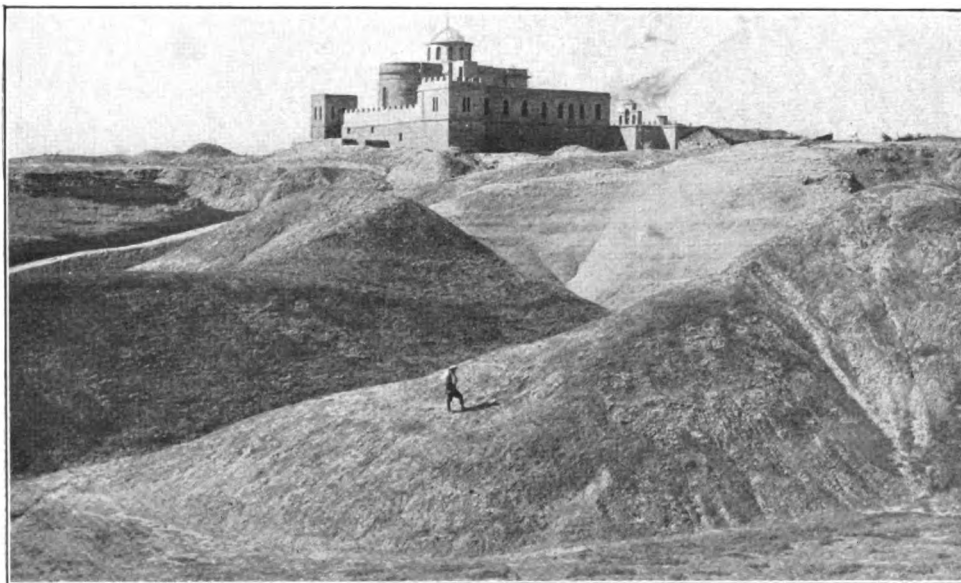
The Homes of Numerous Monks and Hermits

the objects of veneration of thousands of Christian pilgrims and the centres of learning, which were made illustrious by St. Cyril of Jerusalem and St. Jerome.

This lustre, however, lasted but a few decades of

years. For Palestine became a hotbed of religious strife and controversy, of schism and heresy which soon caused terrible havoc in the Eastern Church both in religion and politics. United forces of Jews and Persians invaded Palestine, conquered Jerusalem on May 19, 615, and slaughtered 90,000 Christians.

A few years passed and a worse enemy appeared before the city of David, in the person of Kalippa Omar, who with his fanatical Moslems took Jerusalem in 638, erected on the spot of the former temple the famous Mosque of



Convent of St. John, near the river Jordan. It seems like an oasis in the midst of a desolate waste of sand.

told His chosen people that "many should come from the East and the West and would sit down with Abraham, Isaac and Jacob in the kingdom of heaven," whilst the children of the kingdom would be cast out, because they had not known the time of their visitation.

His blood which they demanded on Good Friday came indeed upon them and their children for their fall and ruin, not for their resurrection and life.

For the first three centuries of Christianity to the time of Constantine the Great (+337), Palestine re-

mained more or less a missionary land, for with the exception of a few towns in the interior and of a few Greek settlements along the coast, there were but few Christians to be found, owing to the stubbornness of the Jewish population. Through the zealous efforts of Constantine and the generosity of St. Helena numerous churches and sanctuaries were raised in places which had been sanctified by Our Lord, and these in turn became the objects of veneration of thousands of Christian pilgrims and the centres of learning, which were made illustrious by St. Cyril of Jerusalem and St. Jerome. This lustre, however, lasted but a few decades of years. For Palestine became a hotbed of religious strife and controversy, of schism and heresy which soon caused terrible havoc in the Eastern Church both in religion and politics. United forces of Jews and Persians invaded Palestine, conquered Jerusalem on May 19, 615, and slaughtered 90,000 Christians. A few years passed and a worse enemy appeared before the city of David, in the person of Kalippa Omar, who with his fanatical Moslems took Jerusalem in 638, erected on the spot of the former temple the famous Mosque of Omar and turned the church of Our Lady into another Moslem sanctuary. The Cross had to give way to the Crescent and Jerusalem, instead of being the first Christian city in the world became the third holy city and a place of pilgrimage of the Mohammedans. Through the intervention, however of Harun al Rashid, the Caliph of Bagdad, Charlemagne obtained for himself and his successors the protectorate of the Holy Sepulchre and founded a hospice for western pilgrims. But worse times were in store for both native Christians and pilgrims, when the

Fatimides and Seldjukian Turks in 972 and 1071 replaced the Arabs in Palestine. A terrible cry of woe sounded through the Christian world which was only drowned by the voices of the heroic crusaders: *Dieu le veut*: "God wills it," and the whole of western Europe rose manfully to rescue the Holy Land. For nearly two hundred years the warriors of the Cross went forth, conquered the Holy Places and restored them to Christianity, erected the Latin kingdom of Jerusalem (1100-1291), and the Latin Patriarchate (1099-1119).

But the hard-won victory was of short duration; the attempt sadly failed in consequence of religious dissensions between Latins and Greeks, of political distrust between the eastern and western nations and of commercial rivalries between western knights and princes and some cities of Italy.

Jerusalem Fell Once More Into the Hands of the Mohammedans

in 1187 and 1244, and when on March 18, 1291, Akkon, the last Christian stronghold, fell, the doom of Palestine and Jerusalem was sealed. The land once flowing with milk and honey became a land of desolation, and for nearly six hundred years the Christians were only allowed to visit the Holy Places at the will and pleasure and with the permission of the Turkish government, till its reconquest by General Allenby in December, 1917.

The Biblical district of Palestine now forms the Mutessarifliks of Jerusalem (El Kuds), Lebanon, Acre and Nablus. It stretches from the frontiers of Egypt and Arabia in the South to Syria in the North and from the shores of the Mediterranean in the West to the Syrian desert in the East, and covers an area of eleven thousand square miles. Its population is calculated to amount to 700,000 souls, *i. e.* 475,000 Mohammedans, 150,000 Jews and 75,000 Christians. The latter are divided into 25,000 Catholics, *i. e.* 14,000 Latins and 11,000 Uniates, and into 50,000 non-Catholics, *i. e.* 35,000 Greek Orthodox and 15,000 Oriental Schismatics and Protestants.

From a missionary point of view, the Apostolate in the Holy Land has been and still is the most expensive, the most ungrateful, unproductive and the most un-

promising. Yet the Holy Land with its sacred places which have been sanctified by the presence of the Son of God, is still held in great veneration by all Christians on account of its antiquity, as the focus of Christian life, the centre of eastern monasticism, the land which has been

Watered With the Blood of Thousands of Christian Martyrs

and for nearly seven hundred years Catholic missionaries have gone forth to keep the torch of faith burning, to render their homage to their crucified Master and to keep the sanctuaries from decay and ruin.

Foremost among them are the spiritual sons of St. Francis, the poverello of Assisi. Of all the missions which the Order possesses, the *Custody of the Holy Land* is no doubt the noblest and has been styled the "Pearl of the Franciscans." Though the Friars cannot boast of having achieved great results in either reuniting Oriental schismatics or in converting Jews or Mohammedans, yet they have done a great work in administering to the Oriental as well as to the Latin Catholics, in building and maintaining churches and schools, orphanages and hospices, in sacrificing their lives and shedding their blood for the rights and privileges of the Catholic Church in the Holy Land.

It has been reckoned that over 2,000 friars have died as martyrs for their faith in Palestine. If Catholics from all parts of the world were and still are allowed to offer their prayers on the sacred spots of Palestine it is

greatly due to the efforts, the perseverance and the sacrifices of the Franciscan Friars.

From the very outset of their apostolic enterprise they made Jerusalem their centre, where they acquired the Coenaculum and the Holy Sepulchre in 1223 and 1229. Thence they began to make foundations in Jaffa and Pholemaïs, in Ramleh and Bethlehem, Ain Karem and Emmaus, in Nazareth and Cana, in Tiberias and Capharnaum, etc.

After the departure of the crusaders they continued a quiet and peaceful crusade, held high the banner of the cross, fought with the weapons of poverty and charity and by and by reconquered the sanctuaries



A giant cedar of Lebanon. In this district half of the population has perished from hunger and Turkish atrocities incident to the world war.

which the knights had lost. The history of the Franciscan missions in Palestine is in fact but one uninterrupted series of persecutions and vexations, of intrigues and double-dealings on the part of the Turks who stole and resold the Holy Places over and over again.

When in 1551 the Franciscans were expelled from the Cœnaculum they acquired the "Salvator Convent," which ever since has been the seat of the Father Custos, and the centre of all missionary activity of the Franciscans in the Holy Land. Here 107 friars, both priests and brothers, are in charge of hospices, a dispensary, a printing press

With Types For Eleven Languages

of workshops for different trades and handicrafts. Previous to the war the Franciscan missions in the Holy Land consisted of 125 Friars and 139 brothers with 15 stations, 44 sanctuaries, 10 hospices for

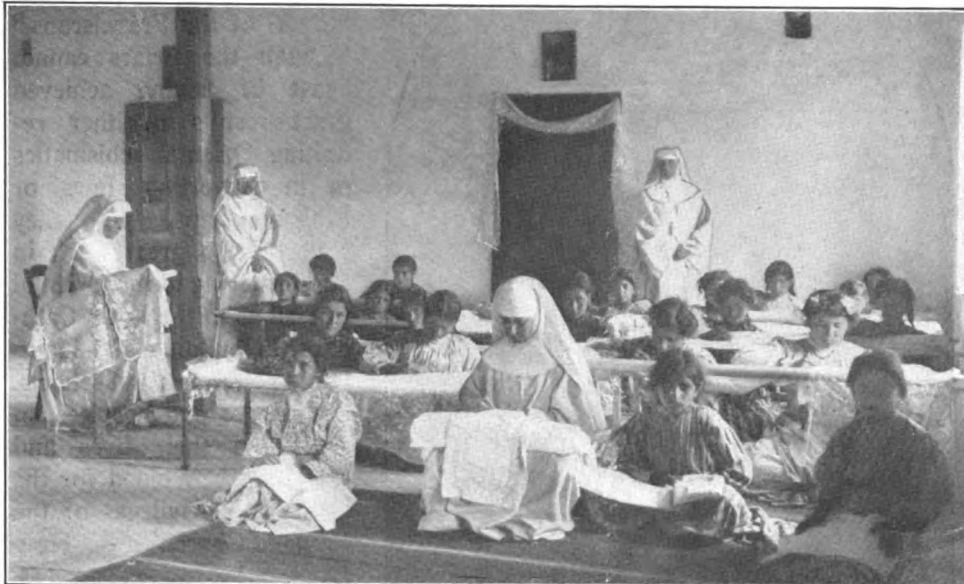
from entering Palestine to share in the Apostolate. The latter, however, remained almost stagnant owing to the religious prejudices of both Greeks and other Orientals against the Latins, and the fanaticism of the Jews and Mohammedans against everything Christian.

When, however, the regular pilgrimages to the Holy Land were resumed, when the Western powers appointed their consuls in Jerusalem and when Christian colonists from all parts of the world began to settle in Palestine, the religious intolerance also began to lose its power. Under these favorable circumstances Pope Pius IX. restored the Latin Patriarchate (July 23, 1847) which had been administered by Titular Patriarchs since 1191, and appointed Mgr. Valerga as its first occupant, (1847-1872). The jurisdiction of the Custos was thus limited to the parishes of the Custody and to certain time honored privileges, whilst the whole administration of Palestine was placed into the hands of the Patriarch.

Great indeed was the burden which was put on shoulders of the Patriarch, but greater still were the difficulties he had to reckon with: to protect the Holy Places against

The Constant Attacks of the Greek Orthodox Party

to recover the lost sanctuaries, to open new stations, churches and schools, to provide a native secular clergy and to overcome thousands of difficulties which were placed in his way by the Greeks and Russians, who were powerfully as-



Workroom of the Franciscan Missionaries of Mary at Akbes, Syria, where the girls do wonderful embroideries.

pilgrims, 13 schools with 1,700 children and 11,500 Catholics.

The Custody of the Holy Land possesses quite an unique international character in so far as according to arrangements made by Pope Benedict XIV., the Custos is always in Italian, his assistant a Frenchman, the procurator a Spaniard, whilst the Friars are chosen from all the important nationalities of Europe, North and South America. Till the restoration of the Latin Patriarchate of Jerusalem in 1847 the Custos of the Holy Land was at the same time Apostolic Delegate and Vicar Apostolic for nearly all the missions in the Orient.

Much has been said about the vigorous exclusiveness with which the Franciscans guarded their *Patrimonium Scraphicum*, and their time-honored privileges in the Holy Land to such an extent as to prevent any other Order of Religious Congregation

sisted by the Turkish officials to stop the progress and the development of the Catholic Church in Palestine and to undermine her influence.

Mgr. Valerga opened a seminary at Beit-Dshala for the training of a native clergy, invited in 1848 the Sisters of St. Joseph to Jerusalem, and later on the Sisters of Nazareth and those of Sion, founded by the Jewish convert Alphonsus Maria Ratisbonne (1856), opened new schools and orphanages. In all these works of charity he was supported by the "Oeuvre des Ecoles d'Orient" (1855) and the Association of the Holy Sepulchre. Under his successors Mgr. Branco (1873-1889), Mgr. Piavi (1889-1905) and Mgr. Camassei since 1906, the Catholic missions in Palestine made further progress owing to the generosity with which they opened the gates to active and contemplative Orders both of men and women, European and American, to enter the Holy Land.

Among the first we find the White Fathers (1878), the Priests of the Sacred Heart of Bétharram (1879), the Fathers of Sion and the Dominicans (1884), the Assumptionists (1887), the Trappists (1889), the Lazarists and Salesians (1891), whilst the Benedictines and Passionists followed in 1899 and 1903. Of the female Orders there followed the Carmelites (1874), the Poor Clares (1884), the Franciscan nuns (1885), the Sisters of St. Vincent de Paul (1886), the Soeurs de Marie Reparatrice (1880), the Borromean Sisters (1887), the Sisters of the Hortus conclusus (American), the Benedictine nuns (1890), etc. . . . whilst Canon Joseph Tannus, an Arab priest (+1892) had founded the Congregation of the Sisters of the Rosary (native) who have charge of seventeen schools.

Previous to the war there were some thirty different Orders, Congregations and Missionary Societies represented and engaged in the Holy Land. They all entered upon their respective work of the Apostolate of *instruction*

In Elementary and Higher Schools

technical and agricultural schools, in colleges and seminaries, of works of *charity* in dispensaries and hospitals, orphanages and asylums, in directing pilgrimages and hospices for pilgrims, of *prayer* and contemplation, or of *biblical studies*, such as the Dominicans at St. Etienne, whose "Revue biblique internationale" under the direction of Père Lagrange has gained a world wide reputation.

As the policy adopted by some of the missionaries

to draw the converts from the Oriental over to the Latin Rite proved fatal and instead of promoting the work of re-union only delayed it, Pope Leo XIII. condemned this Latinizing propaganda "under pain of excommunication" (1893). But long before Cardinal Lavigerie had raised a warning voice against this "système déplorable et erreur digne de compassion." With the consent of Rome he had opened a seminary at St. Anne's for the training of a secular clergy of the Melchite Rite (Greek liturgy in Arabic language) in 1883, in spite of all opposition from even the Melchite Bishops.

In 1914 the seminary numbered 124 students, whilst about 120 had been ordained priests since its opening, who are doing splendid work among their coreligionists. The example set by the White Fathers was followed by the Benedictines who in 1904 opened a seminary on Mount Olivet for the training of native priests of the Syriac Rite.

In spite of the various Orders and Congregations and the different nationalities to which the members belong, both tourists and pilgrims, writers and lecturers on Palestine agree that the Catholic missionaries are devoted to the work of their respective Apostolate and labor with zeal and earnestness, and that they have made remarkable progress in spite of the peculiar difficulties they had to face in the Holy Land.

May the new era open to them a wider field of missionary activity and enterprise for the glory of God and the salvation of souls for whom Jesus Christ, the Saviour of the world, shed His Blood on Calvary.

A Tempest in Yunnan

A terrible storm burst on the town of Houang-Kia-piu, in Yunnan, a few months ago. Rain fell in torrents, mingled with hail stones as big as hen's eggs. The lightning and thunder were of a terrific nature. The swollen mountain streams loosened the rocks in their course and washed them down the slopes with deafening crashes. Never had there been such a tempest; it seemed as if the end of the world had come.

The frantic inhabitants rushed to the mission, both pagans and Christians crowding the church. The pagans cried out to the Christians, "Pray, pray to your God to save us. Say all the prayers you know and that we can't say."

The Christians lighted candles, sprinkled holy water, and prayed in a loud voice that the Lord of the tempest might have pity on His children.

Two long hours passed thus and then the storm ceased, the heavens became clear and the sun shone, but on what a scene: houses flooded, rice fields ruined, the market a sea of muddy water. No lives were lost and the pagans were not ungrateful to their Chris-

tian friends, who had apparently saved them from imminent death. Many decided to seek admission to the Fold, and several Christians who had become lax formed the resolve to amend their lives.

Fr. G. Guillaud, P.F.M., who relates this story adds that many roads may lead to conversion.

Lent is a Good Time to Think About That Perpetual Membership

Lent is upon us; let us during this holy season join the Propagation of the Faith Society. The offering for perpetual membership is forty dollars. It entitles the individual enrolled to all the spiritual privileges of The Society for the Propagation of the Faith, in life and death. The plenary and partial indulgences granted to the benefactors are many. More than fifteen thousand Masses are annually celebrated for the living and deceased members of the Society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made, because it insures for life and eternity.

SOME LIGHT ON A DARK SUBJECT

Right Rev. F. Aguirre, O. P.

Perhaps this is as clear an explanation as we have yet had of the real reasons why female children are held in such low esteem in China. Since even well-to-do families destroy their girl babies, poverty, alone, could not account for the heartless abandonment of such children.

I HAVE had the privilege of conversing with a Chinese professor on the subject of their women and of infanticide. He is a member of the Kong family who often seeks me, and I always converse with him unless I am too busy, for I hope to enlighten his mind and convert him to our holy religion.

I will record our latest conversation.

"My Lord Bishop," he began, "I notice that your expenses are heavy, and yet you take much trouble and

Spend Large Sums on Abandoned Children

You bring these little girls up and educate them. Why do you do that?"

"Because Divine revelation tells us that baptism

"Indeed."

"Yes, we are taught that an active principle created man, who is noble, good, strong and virtuous.

A Passive Principle Produced Woman

She, therefore, is vile, degraded and unworthy of consideration. Man has an elevated soul; woman that of an animal. It is not wicked to kill little girl babies, at birth, because they would be a burden to a poor family."

"Mr. Kong, do you really believe that?"

"I believe it because the Sages teach it. I have been the father of four little girls, three of whom I permitted to be killed. I do not think that I was guilty of any crime."

"But, Mr. Kong, you are rich, so your daughters would not be a burden to you. There must have been some other reason for such conduct."

"That is true. Before the birth of a child we consult a diviner or oracle. He often says that if a girl is born, she will be a source of much trouble and expense. So we kill her. That is why I acted as I did."

"Can this be true?"

"Yes, I will tell you more."

"Very well. Proceed!"

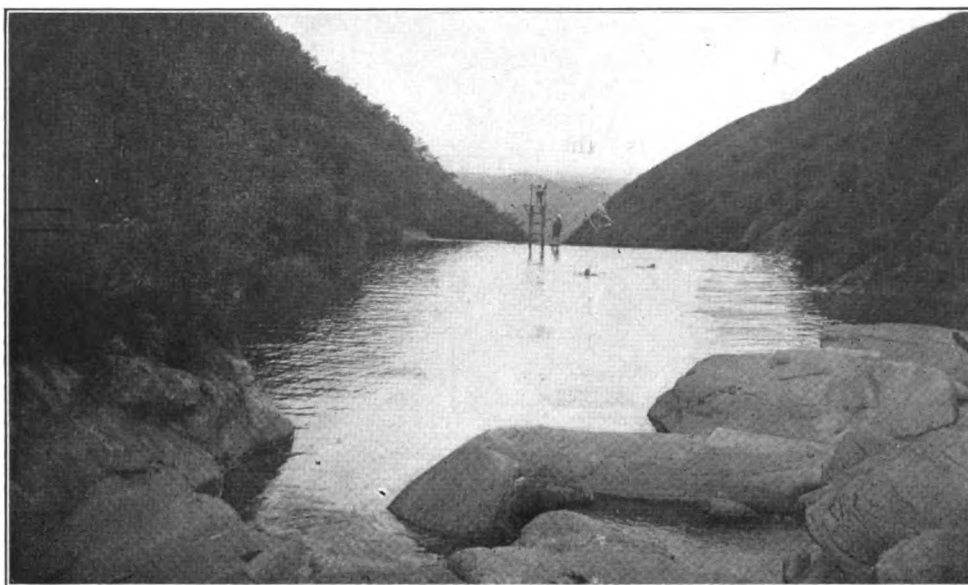
"Some days before my

first child was born, my mother went to a famous sooth-sayer. He said, 'If a girl is born, she will be a source of both joy and grief.' My mother wished to kill the child, but

I Would Not Allow It

Before the second one was born, the same man predicted that a daughter would cause me so much trouble that I would be forced to sell her. So I threw the newly-born child out of the house. I afterwards learned that you had rescued her and have her in your Holy Childhood Home."

"And the third?"



Mountain scenery in China. In mid-stream is a diving platform which is being utilized by some bathers.

is necessary for the salvation of the soul. Therefore I receive these little girls, baptize them, and restore them to spiritual and physical life. And now I will ask you a few questions, Mr. Kong. Tell me just why your compatriots reject little girls at their birth?"

"Sir you know well it is the ancient custom of China."

"I know it; but why do we find this custom in China alone? Who introduced it here?"

"Bishop, the doctrine of the philosophy taught by the Sages is accountable for it. That is my opinion, at least."

"My mother consulted The Fox in a nearby pagoda before that child's birth. He said, 'This girl will drive her parents to despair.' So we smothered her. That was right."

"And now the fourth?"

"Oh, a bonze told us that her father's life would be in danger while she lived. So of course we killed her."

"How credulous and cruel you have been, Mr. Kong! May God pardon and enlighten you! You do not see how criminal such practices are. They are contrary to nature."

"I do not think so," answered the gentleman. "Kang-hi, the great Emperor said that

Heaven Creates and Destroys Human Beings

so a father can do the same to his children."

"Surely your conscience must tell you that this is a monstrous crime?"

"Not at all. You Christians come from the East to reform us by abolishing these ancient customs. Do you not understand that for that reason the Chinese detest and persecute you? Many priests have been put to death."

"I know all about that, Mr. Kong; but we come here because God, the Creator of the world, has commanded us to do so. We are willing to give our lives, if it is necessary, to elevate the women of China, and to put an end to this massacre of little girls."

"You will have some trouble before all this is accomplished. You wish to educate our women, to allow their feet to retain their normal size, to make them the equals of men. We have the strongest reason for opposing all these things. It is not possible for us to allow all female babies to live;

The Country Is Too Poor

They would soon outnumber the men. We believe woman belongs to an inferior race."

"Ah, Mr. Kong! Study the Christian religion carefully, as I have often exhorted you, then you will change your ideas. I pray every day that Our Lord, the King of Heaven, will enlighten your spirit and touch your heart."

Hearty Thanks From China

Letters written by missionaries shortly after Christmas are just now reaching the United States, but readers must remember that China, Japan and Africa are a long way off.

Bishop Faveau, C.M., of W. Che Kiang, China, was making a pastoral tour at the holy season and passed the feast of Christmas at Kain-tsenn, at which time he did not forget to offer thanks for those who have helped to lighten his many burdens. While going through Hu-chow he saw the three missionaries who work in that district, Fr. Legrand, Fr. McArdle and

"Thank you for your intentions, but I am too old to change."

"Mr. Kong, listen a moment please. You have often asked me about demons, their power and influence. Do you not recall that I have often told you that demons hate the human race intensely, especially women?"

"Why do they hate women?"

"Because of the Blessed Virgin Mary, the creature whom they detest next to God."

"That is strange."

"Yes, it is strange, but it explains many things. Moved by this

Enmity Towards God and the Blessed Mother

they have little by little infused this murderous spirit into the Chinese race. By means of oracles, of statues dedicated to themselves, of the army of soothsayers and vicious bonzes, they have poisoned the spirit of the men and women of this country. They have especially dishonored and degraded women, first, physically, by imposing the cruel and inhuman custom of binding the feet in infancy.

"Then she is not allowed to develop morally. She is not instructed as men are, nor considered to be his honored companion in the home, as God has wished her to be. She is really a slave in China, a toy—the victim of man's caprice. Still the demons were not satisfied; so they introduced the strange, abominable and criminal practice of slaying thousands of little girls at their birth.

"Mr. Kong, we missionaries save about one hundred thousand babies each year. If we had ten times as much money we would save ten times as many."

Such was the conversation of this lettré and myself. I may add that in the year 1917-18, we received in the establishments of the Holy Childhood in our Vicariate alone, four thousand two hundred and forty-one infants abandoned by their inhuman parents. I ask the prayers of mission friends for the conversion of the fourteen million pagans in my district.

the young native priest, Fr. Fou. The district contains about 3,000 Christians, scattered in thirty stations, and Mgr. Faveau finds that since his last visit in 1914, great progress has been made, owing to the zeal of the missionaries and to the help they have received from America. New posts have been opened and old ones strengthened, and one chapel built at Kain-tsenn, in which the Bishop celebrated, very fittingly, his Christmas Masses.

Altogether the Lazarists of Che Kiang may be reasonably well satisfied with the spiritual outlook for 1919.

IN THE UPPER NILE DISTRICT

Right Rev. J. Biermans, E. F. M.

Mgr. Biermans, of the English Foreign Mission Society, is Bishop of Gargara and Vicar Apostolic of the Upper Nile, British East Africa. Like other bishops he is anticipating with eagerness the reconstruction now about to begin in the missions after the great waste period of the war. A magnificent foundation has already been laid in Uganda.

MAY I invite you to make with me, a general survey of the work in my Vicariate as here presented.

Some forty thousand square miles of the Uganda Protectorate and British East Africa Protectorate, embracing the Northern and Eastern shores of Lake Victoria Nyanza, long reaches of the Nile River, Mt. Elgon and its populous regions, comprise the Vicariate of the Upper Nile. The total population is estimated to be four million souls of various tribes and tongues, many occupying parts still practically unexplored by white men.

Each tribe has its traditions and customs, its

that tribe the missionary is to be sent to. In due time, aided by a catechist, some handy men of this most tractable tribe—the Baganda—and a band of porters he sets forth to pitch his tent, after much parleying with chiefs and leaders into whose lands he has been admitted. With their consent his men bring palm posts and stalks of elephant grass for the construction of a hut wherein to offer the Holy Sacrifice daily for his own solace and for the few Catholics he has brought with him.

What of home comforts—cooked food, clean raiment, safety from the elements? There is not within hundreds of miles the sight nor sound of another white man: there is absolutely

No Civilization of Any Kind

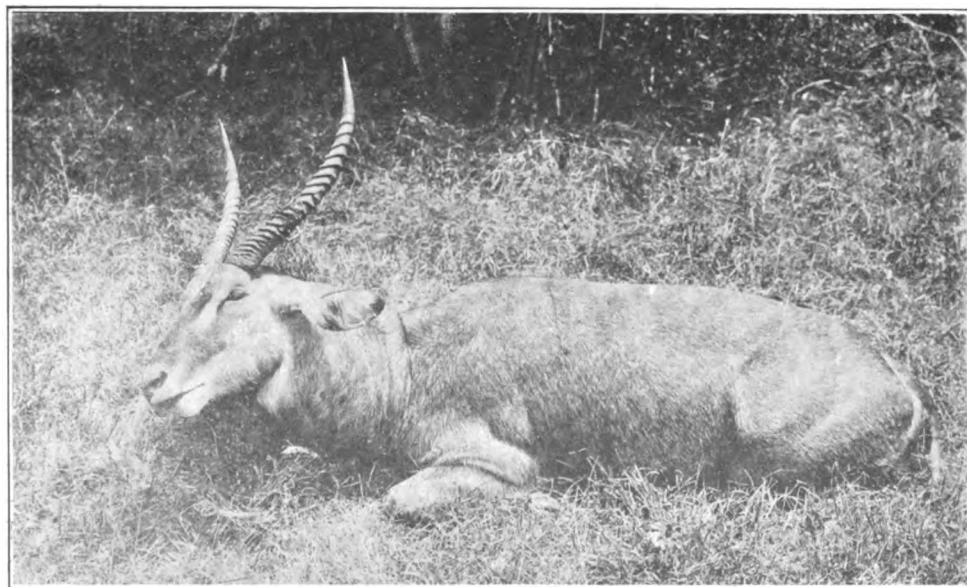
and there may be no water near, suitable for cooking purposes. But he perseveres and finally builds wattle and daub constructions which are the cradles of Christianity in these primeval fastnesses.

Slowly, but trustfully, the natives are attracted and a few begin to attend the daily classes of instruction in the principal truths of religion. There are fifty-six Fathers and twelve Sisters working

with me. Twenty-three mission stations are thus placed: Six are in the Kingdom of Uganda, with two convents, one high school, one boarding school for chiefs' sons, one school for the training of catechists, and two hospitals attached to the convents.

In the country of Usoga, we have four mission stations, one convent, and one hospital. In Bukedi country we have six mission stations and all of these countries are in the Uganda Protectorate.

In North and South Kavirondo—British East Africa Protectorate—we have seven mission stations: all the missions are served by at least two priests. Besides the above, there are several chapels, visited



Large game found in the African jungle. Many of the missionaries are no indifferent sportsmen as a well filled larder often depends on their skill.

language and its restrictions, every one of which must be studied and observed by the missionaries who wish to enter into friendly intercourse with these pagan hordes, in order to win them to

The Knowledge and Service of God

In itself, this is a task requiring extraordinary courage, patience, study, exposure to life in the wilds, and even risk of failure to accomplish any marked results for several years.

Countless miles must be travelled before a beginning can be made. Several months are spent in acquiring a superficial knowledge of the language of

occasionally by the Fathers. Each Mission centre has a number of village schools conducted by catechists and in some districts, there are seventy of these preparatory schools.

Under the Patronage of St. John the Baptist, we have a central school for catechists. The course is two years of thorough training in Christian Doctrine. These disciples of St. John the Baptist prepare the way for the priests and are indispensable to us. They are gifted with a truly Apostolic spirit and in the village schools taught by them, as well as by their journeyings into districts where none but natives could well penetrate, they link up mission to mission and form a chain of communication between the Fathers. These men are under the tutelage of priests during the term of preparation for the important work entrusted to them.

The boarding school for the sons of chiefs is a saving work. These Catholic youths will be successors of their fathers; as the majority of the latter are pagans, it is necessary for us to not alone give the advantage of a good training to the boys, but to remove them from pernicious tribal customs and environment.

Here in the principal station from whence I write, we have a high school for youths following an English course: there is a regular demand for them to become Government interpreters and future openings for which we must prepare them by a simple commercial training. Two Fathers are engaged in this.

These three special schools are proving to us the need of multiplying them, that our Catholics may be prepared for the possibilities of post-war adjustments which, we understand, will very materially affect British East Africa.

We can ill-afford, from our depleted staff, to spare Fathers for the sole conduct of these three schools, but we realize the obligation and must make the sacrifice.

The works now in operation demand the full service of each missionary, as all our time and energy

should be devoted to the evangelization of the tribes; our presence here is primarily for this end.

A point I want to emphasize is this. Though we live amongst wild peoples, we do not desire to become like unto them. The Will of God has placed me here and I want to raise my voice against the false idea, that

Missionaries Born to the Uses of Civilization

can work continuously under the conditions set forth above. No white man in such a climate as this, can wholly adapt himself to native food and housing. Each one of the twenty-three mission stations had their foundation under similar privations and want described therein.

If we receive into the Fold thousands of souls, I must provide for them churches and schools—and hospitals when possible. I must not content myself with making a permanent resting place for Jesus in the Blessed Sacrament, out of a soap-box that is lined with neither silk nor linen! He is God, whether in stately cities or in the jungle, where His longing is for the redemption of souls so long estranged by the wiles of the enemy, who has for centuries dominated this land of darkness.

As a rule, the missionaries must have the food of white men, a home secure from exposure to the elements and from the inroads of the destructive termites: these pests demand constant vigilance and routing as they can attack and devour in one night vestments, books, clothing, etc., which cannot be replaced for months.

I see the many opportunities before me of erecting permanent buildings in several missions now encumbered by temporary ones which it is a waste of money to attempt repairing. I see the need of opening new stations and hope, by the ending of the war, to welcome recruits for them: many priests destined for mission work are detained in Europe through present circumstances.

The Apostolic School at Urakami

One of the institutions asking help in educating native priests is the Apostolic School at Urakami, near Nagasaki, Japan. It was founded by the Brothers of Mary whose aim is the formation of religious, catechists, Christian teachers, and, at least, better informed Catholics, who will lend a precious aid to the conversion of Japan.

There are now fifty-seven youths in the school. The expenses, which increase with the development of the establishment, are defrayed by Catholic charity.

It is urgent to win over to the Faith first the more powerful and progressive nations which influence most their neighbors for good or evil and once converted will become their apostles.

Japan is preëminently such a country. Energetic and enterprising, Japan exerts a powerful influence over China, her great neighbors, and over all Asia, for which she will prove a blessing if her influence is good, or a curse if her influence is bad.

The conversion of Japan would mean more than the conversion of her seventy million subjects, it would mean the conversion of Asia.

The School has been blessed by Our Holy Father the Pope and patronized by all the Bishops of Japan. It enjoys every privilege of other Apostolic Schools. In consequence its benefactors may gain the indulgences and spiritual favors granted by the Church, and have a share in the daily prayers and sacrifices of the students and their directors.

THE MOUNTAINS OF DEATH

Right Rev. A. Chapuis, ^sP. F. M.

As a rule the mountains of India form the only refuge for Europeans when the heat of the plains brings them to death's door. But some peculiar conditions render the high peaks near Kumbakonam so malarial that they have gained the name which appears above. Time and again intrepid missionaries have tried to brave the poisoned air in order to save the souls of the natives, only to die or to be made invalids. But the good work must carry on, and Bishop Chapuis hopes that science may now render a habitation in the dreadful region possible.

IN the western part of the mission of Kumbakonam, there is a range of mountains called "The Mountains of Death." They form a plateau at least four thousand feet high, out of which some peaks rise to a height of approximately five thousand feet.

The population of this region is about twelve thousand souls. The mountaineers have

Little Intercourse With the People on the Plains

An occasional visit to the markets which are near enough to enable the men to carry loads for exchange of goods, is the limit of the negotiations between these tribes.

The mountaineers travel on foot, and bring fruit

heights, sighing: "Ah! If I could only ascend those slopes!" Many a time during my

Eight Years' Residence At This Post

I myself have breathed this ejaculation, for the plateau is truly magnificent.

Why not sojourn thereon, the reader will ask. Why deny one's self such pleasure, especially when amidst the cool fresh vendure there are many souls awaiting salvation?

Ah! These swelling hills, so fascinating to the eye in their emerald beauty, are like noxious fruit, attractive but enclosing deadly poison. They are justly termed "Mountains of Death." The story of their evangelization bears witness to the courage of the missionaries, and the tribute they paid to suffering and death. There was a terrible toll taken of the apostles who first tried to destroy this empire of Satan.

In 1850, Fr. Grimaud, who was stationed at Cottapalayam three miles from the foot of the mountains, made the ascent in order to collect funds for a chapel. The next year he bought a little plot of land and



How the other half exist. Compare this vehicle and its steeds with the conveyances of the American farmer, and it will hardly seem possible that the owners live in the same part of the same century.

such as oranges, lemons, bananas and sometimes coffee. They buy rice or other cereals, and salt. They are less civilized than the plainsmen, and marry only women of their own district.

It is evident that when the population originally became too dense in the plains and valleys families migrated to the higher level, and thus increased in number till few mountains are uninhabited now. These refugees are not nomadic. They have fixed residences in the settlements. Rising abruptly from the plains, the Mountains of Death are striking features of the landscape, and are imposing in effect.

The missionary, prostrated by the heat and his exhausting labor, looks longingly at these verdant

roof. The Father was unable to remain long on the heights, as the climate soon affected him. He did not hesitate, however, to repeat his visit in 1855, his last, as it proved for he succumbed to fever and died.

His successor, Fr. Peter, had scarcely arrived when he was attacked by the same disease. He escaped death, but was so weakened that he returned to France with a shattered constitution.

Fr. Briand replaced Fr. Peter in 1856. In spite of the danger, he promptly ascended the mountain, only to be a victim of this terrible scourge. His superiors saved his life by transferring him to a healthier station.

Fr. Roger and Fr. Badenais perished in this place

Baptized Some Mountaineers

The little church was built. It was made of bricks with a thatched

as curate and vicar. They were so young that they thought they could defy the poisoned air. Alas! After two or three weeks in this pestilential atmosphere, they were infected. In a dying condition, they were transported to Trichinopoly, where they received Extreme Unction. However, only Fr. Roger died. Fr. Badenais, who had been pronounced incurable by the Doctors, escaped seemingly by a miracle.

What became of the converts who had been made by these heroic priests? Deprived of their missionaries, persecuted by the pagans, novices in the Faith,

They Gradually Drifted From the True Religion

From time to time they visited Cottapalayum, especially when Mgr. Laouenan, Apostolic Vicar of Pondicherry, came to preach there, hoping to awaken them to a sense of their duties.

But the mountaineers could not understand why the Fathers came no more to aid them and defend them in their spiritual battle. Since no priest responded to their appeal, they returned to their idols. The torch of Christianity, illuminating these heights for so long, was at length extinguished completely. The darkness of paganism again enveloped these hapless natives. The mountains sank into sombre night.

The church of Fr. Grimaud fell to ruins little by little, till not a trace of this holy edifice remained. But there was a legend about the bells of the vanished sanctuary. It was said a chime regularly sounded the hours of prayer, and far across the village its celestial music echoed in the ear of the natives to

remind them of Heaven and of services chanted no more by earthly lips.

Is the evangelization of these mountains forever ended? Will these poor souls never hear the words of the Gospel? I hope not. I trust we will soon sing the Canticle, "O how beautiful upon the mountains are the footsteps of the messengers of peace!"

Many Europeans have now built villas on mountains near here where they seek to escape

The Heated Season on the Plains

They enjoy most agreeable vacations for the summer season is indeed terrible in a lower latitude.

The Mountains of Death are higher, it is true, but means might be taken to render life there more endurable now that science has progressed in so wonderful a manner. There have been discovered preventives of disease unknown in the old days.

A house could be built on an airy pinnacle exposed to the sun, instead of in the shadows. It would be necessary, also, to banish noxious undergrowth, and to set out a certain class of trees, such as the eucalyptus. Filtered water should be used, or water drawn from pure springs. No one should venture out after sundown. With these precautions, as well as others, we could perhaps live upon the Mountains of Death.

Now that the war is over, we shall send some of the twelve missionaries in the plains, to try this experiment. May they happily convert all the inhabitants of that dread place, and, with the protection of Divine Providence, escape the malarial menace that ever threatens the European.

Send These Books to Cameroun, West Africa

Out in Cameroun, W. Africa, a missionary named Rev. J. Douvry, C. S. Sp., is having a hard time, not only fighting the powers of darkness that have a strong grip on the minds of the natives, but he is obliged to combat an active Protestant movement that aims by numerous tracts and other printed matter to prejudice the blacks.

He wishes to use the same weapons and earnestly asks an offering sufficient to purchase a typewriting machine and a little copying press. Besides, and here some American clergyman may come to the rescue, perhaps, without too much trouble, Fr. Douvry would like a few English books refuting Protestant objections. One book named "Answers to the Question Box," he specially mentions, and if any kind person wishes to forward it to him an immense service to religion will be performed.

Send volumes direct to

REV. J. DOUVRY, C. S. Sp.,
Catholic Mission at Duala,
Cameroun, West Africa.

A Call from some Nursing Sisters in China

This letter is from Sister Levallois, Superior of the Sisters of Charity in Kiashing, Chekiang:

"Having heard of the generosity of American Catholics towards the poor of China, I am venturing to make known to the members of the S. P. F. the needs of our hospital here. We now possess a small hospital for men, but the poor sick women are in a pitiful condition. A few of them are crowded into a small house wholly unsuitable in every way, but many, of course, must be refused altogether.

"We are suffering for a new and commodious hospital for the women, for the Protestants have just opened one capable of caring for one hundred and fifty patients. If we turn the sick people away from our doors, naturally they will go where they are certain of being well received. It is no news to our friends across the water that in the hospital many souls are saved, even when the body is beyond relief. We baptize many in danger of death, and convert others, who later become staunch Catholics. Everything urges that we begin the construction of hospitals very soon. We might in the beginning place the men in the new building and let the women occupy the men's hospital. At any rate, some improvement in the means at our disposal for caring for our sick is imperative."

CHRISTINE, AN ESKIMO STUDY

Sister Mary Amadeus

Sister Mary Amadeus of the Heart of Jesus is Superior of the Ursuline Nuns of Alaska. Their principal station is at St. Michael's, and there they are already rearing the second generation and producing such up-to-date little Eskimo girls as Christine. Most wonderful is the great white region of Alaska and no one appreciates its beauty more thoroughly than Sister Amadeus.

CHRISTINE who resides now at a different mission post, has written a letter to me. She has just made her First Communion, this embryo Sevigné of the North. And her writing—why it is better than mine. She is not beautiful, except perhaps in the glee of the native dance, or in the quest for the first eggs in spring along the tundra. Her little eyes are like a mere slit across her tiny face. She seems quite what her Eskimo name calls her "Olegayole"—"the fledging from the nest."

And yet these little eyes sparkle with a light from the great beyond. They look up knowingly to the sky and tell you what the weather is going to be. And they tell correctly. We may rely on Olegayole as a weather prophet.

These little eyes wink up to the clouds and correct

of color. An unwonted glow begins, the moon being full and very bright, to radiate in the East. It is as though each crystal in the snowy atmosphere darted out its ray, then rising, shot across the sky—a sparkling, dazzling center of light.

The rays are multitudinous, innumerable; they throb and dance and group themselves in clouds of most exquisite blue. They dart across the welkin, in waving ribbons of light;

They Plunge Into a Sea of Crimson in the West

But, as though giving color to the Eskimo belief that the Aurora is the dance of the spirits—for all spirits live in the North 'neath the vigilant eye of the "Manitou," the great Bear, they seem to peep up again, make tentative appearances and finally gather once more in the throbbing blue.

Nor is the wind idle—for it seems to tantalize the cloud of color driving it here and there, and, as it approaches the astonished eye, it fills the soul with awe unspeakable as with the united splendor of sound and light.

But let us return to the letter of this dear child written in her own frank inimitable style just before Christmas, and showing that our Eskimo girls have acquired most of ways and incidentally the pleasures of white children.

"DEAR MOTHER PROVINCIAL:

"We had a nice picnic yesterday. We went on the ice and the big girls carried the sled. The smaller girls were walking and the lame girls were

in the sled, and some girls were pulling; Katie and Mary were in the little sled and I was pulling the rope. Augusta was behind it. When we were to go home, we ate our lunch. We ate pancakes and Mother Alphonse passed the crackers. After we ate our crackers and pancakes Mary Dorothea made the tea, and before we went home it began to be dark. It was nearly supper time. Father Superior heard the confessions at five o'clock. When we ate our supper we had only bread and tea. After supper we sang 'Our Father' and 'Hail Mary' in Innuait and 'Clap your Hands,' 'Roll your Hands,' 'Hold the Right' and 'O, Columbia the Gem of the Ocean.'

"On the feast of All Saints we had a nice time. We went



Eskimos returning from a summer hunting expedition. Everybody is loaded even the dogs having bundles tied on their backs.

you if you have mistaken one migrating bird for another; they glance adown the river and say whose lonely kayak that is paddling gracefully from the farthest bend. They are the first to trace the smoke from the direction "Kwispak" (Yukon) and to announce to the mission that the "St. Joseph" is coming for its sole visit and supplies for the year.

How Christine's eyes expand in the glories of the Northern Light. Look!—her heart with ours is lifted up by a spectacle whose magnificence beggars description. The sky suddenly breaks into a paeon

on the river before dinner. In the afternoon, when we have school, we have Arithmetic, History and Geography. On the Feast of St. Luke we ate our lunch in the morning. We had some candies, berries and Father Superior let us draw pictures. After we drew our pictures, he showed us the 'Climbing Monkey' and the flying machine and he used the writing machine.

"We wrote to the Infant Jesus. We are preparing for Christmas. We have 'Dolls' Hospital,' 'Little Carrie's Quarter' and the boys have 'Leap Frog John.'

"I wish you a Merry Christmas and a Happy New Year, dear Mother.

"Your loving child,

"CHRISTINE."

So you see we are not out of the world, after all. The Eskimos seem to have stolen, in their ways, something of the fixity of the Rockies. They are tenacious of their customs, strong, persevering. But they have learned also the art of decoying the Maiden Pleasure. Every day, when in the village, the men meet in the "Caseim" for their morning sweat-bath, and at night they listen there

To the Tribal Tales

droned out by the "story-teller" who ranks next to the chief in hereditary dignity. Soon all are fast asleep, the last encouraging grunt of approval from the listeners dying away into a snore. The nasal twang, the monotonous order of words are soporific.

But there are feasts of greater import. There is, for instance, the solemn feast for the opening of winter, never held before November.

There are feasts in which presents are given to every invited guest. Then is eaten a dish of *Akutch*, their ice cream, a nauseating mixture of snow, fish, seal-oil and dried berries.

There are also festivals after the death of one beloved, festivals which mark the close of the period of mourning, festivals given by those who wish to be accounted public benefactors. This one is lavish in the extreme and often leaves the giver a pauper

and dependent for the rest of his life on public charity. A fifth feast is given by him who wishes to redress an injury given and a sixth when one village invites another to partake of its hospitality. All these feasts are carried on with an established Innuït form and custom and with minute requirements to which the etiquette of a Louis XIV. is not a circumstance. Of all these feasts the fifth seems the most admirable and touching.

When one Innuït has offended another and when he regrets the offense, he proves his sorrow, not in words but in deeds. As the wealthy Jacob returning sent presents on ahead to appease his brother Esau, so the Innuït sends a messenger to his foe and asks with peculiar rite and ceremony, what reparation is demanded. The messenger finds the offended one—for he has had previous intimation of his coming—at work and singing one of the tribal songs.

Approaching he brandishes a naked sword over the singer's head, then sits down to talk it all over in a friendly manner and to settle with him

The Gift That Will Purchase Peace

This required reparation is made as soon as possible and at any cost. On a stately feast, the newly reconciled appear before the tribe and dance together, wearing each entirely new apparel symbolic of his change of heart. This ceremony once accomplished the past is not only forgiven but is also forgotten.

Alaska is magnetically fascinating. See her as she stands upon the iridescent glacier, her brow crowned with the throbbing glory of the Northern Lights. And the missions are her most beautiful work.

The girl Christine, growing in wisdom and virtue, and becoming also very much Americanized, is only one of many whom the Ursuline nuns have rescued from savagery, for the second generation is now grouped around them. Let their work not be forgotten by those who love to read the annals of missionary endeavor.

A Good Beginning, but Don't Let it Stop There

In Bangalore City, India, Fr. P. M. Briand is trying to put up a structure that will serve at once as an orphanage and an industrial school, with a possible corner for a dispensary. This list shows at once how great the needs of the Bangalore mission are. The plan of the building was three times larger than what has really appeared, but the Father says:

"I shall be able to give shelter to the destitute pagan girls I meet on my way. In the various branches of my new establishment, I can accommodate three hundred girls. The half of my work is not yet accomplished. However, I think it is a good beginning. But you can scarcely imagine the trouble I have had to get together money enough even to make a start.

"I hope that the Sacred Heart of Jesus will send me some assistance to continue my work and enlarge my new establishments."

What Ten Dollars Can Do

Just about Christmas time a gift reached the convent in La Paz, Philippine Islands, of which Sister Sebastiana is Superior, and she says the children in the central school, numbering about one hundred and seventy, and of the barrio school, where there are sixty more, mostly heathen, will be greatly aided thereby. In fact, good St. Nicholas himself seemed to have visited them.

A separate offering of ten dollars was specified for the nuns themselves, and this is what Sister Sebastiana says of it:

"But most of all, I thank you for the ten dollars you sent for the needy Sisters. We bought at once some food, for we were all sick and weak and badly needed some better food than only rice. We have many privations and difficulties to endure, as you see."

THE PEACE CELEBRATION IN CHINA

Rev. Theodore Labrador, O. P.

What could be prettier than a parade of Chinese lanterns. In this manner the Orientals manifest public rejoicing, different organizations often competing for highest honors. Naturally the peace celebration called for gala processions and the Catholic College boys carried off the palm.

ST. DOMINIC'S COLLEGE was erected five years ago in this populous city of Foochow, China. It is the only Catholic college in the city, which possesses thirteen other institutions of learning either supported by the government or under the auspices of Protestant sects. I do not propose to relate its history, but simply to chronicle how we shared in the universal joy occasioned by the end of the world war.

On the fifteenth of November, the French Consul of this city, M. E. Saussine, announced to us that he had received orders from his government to hold on the feast of Blessed Albert the Great, the feast-day of King Albert of Belgium, a solemn service in

Thanksgiving for the Signing of the Armistice

The services took place in Bishop Aguirre's Church—I will not call it cathedral, for this word is not appropriate.

At noon all the consuls of this city, viz., of France, United States, Great Britain and Japan, the representatives of the European colonies and an immense crowd assembled in our humble church. The religious ceremonies opened with the national marches, American, French, English and Italian. The Blessed Sacrament was exposed, while a choir made up of Dominican Fathers and Sisters, Catholic students of St. Dominic's College, and girls of the Holy Infancy sang sacred hymns. Then Fr. Cerbato, O.P., President of our College, made an address in English. The congregation was very well pleased with his fluent and earnest oration, and so we all quite naturally burst into a heartfelt and solemn Te Deum, which was followed by the Benediction.

A remarkable and striking feature of these thanks-

giving services took place on the evening of the 18th. This was a solemn parade of lanterns—a custom typical and peculiar to these Orientals. It is a public expression of joy and is made use of to celebrate a happy popular event. The first time I saw it was in Japan and it made a great impression on me.

On the fifth anniversary of the Republic, our college won first place while competing in lantern-parades participated in by all the colleges of the city for three days consecutively.

On the first day most of the colleges went in solemn procession through the city. On the second day at sunset the students were drawn up in files carrying their gonfalon and the two flags of the Republic.

They were followed by their bands of music—only three colleges can boast of such a luxury, a Chinese, an American Protestant and ours. These set out in military fashion for the palace of the Governor to

Render Him Their Respects

The Governor was greatly pleased especially with our boys because of their orderly marching, military dress, band and lanterns, and in proof of his preference he himself decorated every student with a flower and a ribbon. Then he requested them to play for him, and admiring both their skill and youth bade them adieu manifestly in sympathy with them.

The joy and pride of the boys reached its height when, as they returned, the

people gave vent to an enthusiastic applause. Their victory that day was certainly great. In fact no college can compete with ours.

On this last occasion—the peace celebration—each college held its own parade at the time which best suited it. At seven-thirty in the evening our boys



Two youths learning to be catechists under the direction of the Dominicans of Foochow.

marched off to the Governor's residence followed by their band. There we were welcomed in military fashion by the guard which presented arms; the military band saluted us also. Then the Governor came forth to meet us, and after a ceremonious greeting made an address to the students. The President of the college answered him and courteously invited us to take tea. We, the professors, entered with him into the parlor where we were hospitably entertained.

On departing, the same ceremonies and greetings were extended.

Meanwhile the students went to visit the Civil Governor, for here in every Province we have a Military and a Civil Governor or mandarin. Then they returned through the main streets of the city playing their instruments and waving their flags. Thus we manifested our public joy and thanked God for the end of the Great War.

Reaching Its Arms to Heaven

Fr. Huysman, who has labored many years in India, here presents the cause of a young native priest very much in need of friends. It is another story of extreme poverty and much zeal, and surely we should encourage such as he to our fullest ability:

"Fr. Xavier, a young native priest, has the care of Paleamcottai, east of my district. His congregation is almost exclusively composed of parias, the majority of whom are at his headquarters at Paleamcottai. For that rather large community, he has only a rickety old chapel of mud walls with a low roof, the whole most miserable in looks and fact, and not capable of holding even a decent portion of his flock.

"Twenty years ago, during the famine, the European priest in charge laid the foundations of a larger chapel, hoping, probably, to be able to continue and complete it in the course of time; but the foundations remained as they were till two years ago, when Fr. Xavier, full of zeal and energy, set to work to go on with the structure. How he managed it is a mystery to me, but with a small fund in hand, some sundry help received from here and there, the coöperation of his poor Christians and above all, his untiring self-sacrifice, he has managed to build up the entire shell of the structure, and it stands now, a solid block of walls ready to receive the dome and vaulting.

"I saw it the other day and it looked to me like a forlorn being, reaching up to Heaven its bare arms in supplication for help. As we were inspecting the works, the poor Father, with a sign: 'I am waiting now for means to burn more bricks and cover the whole structure. As it is I have nothing left and worse than that, I am in debt. It is very hard in these days to do any work at all and I am at a loss to whom to appeal.'

"'God is great,' I said, 'and His treasure is unexhaustible. Have good heart.'

"I did not know at the time how I could possibly help the good Father. But afterwards it struck me that I might put in appeal for my brother priest, who is young and without any connection whatever here or elsewhere. I am sure Our Lord will bless that appeal more than if it were for myself.

"You can have no idea of how hard it is for a poor, young, zealous and energetic missionary to find himself helpless and forsaken in the midst of some beautiful enterprise for the good of the souls. He is ready to stint himself and to sacrifice everything and he succeeds only in making his position more hopeless and in ruining his health, apparently for nothing.

"How many a young priest I have known, who thus reached an untimely death for having starved himself and over-strained his strength in order to do the good work he

had set his mind and heart on! Of course, it is unwise and the task could be left undone, on the principle that no one is bound to do the impossible.

"But in mission world the impossibility of any of the works of God is set aside, *a priori*. The world would call it heroism: we call it common Christian self-denial and disinterestedness, and it is part and parcel of the daily life of the young apostle."

Bricks for Sale, Fifteen Dollars a Thousand

One of the missionary bishops actively and successfully engaged in preparing a native clergy as far as his means will permit, is Bishop Demange, of Taikou, Corea. He has already ordained five or six young priests, and sees the way to educate many more if he can only get proper accommodation.

To this end he is going to build the second part of his modest seminary, and calls upon the faithful to help in a simple and yet practical manner. He will sell bricks for the edifice at fifteen dollars a thousand. This sum is not large enough to frighten anyone, and a thousand bricks will fill a large gap in a seminary wall. Buy early and avoid the rush.

War, Pestilence and Famine in Africa

Let everyone read this letter and "he that hath the substance of this world," let him do more than read. To begin with, it comes from about the hardest mission field of the world—Sierra Leone—and it was penned at Freetown, by Rev. Joseph Noirjean, C. S. Sp.:

"This year we are threatened by a dreadful famine. The rice harvest has completely failed. We are now at what we call the rice season, or season when rice generally comes in in large quantities and the price is low. It is already twice as dear as usual and hard to get at that. What will it be in a few months or at the beginning of the rainy season?

"First we had the war, and, like everybody, suffered much; we were next visited by the terrible influenza that caused great mortality among blacks and whites; and now we are threatened by a famine, and this, from all that experienced people say, will be frightful. Still we hope in Providence and the kind charity of our benefactors, who even in these times of stress will not leave us to perish."

FROM A WENCHOW CORRESPONDENT

Sister Mary

Sister Mary's introduction to her own story: "Such a queer funeral has taken place here that I thought it might interest a few people in America. So I just sat down, and scribbled for an hour; this is the result."

SOME months ago, the steamer *Poo-chi*, on its way to Wenchow met with an accident, the captain, crew, and nearly all the passengers, some three hundred, were drowned.

On board were two mandarins, and one of the richest families of the town. The relatives of the mandarins consoled themselves more or less quickly; but not so those of the family Zie.

High Rewards Were Offered

if the man's body, and that of his wife could be found. For a week, boats and searchers were to be seen near the wreck of the *Poo-chi*.

All was in vain, bodies were recovered, but not one resembled the members of the family Zie. So the

what was to be done toward having a funeral without corpses. After lengthy discussions it was decided two figures life-sized, carved in wood, could be made and placed in the coffins instead of the lost bodies. These eventually arrived, and were at once gilded and arrayed in gorgeous silk clothes. The coffins were large and heavy, hung with red and white, over which a Dragon gracefully swayed backwards and forwards, fastened to a brilliantly adorned cover. The procession started. Closely following the coffins was the majestic idol "Foa-Shi," carried in state, his black face made brilliant by an unusual polishing. Preceded by his page he seemed to realize the solemnity of the proceeding.

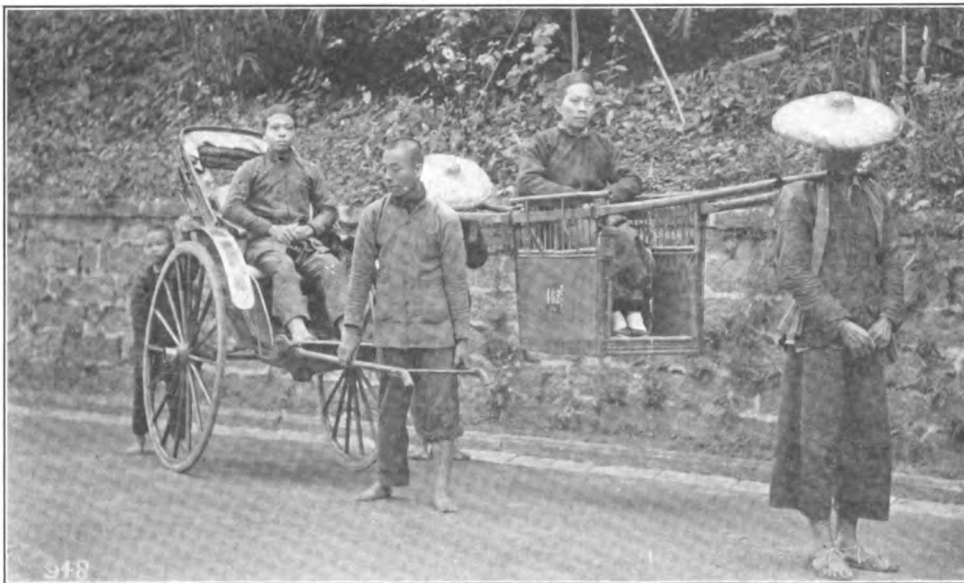
According to the people in Wenchow, "Foa-Shi" is famous for the victories he has won over unseen spirits. Souls that have left the body are uncertain of their destiny, they hover near the coffin, regardless of these invisible spirits; but "Foa-Shi" having four eyes discovers them at once, and deprives them of their prey.

Then came three antique gods, with flowing white beards and red and green embroidered gowns; followed by mandarins

Seated in Sedan Chairs

and closely guarded by soldiers, pupils of the "College of the Flowery Land," numbering some three to four hundred. The chief mourners were carried in chairs draped with white; while their attire consisted of a long robe, closely resembling sack-cloth.

Half the town accompanied the funeral to the banks of the river, where innumerable boats were waiting. Then came a clashing of gongs, deafening crackers were fired while the coffins were placed on the two boats prepared to receive them, and the procession proceeded to the family vault. There amidst moans and groans the two wooden figures were laid peacefully beside the august members of the family "Zie."



Both of these conveyances appear to be very comfortable for the traveler, and the human steeds are said to show wonderful powers of endurance.

Ancestors Tablets were placed in the large outer hall, and all the house was decorated with white paper flowers, and long streamers of white cloth, (the mourning color in China).

Pagan priests came daily from 8 a. m. to 10 p. m. to pray, and offered incense at the cost of a hundred dollars a day. The seven gods were fervently invoked, and the prayers recited though long, and

Accompanied by the Clashing of Gongs

did not help to recover the bodies, so much desired.

Six months passed, and all hope had fled, so the family and their relatives assembled to consider

THE HAND OF PROVIDENCE IN OUR WORK

The Editor

ONE of the striking coincidences that are continually occurring in the mission world relates to a chapel in Japan.

Not long ago we received a letter from Bishop Combaz saying that some Christians near Nagasaki were urgently in need of a place wherein they could worship—they being without proper means of hearing Mass, or holding the other services dear to the heart of Christians. He added that five hundred dollars would pay for the building of such a chapel and that he had been earnestly petitioning St. Joseph to find him a benefactor.

And now comes the extraordinary part.

On the very same day another letter reached the National Office of the S. P. F. written by a gentleman who wished to give five hundred dollars to some branch of missionary endeavor. He made the gift in memory of his deceased parents and also in thanksgiving for the gift of Faith they had transmitted.

A coincidence surely, or rather a very remarkable and direct answer to prayer, for in the mission world we do not believe that things happen by chance.

It was a simple matter to communicate with the gentleman in question and to state the need of the Bishop in Japan. He responded to our suggestion; the offering was forwarded; and in return he received a photograph of the native Japanese priest who is to have charge of the chapel and also a letter from Bishop Combaz.

That the donor of this generous alms was deeply impressed by the good he had been able to do is shown by his own communication which we append.

"DEAR MONSIGNOR FRERI:

"Received letter and photo of the Rev. D. Schimanchi and letter also from his beloved Bishop; they drove sorrow from my heart and filled it with joy. To think that so little money could do so much good! My limited education cannot find words to express my feelings. That I, a poor sinner, could in a small way be such a help to my fellow Catholics in Japan is simply something that I cannot understand. To think that I have the pleasure of building a chapel for so many people is too wonderful to be true.

"It is the best tonic that I have ever had in my life and no doctor in this world could make me feel as I do when I write to you to express my joy for having donated that sum of money.

"Catholics are fast asleep in this country and I was

one of them. If they would only wake up in regard to your Society, what good they could do. There must be numbers of persons who could find the same joy that I have found if there was some way of getting at them.

"It is all due to carelessness. What your Society needs is some live wires laid among the Catholics to wake them up. There is no doubt that you could secure thousands. What should not Catholics give in thanksgiving for the True Faith!

"I will try and continue the work I have started and will write to that priest who was kind enough to send me his photo and also to his beloved Bishop."

* * * * *

A letter sent by the pastor of a town in the diocese of Dubuque, Iowa, describes a recovery from seemingly fatal illness after a promise made in behalf of the missions.

"RT. REV. MGR. JOSEPH FRERI:

"I am enclosing herewith a Burse of \$1,000.00, which was donated by Mr. and Mrs. ——. We leave it to your prudent judgment to select the bishop and the country which shall receive it. This burse has a miraculous origin. The daughter, married, and the mother of two little children was very ill with the influenza. The Catholic doctor told me it was a very dangerous case and I gave the young woman the Viaticum and Extreme Unction. She grew continually worse and after six days she lost a child, which received private Baptism and died.

"Her complicated diseases grew worse, she was unconscious for two days. On Thanksgiving day at five o'clock in the afternoon her brother came to me saying that she was dying and once more I gave her Extreme Unction. At seven o'clock in the evening I told her mother that the doctor and I were convinced that she would not live till morning, but I said, 'God can and may be willing to save her life, if you promise to give \$1,000.00 for the education of a native priest in the missions.'

"Without hesitating the mother said: 'I will give it.'

"At seven o'clock I left the sick-bed and stayed at the doctor's house until ten o'clock. I told the doctor of the promise the mother had made. He said there was but one chance in a thousand. We spoke about the funeral. At ten o'clock I returned to the sick woman and said over her the *Proficiscere Anima* and left, at the same time telling her mother there was no chance except God performed a miracle. At one o'clock the doctor saw her once more, said the end was near and went home to sleep.

"At five o'clock in the morning the sick woman's fever was gone and the pulse normal. All the people of this community consider it a miraculous cure. The patient is now as healthy as she ever has been."

Saved by Her Cornette

A missionary in Che-li writing of the flood in that section, says that one morning he had just spoken to a Sister of Charity, who had come out of the Convent, when he saw her suddenly disappear from view, actually sink into the ground so that only her white cor-

nette was visible. He ran to her rescue and succeeded in pulling her out of what proved to be a deep crevice made by the inundation. When he was sure she was uninjured, he couldn't help laughing at the remembrance of her very sudden disappearance from view—all but the white cornette.



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J. G. MENARD, Assistant Editor

IT may be said truly that the whole Archdiocese of New York applauded the appointment of Mgr. Hayes to fill the greatest See of the United States. In fact all those who know him joined in their approval of the choice of the Holy Father. The Society for the Propagation of the Faith has so much the more reason to share that universal rejoicing that it is greatly indebted to Archbishop Hayes who has been its constant protector from the day it began to be organized in the Archdiocese. A great deal of the success it obtained here is due to his kind protection, his personal interest and his timely advice, and we gladly avail ourselves of this occasion to offer him with our congratulations the sincere expression of our gratitude. We have no doubt that Archbishop Hayes will continue to give us his most valuable and much appreciated patronage and we join heartily in the prayer of Cardinal Gibbons that he may have "a long life for a great career."

* * * *

CATHOLIC MISSIONS offers its sincere congratulations and best wishes to Fr. Albert Daeger, O.F.M., Archbishop-elect of Santa Fe. Father Daeger is unknown to us and consequently an appreciation of his qualifications and merits would not be personal, but the local press of New Mexico and Colorado is unanimous in expressing gratifications at the appointment and we gladly quote the following from the *Santa Fe New Mexican*:

"News of the appointment of Fr. Daeger as the Archbishop of Santa Fe will undoubtedly bring joy to the Catholics in the city where the new prelate will reside. Fr. Daeger has long been known here and is regarded as a hard worker, a brilliant linguist, speaking English and Spanish almost without an accent, and several other languages. He is regarded as a man of great piety and learning, and a religious singularly fitted to assume the severe task of managing the Archdiocese, owing to his many years of experience traveling through New Mexico and mingling with clergy and laymen. Fr. Daeger is exceedingly beloved by the priests who have regarded him as one of the most earnest workers the Church has in the Southwest."

The Archdiocese of Santa Fe is an old friend of the

Propagation of the Faith, from which it began to receive assistance the very year of the arrival of the first French missionaries in 1850, under the leadership of the saintly Abp. Lamy. He and all his successors have repeatedly expressed their gratitude for the timely help. We will quote these words of Abp. Bourgade written on the occasion of the first appearance of CATHOLIC MISSIONS in 1907: "... The Archdiocese of Santa Fe owes too much to The Society for the Propagation of the Faith for me not to hail with a deep sense of gratification every effort and undertaking purporting to uphold and to advance the magnificent work carried on by that admirable Society."

May the Sixth Archbishop of Santa Fe keep up the glorious traditions of his predecessors! May it be given to him to reap the fruit of their labors! May he have a long, happy and fruitful career in a land sanctified by heroic missionaries!

* * * *

IN our last issue we announced the alarming condition of the mission of South Shantung, the Chinese government threatening to expel the missionaries, priests, brothers and nuns of German nationality, who are the majority in that Vicariate.

The South Shantung Mission

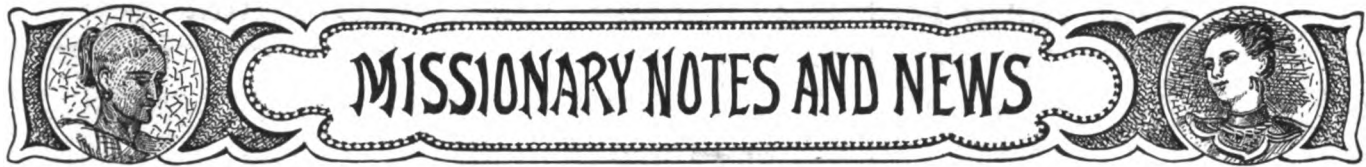
At our request His Eminence, Cardinal Gibbons, took up the matter with the Department of State at Washington on the plea that the South Shantung mission is one in which American Catholics are deeply interested. As a matter of fact it is at present almost solely supported by our contributions and may be rightly considered as an American mission; hence our interest in the continuance of the work which will surely come to an end if the German missionaries are expelled since there are none to replace them.

The Assistant Secretary of State cabled to our Minister at Peking to bring these facts to the attention of the Chinese government and it is hoped that these representations will prove effective.

* * * *

THE Belgian government is carrying out the same measure of expulsion. Bishop Grison of Stanley Falls writes that he had a certain number of priests of German nationality. Up to date they had been unmolested, but now a decree has arrived according to which all Germans, including missionaries, must leave the territory of the Belgian Congo, and the poor Bishop is at a loss how to replace them, the seminary of his Society having been depleted by the war.

Peace has come, but the missions will feel for many years the consequences of the terrible war.



AMERICA

NEW YORK The American Foreign Mission Seminary at Maryknoll announces the death of the Rev. John J. Massoth, one of its first priests.

Fr. Massoth was a native of Kansas and made his preliminary studies at St. Mary's College, St. Mary's, Kansas. He was ordained under the title of the diocese of Des Moines, at St. Patrick's Cathedral, New York, by the Rt. Rev. Patrick J. Hayes, now Archbishop, and has since been acting as Professor in the Vénard Preparatory School in Scranton, Pa. R. I. P.

ILLINOIS Early on Ash Wednesday morning the Rev. Francis Blaczyk, a missionary from the Philippine Islands, died at the Alexian Brothers' Hospital, Chicago, Ill., after a long and severe illness. The funeral services took place on Friday morning, March 7, at St. Mary's Mission House, Techny, Ill. Missionaries exiled from the Philippine Islands and at present at Techny, Ill., officiated.

Fr. Blaczyk is the first of the Fathers of the Society of the Divine Word to die in the United States since their arrival in 1898.

The Federation of College Catholic Clubs has pledged its support to the various missionary enterprises of America. Moreover, it has been suggested by officers of the Federation that it support a missionary in the Far East. A Foreign Mission Day, whereby funds are to be annually gathered, will this year give the Federation its missionary opportunity.

EUROPE

ROME The Master-General of the Dominican Order, Most Rev. Louis Theissling, has returned to Rome after having completed a momentous journey practically around the world. He started on this tour in March, 1917, and his purpose was to visit all the Dominican missions of Asia, Oceanica and America. This he accomplished, touching during his trip at Havana, Japan, Formosa, China, Tonkin, Philippine Islands, Central America, Columbia, Peru and Argentine.

ASIA

CHINA Apostolic work in China is not of recent origin. Four missions have been in existence for over two hundred years: Macao (founded 1575), Fouchow (1696), Se-

chuan (1696), and Shensi (1696), 38 were founded in the course of the nineteenth century, and nine since the year 1900. The latest erection of a Vicariate is that of East Honan—in 1916.

INDIA India has not been forgotten in the distribution of alms for the education of native priests. Bishop Paul Perini, S.J., of Mangalore, thanks to American scholarships, is educating two young students, one in his first year in Theology and one in his first year in Philosophy, and he expressed the belief that they will both become excellent apostles.

Seven other seminarians were ordained in December. Their conduct during nine years of seminary life was a guarantee that they will give a good account of themselves in the Sacred Ministry. Their knowledge of the various languages of the country will be of great value, as will also their adaptation to the difficulties of the climate. Bishop Perini adds:

"When the native clergy of India will be ten times more numerous than it is at present, the chances of the spread of Christianity in this great country will be much brighter."

LEBANON An authentic report concerning the condition of Christians in the Orient comes from Rev. Francis Lahoud, Maronite priest at Karteba, Lebanon. He says:

"More than half the population of Lebanon has perished, victims either of famine or at the hands of the Turks. We who survive feel as if we had issued from the tomb, and we thank our Master for having worked a miracle similar to that of Lazarus, in our favor.

"How to give in detail an account of our afflictions! The town of Karteba has lost 1,200 persons by famine alone and many neighboring villages are deserted, the houses empty. In the thirty-five schools of the district you could not find a hundred children. The poor little creatures are all in Heaven. In fact, all Lebanon has become one vast cemetery.

"Personally, I have prayed at the bedside of hundreds of the dying, who often after their confession begged me for a piece of bread. They had not eaten for days. If there was a morsel in my sack I gave it to them, but frequently they were too weak to eat it.

"When it is known that the Patriarch has sent me alms, the crowd will not leave my door. And what miserable reward is theirs—a bit of bread after waiting all day, and sometimes nothing.

"Many of the priests are dead; those left have a hard time to get nourish-

ment enough to keep alive. I, myself, have nearly perished of hunger many times. I have one soutane, covered with patches, and I suffer much from cold, here on our high mountain."

AFRICA

SOMALILAND Rev. Cyprien de Sampont, first apostle to Somaliland with Rev. Evangeliste de Larajasse, has just received from the French Institute a prize of five hundred francs (one hundred dollars) in recognition of the *Somali Grammar*, which he has compiled. The work will be of inestimable value to the future missionaries to Somaliland. This is the first book of its kind in French, though there has existed a similar work in English.

LIBERIA Very Rev. Ogé, L. Af. M., has only great misery to report from Sasstown.

"The influenza has visited us, of course, but it did not claim so many victims here as elsewhere, for the reason that famine had already carried away most of the population. The mission can distribute no more rations of rice because it has no more. The priests, moreover, cannot even give Communion to the poor sufferers, who have so much need of spiritual support, as they have no flour with which to make the Altar Bread. The Host used at Mass is no larger than a penny-piece, and the wine is doled out in the same proportion. Soon we will not have even these articles."

UGANDA A few lines from Bishop Biermans, of Uganda, read: "I am just back from a *Safari* through Bukeddi County, where I visited our various missions.

"We are having a visit of that dreadful Spanish influenza; most of the Fathers and Sisters have had or are having it, but none of them fatally. Very many natives have died, and most of the schools had to be closed. The year of 1918 was an awful one for us; let us hope 1919 will be rich in blessings. However, we had over 4,000 baptisms during the twelve months—a great consolation in all our difficulties."

BOOKS RECEIVED.

Les Missions de Chine et du Japon. Rev. J. N. Planchet, C. M. Press of the Lazarists, Peking, China.

Glories of the Holy Ghost. Rev. Wm. F. Stadelman, C. S. Sp. The Mission Press, Techny, Ill.

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CONTENTS

	Page
"White Man's Stuff" - - - - Rev. T. Guichard, M.S.H.	99
Buddhism in Ceylon - - - - - Rev. Fr. Thomas	101
Children as Apostles in South Nigeria Very Rev. J. Shanahan, C.S.Sp.	104
Chinese Mutual Benefit Societies - Rev. F. Ver Eecke, B.F.M.	106
The Second Chinese Dominican - Rev. Severiano Alonzo, O.P.	108
Blind Converts to Our Faith - - Rev. F. Dechaume, Af.M.	111
The Raja and the Monkey - - - Rev. W. G. Hood, E.F.M.	113
Choosing the Good Seed - - - Right Rev. A. Eloy, P.F.M.	115
Cross and Crescent - - - - - Rev. Emile Demuth, C.M.	116
The Star of the Sea, Hope of the Eskimos Rev. M. O'Malley, S.J.	117
Editorial Notes - - - - -	118
Missionary Notes and News - - - - -	119
Missionary Letters - - - - -	Passim

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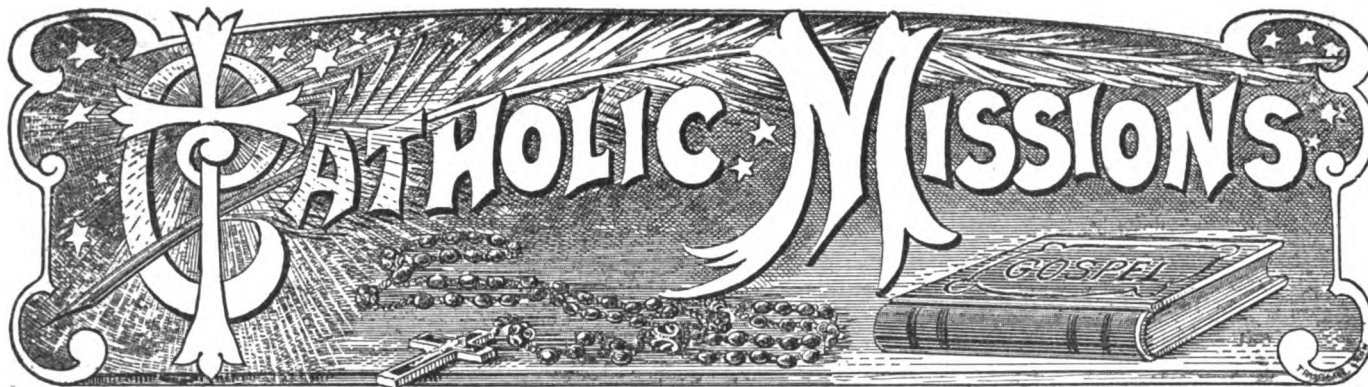
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No. 5

"WHITE MAN'S STUFF"

Rev. T. Guichard, M. S. H.

The islands of the Pacific have remained in almost complete isolation since the beginning of the war. Navigation was restricted and material help of all kinds was practically cut off. The missionaries are now beginning to get in touch with the outer world and their needs deserve special attention. Fr. Guichard pleads the cause of the catechists and points out their special value in the Gilbert Islands.

SIX years ago I was given charge of a portion of the island of Tarawa, one of the Gilbert Islands. My district comprises a central station having a school for boys, and one for girls, taught by two nuns. There are also eight secondary stations each in charge of a catechist.

In this first communication of mine, I will confine myself to a brief description of that branch of missionary work

Which Is Constantly Mentioned

in all quarters of the world, and which is of first importance, namely the formation of the catechist body.

Catechists are the cornerstone of structural apostolic endeavor and success. Upon them may be raised a flourishing Christianity. Experience has proved that conversion of the native by the native is the most rapid and perhaps the most solid.

Catechists are formed in the following manner: Out of the general mass of Christians who come under his observation the priest selects a chosen few who

show special qualities, and applies himself to their education. His devotion soon shows them that he does not wish to exploit them for his own purposes but to give them the power to save souls.

These men placed in the heart of remote villages can bear to their brothers the good tidings of salvation in a far more effective manner than any white man could do.

The European apostle appearing for the first time among our untutored savages is without doubt greeted as a wonderful being, accorded every hospitality (I am speaking of friendly peoples) and listened to with polite attention, but his words leave about the same impression on the native brain that water leaves on polished marble.

After a day spent in listening to the priest's exhortation, the old men of the tribe will gather at eventide in the common house and make their comments

On What They Have Heard

When every one has expressed an opinion the most ancient of



"Hail, Mary, Full of Grace"

all will scratch his head indifferently and sum up the situation in a phrase that disposes of the whole affair: *aia pai imatay*—"white man's stuff."

Then has the missionary cause for tears, for he knows that after all his pleading the natives feel only scorn, jealousy, doubt and the inevitable envy of the white—the superior race. Forgetfulness will be the least unpleasant of the attitudes he may expect to meet, in spite of the favorable impression he hopes to have made. But he is not of the same world as the poor, despised and often oppressed people whom he addresses and it is almost impossible for him not to remain an alien.

How different is the reception of the native catechist! He enters the huts and takes up his abode as one at home. He explains to his companions that this white man is really a friend, that he has nothing

From being a welcome guest in the "long house," it is an easy step for the catechist to become host and receive visitors in his own hut. The odor of sanctity which the Gilbertins vaguely perceive to be there without exactly knowing why, attracts them strongly. They frequent the place, learning always, unconsciously, a little something of what is good.

The next stage is the adoption of the Faith, because the distance from the catechist's home to the house of prayers is short. By nature the Gilbertin is rather religious and the numerous beautiful prayers of the Church, translated into his own language, penetrate his mind and his heart.

He desires to know more of the great mysteries that have inspired such words, and curiosity once aroused and satisfied, the proper instruction given, Baptism follows in inevitable sequence.

Heaven can not fail to be pleased with the work of the catechist, and it manifests this pleasure by bestowing grace upon the new Christian so that he is able to persevere against the numerous temptations of

His Race and Environment

Of course the catechist is close by, too, to comfort, cheer and encourage his spiritual child who is flesh and blood like himself.

In this latter capacity how much more valuable is the native among his own people, than the Eu-

ropean among an alien people!

Our catechists are all undoubtedly inspired by the highest motives and are willing to give their time and labor gratis, as far as possible, but we live in a material world and even catechists must be clothed and fed. Usually, also, they are married and have families who must be supported. Therefore the temporal walks hand in hand with the spiritual, and for a generous Catholic to foster vocations among lay workers is one of the most direct means of furthering the apostolate.



A married catechist and his family. The writer of this article says that the catechists are inspired by the highest motives in adopting their apostolate.

whatever to do with the government, that he desires nothing and is ready to give all.

Gradually what the catechist says catches the attention of the ancients. He is invited to come to general meeting place of an evening and tell his story over again. Soon he is accorded respectful attention; he ventures to suggest some reforms which are accepted. He remains humble in his rôle,

Discreetly He Sows the Little Seed

of the Great Truth, and from that tiny grain Christianity finally springs forth.

"Never has there been such a lively interest in foreign missions among American Catholics as at present. This does not mean that the apostolate to the heathen is supported as it should be, for comparatively few of the 20,000,000 Catholics in the United States ever think of the cause, much less help it. But the good work is gaining ground each year, and this is an encouragement to those whose duty it is to promote it."

BUDDHISM IN CEYLON

Rev. Fr. Thomas

Missionaries in India and Ceylon seem agreed on the great obstacle to Catholic propaganda offered by modern theosophists, who loudly proclaim the superiority of Buddha over Christ. The sad thing is to think that these ardent opponents to Christianity are persons of American and English birth.

THE vast majority of the people of Ceylon are devout worshippers of Buddha. In modern times the teachings of this ancient sage have shown remarkable signs of revival. The special attention paid to Buddhism by Oriental scholars and the financial assistance liberally furnished by theosophical societies gave great impetus to the activity and development of this system of superstitious beliefs.

The most conspicuous feature of the modern Buddhist religious movements is the open and growing

Hostility to Christianity and its Missionaries

Immense efforts are made to prevent conversions to

the method of our compendiums of Christian doctrine in the form of questions and answers and gives an excellent summary of Buddhist teachings.

"Buddhism," says the Catechism, "teaches perfect goodness and wisdom without a personal god; the highest knowledge without a revelation; a moral world order and just retribution carried out by reason of

The Laws of Nature

and of our own being; continual existence without an immortal soul; eternal bliss without a local heaven; the possibility of redemption without a vicarious

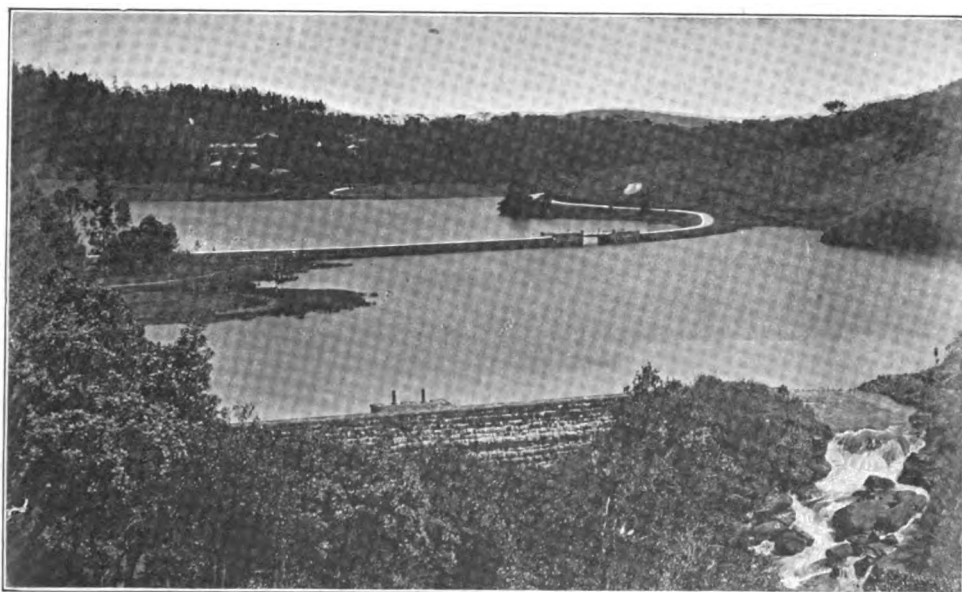
redeemer; a salvation in which every one is his own saviour, and which can be attained in this life and on this earth by the exercise of one's faculties without prayers, sacrifices, penances, and ceremonies, without ordained priests, without the meditation of divine saints and without divine grace."

What a medley of confusing beliefs and how different from the refreshing and consoling stream of Catholic doctrines! These Buddhist teachings have only been recently codified into an organized system and the history of this development is interesting.

To gauge the modern

movement in Buddhism at its proper worth, we must roughly sketch the religious condition of Ceylon, since the beginning of the sixteenth century.

Four centuries ago, except for a little Hinduism in the north, Buddhism was universally practised in Ceylon. Throughout the length and breadth of the island temples had been erected to the worship of Buddha and the masses of the people were steeped in a system of degrading superstitions. The kings of Ceylon endowed the temples of Buddha with extensive lands and gave protection to the priesthood. As in Rome of old, religion in Ceylon was closely interwoven into every fibre of the body politic and Buddhist festi-



A beauty spot in the mountains of Ceylon. From this upland lake a foaming cascade leaps picturesquely over the rocks on its way to cool the parched plains of the lowlands.

Christianity and converts are looked upon as a loss to the nation itself.

A "Buddhist Catechism" originally published in 1881 with the sanction and imprimatur of the High Priest of Adam's Peak—the foremost religious authority—openly rejects the existence of a personal God, and a religion which rejects this fundamental tenet is not worthy of the name of religion.

This Catechism is not the product of a native of Ceylon but a translation from the eighth German edition. The same book has been translated into various languages: French, Dutch, Swedish, Italian, Bohemian, Hungarian, Russian and Japanese. It follows

vals became days of national rejoicing and solemnity, under royal patronage and support.

Such was the state of affairs at the dawn of the sixteenth century, when the Portuguese conquered Ceylon and became the chief masters of the island. Their advent can be said to have well nigh marked the downfall of Buddhism. The conversion of the heathen was part and parcel of

The Public Policy of the Portuguese

and soon Catholic missionaries arrived in the island, preached the Faith and consulted many thousands. Many men of noble birth and even of blood royal were among those won over to the standard of the true Faith.

Among some notable converts was Prince Dharmapala, grandson of a Singhalese king, who was baptized and crowned king in Lisbon in 1541 under the name of Don Juan and reigned a Christian monarch in Ceylon from 1542 to 1592. About this time, the great Apostle of India, St. Francis Xavier, visited the island and converted large numbers, especially among the Tamils, in the north of Ceylon.

Under the Portuguese government, Catholicism spread with great rapidity; churches were built in great number and a large Christian community was soon established. But in the meantime, Ceylon was conquered by the Dutch, who proscribed the Catholic religion and enacted a series of drastic penal laws against it. In spite of the determined antagonism and persecution of the Calvinistic Dutch Government, the light of the Catholic Faith was still kept alive, and the practice of religion continued under the exertions of Indian missionaries from Goa who suffered every sort of hardship for the Faith. This sort of affairs continued for about a century and a half.

In the year 1815, the island passed into the hands of the English and this inaugurated a new era of prosperity for the Catholic Church. Catholic missionaries at once took the opportunity to profit by the change of government. The liberty accorded to the practice of every religion augured well for the progress of the Catholic Church. Catholicism not only reconquered a portion of the lost ground but also made fresh converts from among the heathens. Schools and institutions soon multiplied, which gave great prestige to the Christian religion.

Besides, the rapid spread of western education, gradually divested the higher classes of their superstitious beliefs. Many educated men embraced the Christian religion, not satisfied with a creed which taught almost a kind of negative existence—self-annihilation by the extinction of desire and absorption into "Nirvana." Buddhism was in its last stage of decadence. Many of its temples were ruined, others abandoned.

This condition of affairs would have, in all probability, lasted even to this day, had not foreigners stepped into the field and helped Buddhist propaganda both by

men and money. American and English theosophists under the leadership of a female Russian demagogue, came into the island and infused new life into this decaying system of beliefs. In the year 1875, a theosophical society was established at Madras, under the presidency of Colonel U. S. Olcott, and the new cult extended its support to the revival of Buddhism.

The foreign preachers, under the guidance of a divorced Protestant clergyman, put themselves at the head of the new movement and expatiated to the astonished Singhalese audience on the superiority of Buddhism over Christianity. Salvation could be found in the code of ethics formulated by Buddha, as well as in the religion of Christ. They at once took measures to translate the sacred books from a language, which had almost been forgotten in the island, renewed the dilapidated temples and devised every sort of means to arrest the progress of Christianity.

By word of mouth and by writing, the new preachers proclaimed the excellence of the doctrines of Buddha, the origin of whose religion, they vaunted, preceded that of Christ Himself. They boasted of a club, where there was no bloody sacrifice—which is of course repugnant to modern delicacy; their offerings consisting only of fresh flowers. The root principles of the natural law could be found in the precepts of Buddha, without the troublesome sanction of the Christian decalogue.

The masses of the people, as well as the educated classes, were no doubt highly flattered by the attention paid to their superstitious traditions by the white man. These outpourings of European praise turned the heads of the Buddhists, who from that moment took greater interest in the teachings of their ancient sage and learned to resist Christian influences.

The enthusiasm of the Buddhists manifested itself in various forms of external activity. College and schools soon arose, where the teaching of the "Buddhist Catechism" became a prominent feature. Cheap literature both in the English language and vernacular was spread broadcast all over the island. Every endeavor was made to disseminate

The Knowledge of Buddhist Doctrine and Legend

among all classes of people; and at the same time, attempts were made to improve the general intelligence of their priesthood, who were often as ignorant as the people.

A Buddhist young men's association in imitation of the Y. M. C. A., a theosophical society in Colombo with two branches, a Buddhist newspaper, a temperance society were all the natural outcome of this revival. The excitement of the Buddhists was occasionally enhanced by the fact, that a mystic minded European donned the yellow robe.

The most characteristic phenomenon of modern Buddhism lies in its relation to Christianity. By means of flattery, threats and promises, endeavors are made to prevent conversions to Christianity, and

to win over those who have abandoned the traditional religion in favor of the true Faith. In this connection it is interesting to record a fact which occurred a few years ago:

A Catholic missionary had succeeded in bringing over a large congregation to the light of the Christian religion. This great deflection from the worship of Buddha alarmed the Theosophical Society of Colombo. A band of orators was at once despatched to the scene of danger and every stone turned to pervert the converts. As their attempts proved abortive, they had recourse to boycotting the Christians. The barber was not to shave them, the dhoby was not to wash their clothes. Pecuniary renumeration was promised in case of apostasy, in addition to the elimination of the disadvantages that followed their conversion. Out of the three hundred Christians, the Buddhists succeeded, after great efforts, in making one weak soul waver for a couple of days, and they made merry over the affair.

But their merriment was short-lived; what was their disappointment when their prey escaped their hands at the first opportunity and begged pardon from the priest, undergoing a public penance to repair the scandal. Foiled by the fidelity of the Catholics, the theosophical leaders hastened back to their headquarters—greatly accelerated by the Government agent, who threatened to intervene in the name of public peace.

The adoption of many Christian ceremonies and customs is another important feature of modern

Buddhism. A book has been published entitled "Buddhist Funeral Discourses," resembling in many respects our own burial service. It is meant to be read by a priest, but in his absence any layman can perform the service. In imitation of Christian pictures,

Representing the Birth of Our Lord

Buddhists have introduced their own pictures of the birth of Buddha. The adoration of the Magi, the halo round the infant's head, the presence of the Blessed Mother of God and other such details of our Christmas crib have all been adapted to the Buddhist pictures. But on the whole, they are ugly and grotesque, and are but poor imitations of the Christian artists. They have carols too, to celebrate the nativity of Buddha, of which our Christmas cards have a parallel in their "Wesah cards."

In spite of the growing revival of Buddhism and its strong antagonism to Christianity, the Catholic Church is making steady progress, consolidating and strengthening her position and influence in the island. Colleges, schools and other beneficent institutions are springing up in great numbers and attracting the young of even those not of our fold. Numerically,

Catholics outnumber all the Protestants put together. According to the latest statistics, the Catholic population stands at about 350,000, and there is every prospect that in course of time their numbers will increase more and more.



The Headman of India. He represents municipal authority and corresponds very closely to our policeman.

Native Chiefs do Nobly for African Cathedral

Mgr. Streicher, Vicar Apostolic of Uganda, acknowledges some unexpected help in the building of the new cathedral of Rubaga.

"When the war broke out, the lack of funds put a definite stop to the building, the foundations of which had been scarcely laid. This year, our Catholic chiefs resolved to undertake the work at their own expense. The subscription which they opened has yielded 13,450 rousees (\$4,440). This

amount appears quite modest, no doubt, when compared with the \$53,400 collected by the Baganda Protestants for the construction of the temple which rears itself on the crest of Namirembe, facing Rubaga; but these \$4,440 have the advantage of being a voluntary offering, an alms of the heart.

"Moreover, it seems that this is but a beginning. In presenting us with their gift, the chief men of our flock made this announcement:

"When this money is gone, we will renew it, and as often as it shall be necessary."

CHILDREN AS APOSTLES IN SOUTH NIGERIA

Very Rev. J. Shanahan, C. S. Sp.

Africa is waking up. The Holy Ghost Fathers who have missions in some of its most difficult regions need only financial help to gather in thousands of converts. As it is, lacking both catechists and churches, they find the little school children their most helpful assistants in the evangelization of South Nigeria's eight million souls.

THE Prefecture of Southern Nigeria was founded thirty years ago, and I may say that apostolic effort is successful thanks to the wonders wrought by divine grace among the pagans. Through the medium of the school we have been able to get the children. They responded heart and soul

To the Voice of God

The divine light received through the sacraments wrought wonders of faith, purity and fortitude in those beautiful souls.

The children carried away with them into their homes the knowledge of heavenly things acquired in chapel and school, and what was infinitely more precious, they carried in their own hearts the spirit of Truth.

Without knowing it they became little apostles. Their influence permeated the whole family, the members of which ceased at any rate to be hostile to the missionary. He was welcomed into the family simply because he was the friend of the child and because the child spoke frequently and lovingly of him.

The difficulty for us is to find and train good teachers. So much depends on the personal character of the teacher! on his earnestness and enthusiasm!

We have had to use the very poorest material for many years. He alone who used their lips to convey to men the rudiments of His truths knows how poor they were—and yet the work went and is still going on.

We have attempted the establishment of a training school for teacher-catechists. Late results have been very satisfactory from a spiritual point of view, but most distressing from a financial outlook. But this

latter is, after all, the least important; for Providence up to today has never left us without the necessities of life.

There must be priests to maintain any Christianity; and our numbers are very small in comparison with the work to be done. The intensity and fortitude of Catholic life especially among newly converted Christians, depend on the regular and continual contact with Our Divine Lord through the sacraments.

We work on the group system. All the catechist stations are formed into groups of from five to ten stations. The Father visits the central station of the group once a month if possible and says Mass and hears confessions for the whole group. Then he pays a short visit to each individual station. The central station teacher acts also

As Superior of the Group

We hope to be able to appoint later on inspectors of whole provinces. When the seminaries lend us priests there will be a splendid harvest of souls already prepared to receive from their hands the Bread of Life.

If we had motor cycles, motor cars, etc., etc., we could do ten times more work. Our existence and our ability would be prolonged and enhanced.

Two new stations must be established: one at Port Harcourt, the head of the new Rachoay line and newly

established seaport, destined to become of the greatest importance. The site is chosen. It will cost the mission an annual rental of \$200 per annum. We have already four hundred Christians there and a teacher to whom we pay twenty dollars per month.

At the other end of the railway is a new town which



A mission belfry in the heart of Africa. To the school boys it is a source of unending interest.

is the centre of large coal fields now in full working order. Hundreds of our poor Christians are there already at work. There, also, a mission site is chosen at a high annual rental. We are first on the field and are looking for someone to give this foundation the practical assistance it needs.

It has taken the missionaries thirty-three years to convince the Nigerians that the Catholic priest has

No Other Object In View

than their temporal and eternal welfare. At present we have the good will of the people. It is only from this day forward that real work will be done. We hope that Christianity will enter into the life of the country. The other results indicated by our annual reports would mean little if the Faith had not succeeded in getting itself admitted into the life of the country.

Against the presence of Catholicity are arrayed powerful opponents. They have everything on their side except God's direct mandate: "Go teach . . . I am with you . . . don't fear." The future of the eight millions of souls living in the Prefecture Apostolic of South Nigeria is in the hands of their fellow-men. If the Catholics in other parts of the world wish to give themselves as missionaries, or their money, at least, to help the missions, millions out of this eight million will become members of Christ's mystical Body, heirs to the Kingdom of Heaven.

Meanwhile we are nineteen priests all told to look after the eternal salvation of this legion made to the

image and likeness of God, and redeemed by the Precious Blood of Jesus Christ!

If even we nineteen were free to give all our time to the work of evangelization! But no! We have to devote a great part of our existence to the difficult task of procuring the necessities of life.

How grateful we are to all those who through the magnificent organization of the Propagation of the Faith come generously to our assistance. On the second Sunday of each month special prayers are offered up for their intention by the fifty thousand Catholics or catechumens in the mission.

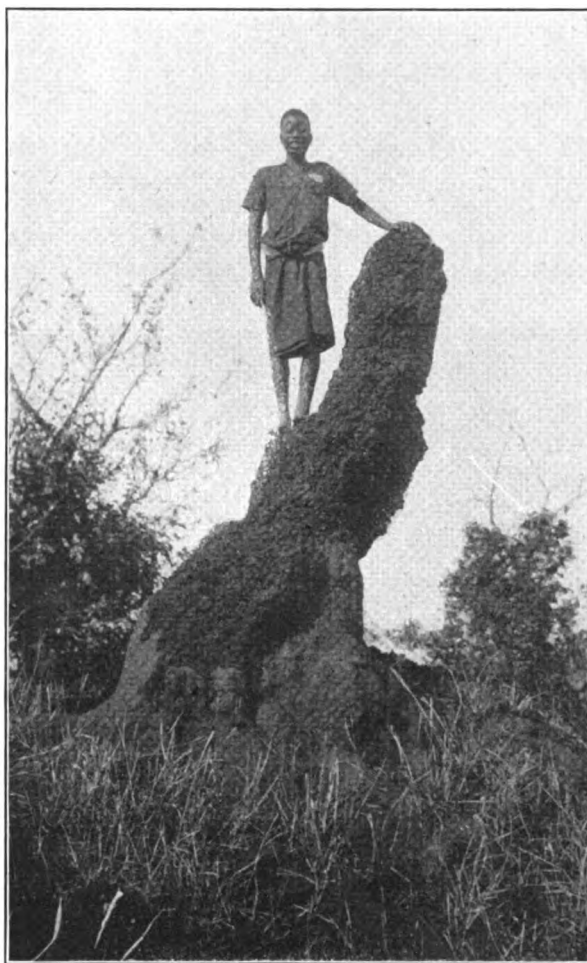
The day every Catholic in the world will consider it his duty to

Contribute Something Towards the Propagation of the Faith

that will be the dawn of a new era of hope for the one thousand million souls who have not yet heard of their redemption, and for the few thousand missionaries who have had faith and courage enough to undertake the task of doing something to lead a few of the neglected ones up to Heaven.

It is urgent that we occupy immediately as much of this country as possible. Mohammedans are descending rapidly from the Mohammedan states across the river to the north of the Prefecture. Ten distinct

Christian sects are each and all endeavoring to establish churches and schools all over the region. If only Catholics could open their eyes and their ears and understand that on their immediate active generous co-operation depends the eternal salvation of millions of their black brothers!



Giant ant-hill. In Africa the white ants can destroy in a night the hard work of many months. Wood, clothing, shoes, everything not made of metal is food for their voracious jaws.

Deep Meaning in Her Title

Mary, Queen of Apostles, is no mere empty title. She was in the midst of the Apostles in Jerusalem in the first days of Christianity, their counselling mother. And wherever, to-day, modern apostles are laboring to bring pagan souls to the Cross of Christ, Mary, too,

is both their Queen and loving mother. The best expression of our love and devotion to our Blessed Mother is, then, to bring her souls, souls from the darkness of paganism to the light of faith. Help the missionaries in their glorious work and you will be performing an act of devotion to Mary, Queen of Apostles.

CHINESE MUTUAL BENEFIT SOCIETIES

Rev. F. Ver Eecke, B. F. M.

Getting ahead of the greedy money lender with his usurious rates is a valuable thing for the poor of any country, but to the Chinese it means real emancipation. For this purpose a society has been formed, consisting of numerous circles of thirty members, in which each person contributes to the general sum required by the applicant. Thus debt is avoided and wedding and funeral ceremonies need no longer ruin a family for life.

WITH the exception of a few landlords, merchants and farmers, the inhabitants of North Kansu are poor. They do not own factories, there is no commerce and to be envied are the favored few who can pay all their debts at the end of the year.

Most of the people borrow continually and exist by make-shift methods. It is sad to see a host of creditors descending upon the luckless laborers like vultures when

The Harvest Season Is Finished

Often the poor peasants have scarcely enough left to keep body and soul together during the coming months. The missionary yearns to assist these sufferers. Well he realizes that lack of suitable clothing deters many from attending divine service. The cost of clothing has greatly augmented during the war. These naïve people accept their fate with a sad resignation inherited from generations of humble ancestors.

"Our fathers," they say philosophically, "had no more. Why should we complain? Let us be patient!"

Sometimes, however, the shoe pinches, to use a homely simile. The eldest son of the family must marry. The natives consider that there is no more serious crime than to allow a line to become extinct. Filial piety forbids this. It is necessary to procure a small sum as

an offering to the parents of the bride in China, but the question is how to do this.

Again, the father of a family dies. The funeral is expensive. Or, a man needs money for land or for a cow. Where can this amount be found?

The Society of Mutual Help tries to meet all

these demands. Honest men alone are assisted. The idea is ingenious, and merits attention, inasmuch as it is designed to encourage the ambition of the industrious class. The society resembles the savings banks of other countries.

To illustrate the methods employed, I will describe the settlement of a dowry. Formerly, the borrower would have recourse to a usurer, with the customary results. Now the father invites thirty friends to his home, where a simple dinner is served. This affair always takes place on the fifth of the month for some reason. The invitation is rarely disregarded, since the Chinese love societies. Each man promises to bring the small sum required on the fifteenth of the month to the host, who is thus supplied with the dowry.

When a Chinaman promises to act, he rarely fails to keep his word. On the fifteenth, therefore the necessary sum is in the hands of the President, as he is called. This is not regarded as a gift. It is simply a loan for which credit is given for thirty months, the creditor paying monthly instalments.

Every thirty days, therefore, on the date affixed the associates meet at alternate homes to transact their business. In China, time is not money.

The President always acts as Secretary and Treasurer.

The Chinese feel that a cer-

tain elaboration adds dignity to all business schemes, so the rules have many subtleties. They serve, however, as means to an end, and though they would seem childish and fatiguing to an American, they are of deepest interest to these men, who have few financial affairs with which to interest themselves.



Gay comediennes in China. The Chinese play lasts an interminable length of time and resembles in no way similar entertainments of Europe or America.

There are always two or three of these mutual benefit associations operating in each village at one time. The aged men desire a handsome funeral so they maintain their own circle and so on down the list. I am happy to state that these societies serve other purposes.

They Cement Friendship

force the poor to labor and save their wages, encourage economy, foster ambition, and defeat the usurers who formerly preyed upon the humble and needy.

It is pleasant also to record that in free China, there is no necessity to appeal to the law when complications arise between members of this fraternal

organization. Formerly pagan mandarins and other officials held debtors in an inexorable grasp. There was no appeal to a higher tribunal possible. The victim was helpless. Hearts of stone had their way in too many instances.

In conclusion may we not hope that a spiritual organization governed by Our Divine Redeemer may soon enroll as members the mass of these people who labor

Amidst Sin and Its Attendant Sorrows?

The humble are more numerous than the great in China. To aid in their redemption is to insure eternal glory for the soul.

Back from the War in Gangpur

We fancy that many Catholics will like to know how the Gangpur Labor Corps came back to its Indian surroundings, after its gallant work at the Front.

For that you must transport yourselves to the mission station of Kesramal, the central station of the Gangpur Mission conducted by the Belgian Jesuit Fathers.

At Kesramal the Father Superior, Fr. Grignard, S.J., tried to forget his pressing financial anxieties and roofless church (that for two years has lacked its covering) and impoverished mission, as he looked on the native Labor Corps who assembled at the mission for a general Communion of thanksgiving to the Sacred Heart for their safe return from the European battlefield.

What a witness they were able to bear to that Holy Religion under whose flag they had marched so bravely; everywhere they had seen the Catholic Church the predominant religion, the only universal one, the only true brotherhood, and it was a fitting opportunity for Fr. Grignard to point out that even if here, in Gangpur, they were scattered in little groups among pagans, it was but as the vanguards they had seen at the Front, having behind them the innumerable and compact armies of God's true soldiers fighting for right and justice.

In France the Indians had seen how churches should be kept, and on their return the men voted ten rupees apiece out of their wages to help put on that roof, and Fr. Grignard's heart swelled with joy and thankfulness as he remembered that only fifteen years ago, these same poor children of the jungle were sacrificing to demons and sunk in the grossest paganism.

Kesramal may be one of the poorest missions in Bengal, but at least it has produced fruit! Only how much more might not be done among these poor Bengal folk were but funds forthcoming? For the mission's poverty is crying—its very accessories of worship lacking—the Fathers cannot even afford to replace their terribly soiled and worn-out set of vest-

ments. A little kindly interest among American Catholics would go such a long way towards making Kesramal Mission happy—for it does need friends very badly! Its missionaries never "come back" from their war—it is always going on without truce, or even an armistice, on that front where paganism is being so gallantly fought in its own strongholds.

Where Bricks are Lying Idle

"In China, as elsewhere," says Fr. J. Huysmans, P.F.M., "the hope of the mission lies in the schools. The children, once well formed on spiritual and mental lines, will become practical teachers in their own homes and convert many members of their family.

"But it happens that here in Houang-heou-tien, in the Peking Vicariate, the little ones are so poorly clad that they cannot venture out in the bitter cold to go to school. The mission must clothe as well as feed them if they are to be educated, and this, with fuel, means a great expense for the priests. There are about eight hundred Christians in this centre, and three years ago bricks to build a church were purchased, but there they lie unused.

"Mass is said in a hall so tumble-down, that a few nights ago thieves made a hole in the wall through which they entered and stole all the altar ornaments, linen and other furnishings.

"Altogether, we need some help here in Houang-teou-tien."

Some Old People Come Into the Church

Another missionary to speak of the dreadful condition now prevailing in India, is our correspondent, Fr. I. Cotta, of Kuna, in the Poona District.

"The last year was the worst one I ever experienced in my life. Besides the war, which, happily, is now over, we had a terrible epidemic, and a famine, too, which is still pressing on us, and it will do so till we get a decent harvest.

"But I am glad to inform you that the last Christmas here was a record one, as we had eleven baptisms among the old people who had given their children to our Holy Mother, the Church. They were always refusing baptism, for some excuse or other. Now the grace of God, with our ministrations, have touched their hearts and they, the old folks, too, are of the Fold."

THE SECOND CHINESE DOMINICAN

Rev. Severiano Alonzo, O. P.

Fr. John de Sta Maria is the second Chinese Dominican found in the history of the Dominican missions in China. The first one was Right Rev. Gregory Lo or Lopez, O.P., who was also the first and the only Chinese Bishop. While Fr. de Sta Maria did not meet death during the persecutions, he was compelled to live in hiding and was finally banished.

THE year 1748 was drawing to a close. The Chinese Empire was ruled by Kien-lung who, given entirely to the pleasures of hunting and of the flesh, left to his ministers the government of the Empire and the means to satisfy their hate against Catholicism and its priests.

Since the preceding year a fierce persecution had been raging in Fokien. The flower of Christianity lay bruised and buried in the dark dungeons or in thick forests. Blessed Peter Lanz—the leader of the Dominican missions—had gone to heaven, bearing the martyr's aureole; his four companions, Blessed Serrano, Alcover, Royo, and Diaz, lingered over a year in the fetid prisons of Foochow, where the glorious Confessors of the Faith witnessed scenes of misery and dolor. Thence they followed the sorrowful course of events in the abandoned missions and the evils caused by the persecution. Frequently in their letters to their superiors in Manila they expressed their desire that some of the Chinese boys who were studying in that city return to the missions.

These were five students who, supported by the King of Spain, were preparing for the ecclesiastical career in St. Juan de Latran's College.

"Now it is a good opportunity," wrote Blessed Serrano, "to send hither Fr. John de Santa Maria to succour his countrymen. If you wait till the end of the persecution, then the 'Requiescant in pace' will have been sung for us. We are very glad to learn that

The Chinese Students Are So Proficient

I will try to send some more boys to Manila next March, for at present it is very difficult for the European missionaries to enter and to live in this Empire."

Two of these Chinese boys were simple novices

in the convent of St. Dominic in Manila, the other three were professed novices in the same house; and among these latter I single out one to present him as a model and type of a zealous native priest, and to show the great work that a native missionary can easily achieve for his countrymen.

His name was Fr. John Hung de Santa Maria; he was born in Siong-yong, a village of two hundred families in the district of Fokien. This Christian town, very picturesque and nestled on the slopes of a great river, has not for two hundred years contained any temple of false gods within its walls.

The future missionary had prepared himself in

Manila for his apostolic work; and now he was ready and anxious to use his overflowing zeal for his native country. But entrance to the Province of Fokien was not easy; the mandarins knew perfectly, through the accusations of some traitors, the Chinese boys who were studying in Manila. The governor had sent strict orders to the mandarins of the seaports to prevent any landing. The harbors were swarming with spies anxious to gain the favor and reward of the authorities.

"Had Fr. John de Sta Maria come in the boat to Amoy," wrote one of the imprisoned martyrs, "he would be with us in this jail."

At this critical time Fr. John set out for Amoy in the Spanish vessel *San Andres*. But the Father, perhaps because of the great calm on the Chinese sea, or rather because he foresaw the risks and dangers that were in store for him in that port, landed on an island called Fang-soa with his catechist Stephen, who had been in prison and sentenced to death in 1733.

"Fr. Sta Maria," says Blessed Serrano, "arrived at Chang-cheu in the month of November 12, 1747;



St. Dominic receiving the Rosary from Our Blessed Lady. By her intercession the Dominican priests of Fokien in the eighteenth century were enabled to find the remains of their martyred companions.

he has written that in spite of his weakness and weariness, he wants to come to this place to console us. I have asked him not to come until we send him notice; and I advise Stephen to return to Manila, because as soon as he reaches Fokien, he will be captured and surely beheaded."

Fr. Sta Maria did not sojourn long in Chang-cheu. His love for his imprisoned brethren made him defy all dangers and set out for the capital of the province.

"The 13th of February," writes Blessed Aleoher, "Paul Su informed us that Fr. John had arrived seven miles distant from this metropolis; he cannot remain here on account of the great danger." In fact in spite of all his efforts the new missionary could not secure an interview with his brethren and was obliged to withdraw all disheartened and afflicted.

Meantime the four future martyrs were severely guarded and much ill-treated. Blessed Serrano wrote on February 23d:

"On the 16th Fr. John arrived in this city; but he could not see us, because the watch was stricter than last year. The mandarin has ordered the prison to be guarded with all rigour and has forbidden the prisoners to take off the fetters and manacles day or night. Only in the daytime are we allowed to carry long manacles, and I am able to write this, for with the short ones it is impossible to write."

The venerable prisoner goes on describing the causes that kindled more and more

The Fire of Persecution

and that obliged Fr. Sta Maria to leave Foochow and withdraw to Hing-hua. But in this region the situation of the Christian was also very critical. Fierce winds were blowing there and a dark storm threatened him; so Fr. John was compelled to move back to Chang-cheu. Here he engaged himself in encouraging and administering that mission to prepare it for the storm that loomed very near. A new mandarin, a cruel persecutor of the Christians, came to Chang-cheu and issued severe orders to search for the missionaries hidden in the houses of the faithful.

A Christian who overheard the treacherous orders hastened to inform the Father that he might seek another safer place. But that very night the agents of the mandarin fell upon the village and surrounded the house wherein the missionary usually took refuge. Yet God watched over His servant, for the only house they did not examine was that where the Father was hidden, although it was nearer than the remainder. Unable to stay long in that city he set out again for Foochow.

The populous city of Foochow is crossed by four main streets named according to the four cardinal points. By these streets, as by the ancient Roman roads, Foochow is in communication with the rest of the Province. That of the South runs out of the city walls some three miles as far as the river Min which is crossed by a stone bridge called "Vuang-

siu-kiao"—the bridge of the ten thousand ages. This was the road that led our great missionary into the capital of the Province.

Foochow was then, as it is now, a center overcrowded with foreigners from other parts of the Empire, and amidst this unceasing ebb of men, Fr. Sta Maria had better opportunity to remain unnoticed. Nevertheless none dared to harbor him in their houses, so frightened were they by the threats of the Governor. Even the courageous Ly Benedict refused unyieldingly to shelter him; he knew that otherwise the misfortune and ruin of his family were inevitable. Yet he did not abandon him completely. He hired a ruined pagoda, and there amid the dusty idols

The Hunted Apostle Remained Hidden in the Daytime

sallying out to succour the Christians at night; thence he communicated by letters with the four martyrs locked up in the jail.

One day—on the 28th of October, 1748—good news spread among the Christians: the four prisoners were about to be set free and sent to Macao. This information was not exact. From Peking an order had come to delay the execution of the sentence of death until the coming year. The governor Ko was greatly vexed on receiving such a communication. And in the secrecy of his heart he formed a desperate resolution. He ordered the servants of God to be strangled and smothered that very night.

The 29th of October dawned upon Foochow, stained with one of the greatest crimes of history. Nobody, neither Fr. Sta Maria, nor any Christian heard anything of the horrible tragedy. When the executioners, the only witnesses of the silent and heroic martyrdom of the four champions, spread abroad these tidings, the first thought of those afflicted hearts, after giving vent to their sorrow for their helplessness and orphanage, was to rescue the relics of the martyrs.

Fr. Sta Maria tried various ways and made the greatest efforts to take them from the cemetery; but all in vain. He found all the ways strictly closed. Then he, looking up to Heaven, requested the Christians to fast for some days and to implore the assistance of the Mother of God by repeating the Rosary. The effect of these fervent prayers was at once felt, and Fr. John was able to extract the remains of the glorious martyrs from the common cemetery and to bury them in a safe place.

Fr. Sta Maria then remained all alone in the wide Province of Fokien; yet he stood fearless, like a brave pilot in a furious tempest, steering the tossed bark of the missions. While secreted in the abandoned pagoda he felt the urgent needs of those Christians he could not assist. He wrote to his Superior asking for some co-workers; but the persecution was then storming with all its fury.

"The faithful, greatly frightened," say the Acts of the Chapter held in Manila, "do not dare to hide any missionary in their dwelling; for this reason Fr. John de Sta Maria, the only surviving laborer, cannot find any safe hiding place, and, going to and fro, has narrowly escaped from the hands of the satellites."

The next chapter recounts the copious fruits the lonely apostle was gathering.

Over Two Hundred Heathens Were Regenerated

in the baptismal waters. Besides, he baptized Bl. Serrarro's jailer with his family and the famous Paul who was converted by the contact of Bl. Lang's blood. Fr. John had the pleasure of admitting him to his flock with eight of his household. Thus he was gathering the abundant fruits of the precious blood of the martyrs.

Meantime his Superiors had vouchsafed to grant his urgent request for some co-workers, and the Chapitular Acts of 1753 announced that two Spaniards and two Chinese, all Dominicans, had embarked for Macao or Canton. The Acts of 1755 add:

"We conjecture that our missions are passing through the greatest toils and hardships, for we have received no communication from our missionaries. There reaches us a vague rumor that Fr. Sta Maria has been captured and cast out from the mission."

When Fr. Sta Maria's heart was overflowing with joy foretasting the unspeakable pleasure of welcoming his co-workers and brethren in religion he fell into the hands of the enemy in Foochow.

He Was Thrust in a Horrible Prison

examined rigorously and sentenced to perpetual

banishment to the remote Province of Kuang-su—a sentence relatively mild, because they could not prove against him his acquaintance with the hated Europeans.

Just before going into exile he was enabled to fortify his soul with the holy Sacraments received from the hands of Fr. Peter Ngien who had just arrived at the mission. Then manacled and burdened with chains he was delivered to the soldiers who were to lead him to exile, and accompanied by three fervent Christians condemned to the same punishment, passed through thirty-six different tribunals and suffered indescribable toils. In that long trip the soldiers used to tie him in the night in the barns with the cattle.

"In spite of such grievous sufferings, say the Acts of the Chapter of 1757, the brave champion of the Faith remained, not only unshaken, but also glad and joyful until,

Consumed By Intense Fever

occasioned by weariness and toil, he left this valley of tears and went up to heaven whilst looking devoutly at a Crucifix, his only consolation at that supreme hour."

His remains were brought probably by the Christians who accompanied him to his native town that later built a beautiful tomb in his honor, and now venerates him as a martyr of the Faith.

The archives of Santo Domingo in Manila kept a voluminous collection of Fr. Sta Maria's letters—the most valuable documents for the history of these missions. They contain precious data about the Blessed Martyrs and the events between the years 1747-1757.

Help Catholics in the Near East Through the Propagation of the Faith Society

Catholics of this country need some enlightenment on the subject of almsgiving to the sufferers of the Near East. One well fitted to give that information is Rev. Elias Tanbé, of the Syrian Archbishop's House at Alep, Syria. He has just written a letter to the National Office of The Society for the Propagation of the Faith from which we quote the following:

"The people of the United States are generous, but, unfortunately, their generosity does not materially aid the Catholics here. The money reaching Syria is invariably portioned out to those of other religions, to general works and so forth. Under one pretext or another, it is diverted from the Catholics and they remain destitute. Strict justice demands that they receive a share of all charitable offerings.

"Neutrality in this country is a name only. All the works which are not Catholic are distinctly anti-Catholic; all the missionaries and the local clergy agree on this point. There is talk of raising \$60,000,000 in the United States for relief work in the Near East. If we are to benefit by this noble generosity, Catholics should send their money separately as otherwise we shall be discriminated against."

"I beg to be excused for speaking so plainly, but my heart is saddened by the spectacle of so much desolation. Aside from the fact that they are of my own Faith, the abject misery of these people makes demands on my humane feelings and force me to present their cause to friends afar."

Such is Father Tanbé's letter, and we may add that what he says of the distribution of alms among Syrians applies equally well to Catholics of other nationalities, Armenians, Maronites, Greeks, etc.

Catholics are invariably discriminated against when alms are distributed by non-Catholic hands, and it is not infrequent for our non-Catholic brethren to use those alms as a means of proselytism. Pastors have often to deplore the loss of some of their flocks, who, harassed by hunger, have given up, if not their Christian faith, at least, their allegiance to the Church in order to obtain a share in alms which may have been contributed by American Catholics and non-Catholics alike.

The Society for the Propagation of the Faith places itself at the disposal of donors for forwarding to the proper authorities whatever help they may intend to give to suffering Armenians, Syrians, Greeks, etc., of our own Faith.

Address: RT. REV. MGR. JOSEPH FRERI,

343 Lexington Avenue,

New York, N. Y.

BLIND CONVERTS TO OUR FAITH

Rev. F. Dechaume, Af. M.

Numerous causes bring loss of sight to many Africans, rendering them particularly helpless in a land infested with serpents and man-eating beasts. But here again Providence shows a special regard for the weak ones of the earth for comparatively few fall victims to the jungle dangers.

UNDER the African equator as in all parts of the globe, there exist thousands of unfortunate creatures. Thus we find many blind persons among our converts.

Some, and these complain the least, since they do not realize the gravity of their affliction, have been sightless since birth. Others contracted small-pox; some were injured by accidents; while many suffered from sunstroke. Often these poor natives bear no traces of blindness upon their countenances, their halting steps alone showing their infirmity.

One of the most interesting cases is that of Andrew Kasasi. He is a catechist who serves in one of our chapels in a neighboring district. He also beats the drum to summon the flock to services in the morning and at night.

Since his conversion he has sent many souls to heaven. He has a special talent for instructing those who are

In Danger of Death

After an act of faith and of love, his converts receive the holy water of baptism upon their foreheads.

Following the ceremony of his own baptism, he approached the statue of the Blessed Virgin in our sacristy and asked permission to touch it, since he could not see. I showed him the head and the crown that surmounted it. Then he passed his hand down the back of the statue, thinking to find the Infant Savior there, since it is the place for the negro baby in his country. He had never imagined the Holy Virgin carrying the Infant in her arms.

Mateo Sauni, another blind man, is my musical artist. Since it is a well-known fact that the loss of sight is offset by an unusual keenness of the other senses, especially of hearing, it follows that musical talent is easily developed.

At Tanganyika there are few wind instruments, and these are very complicated; but there is a great variety of stringed instruments, not to mention the sonorous wooden calabashes. The calabash has a set of strings upheld by a bridge of wood. Metal tags

augment the sound. A large straw is used instead of the fingers in playing.

Mateo is the most soulful musician in my parish. The first time he heard the music of the harmonium, he leaped into the air crying: "Oh, my mother! My mother!"

He lives a three days' march from our station, and yet he attends all the great festivals in spite of the distance. He comes with his friend Alexis Chambala and his "zeze," (the native violin), charms away the fatigue of the journey. How do these two unfortunate blind men guide each other along the narrow path? How do they avoid the snakes that infest the jungle? It is the secret of their guardian angels.



Blind musicians of the Katé mission. Their instruments are of the most primitive kind, but produce sounds agreeable to the African ear.

Avoiding pitfalls, rocks, thorns and bushes, guiding themselves with their canes, they ask God to protect them from serpents and wild beasts. Our catechists entertain them as they pass through the settlements, and finally they arrive at the mission.

Once they remained for a week at Katé,

Where They Refreshed Their Souls By Prayer

the services at the church and the reception of the Blessed Sacrament. We had the joy of administering twelve thousand three hundred and eighteen Holy Communions last year. There are twelve hundred neophytes in our district. These include the young children.

Two other interesting blind converts are numbered amongst our catechumens. One is married, and has a family. The other, Kitina, was disappointed in his matrimonial plans last year.

Having cast his eyes, (if I may express myself thus about a blind man), upon a sightless girl, he laid suit to her heart. We have some

Prosperous Families of Deaf Mutes

but the blind are less easy to provide for, and I did not encourage the match. It transpired that the young girl refused the offer of his hand.

Kinita is assiduous in his attendance at the services,

and he is often seen sitting alone in the chapel, meditating before the altar.

He has decided to take the name of Louis when he is baptized.

Poor Kinita lost his sight when a young boy; while at play, a companion threw

Poisonous Leaves In His Face

The caustic juice entered his eyes and he became incurably blind. But our Heavenly Father vouchsafed to bestow spiritual light upon this afflicted being, and he walks in the path of Faith toward heaven, where he will be cured of all his suffering.

Our Duty Toward the Orient

The Procurator of the mission of the Assumptionists in the Orient is Rev. Victor Bossu. He writes from Paris, regarding the desperate condition of the distressed missionaries in the East.

"It was hoped that reconstruction could soon begin there, under the more favorable conditions brought about by the world peace, and at the request of the Government the Superior of the Assumptionists with two priests and three nuns set out from Marseilles for Constantinople for the purpose of infusing new life into the expiring works of the apostolate.

"In a very material, as well as a spiritual, manner were they to do this, for they took with them large quantities of vegetables and other food stuffs, for the necessities of life had almost disappeared from Constantinople, and the priests were starving. Happy was the little company on leaving France, because they were about to resume their missionary activity and to bring much-needed assistance to their fellow Oblates.

"But they never reached their destination. In the Straits of Messina their steamer struck a floating mine and sank in a few minutes—in four minutes according to newspaper reports.

"A terrible loss. The Superior was a most valuable man and cannot be easily replaced. The other religious were full of zeal. What will sustain the afflicted Assumptionists now trying to grapple with new conditions? The East has come into new prominence lately, and it is the duty of Catholics to lend their support to the members of their own Faith laboring there."

A Big Noise in China, Too, When Peace was Reported

"The great peace festival was well observed in Peking and Shanghai," writes Fr. A. Busch, C.M., of Ningpo, "but it is still hard to make some of our Chinese comprehend that there is a real stop to the fighting of which they have heard so much.

"Obeying the command of Ministers from the Allied countries, the chiefs of the North and South of China are going to try and bring about a cessation of hostilities. Even if they succeed it is doubtful if the peace will be a lasting one. A big army is needed to quell these disturbing factions, and I doubt if China herself can manage the situation. The intervention of some powerful country is required for this, and outside authority could not fail to impress the Chinese now engaged in endless rivalries."

Cast a Ray of Sunshine on These Darkened Lives

Sister Guerlain, Superior of the Sisters of Charity at Tcheng-ting-fou, China, sends some photographs of abandoned children rescued by her nuns, that would move the stoniest-hearted person to tears.

The first shows a sad-faced little girl, leaning on a crutch, with one of her legs missing. Her mother threw her on a railway track and the train cut off her leg and otherwise injured her. Of the others, two are blind, and the third, a girl of twelve, was given in marriage at seven years, according to Chinese custom, and later cast off by her husband's family. Utter misery is depicted on all the small countenances, and to do something to make life pleasanter for these stray lambs of the flock should be considered a privilege.

Neglected Souls

The acting Superior of the Mill Hill Fathers in Iloilo, Philippine Islands, is Rev. James Mansfield. Here is the latest word received from him in acknowledgment of an offering:

"Our work out here in the Philippines is hard and in many respects discouraging, because we have to deal with thousands of neglected souls, who, stricken by that worst of vices, religious indifference, either work against us or keep aloof from those who are sent out to seek their eternal salvation. But the knowledge that there are so many good and kind souls in far-off America, who take such great constant interest in our work, acts upon us as an incentive to 'carry on' and greatly alleviate our trials."

Irish Priests for Peking

A long felt need will soon be met, to some extent at least, in the English-speaking Catholic body at Peking, China.

The bishop of that city, the capital of the Chinese Republic, has invited the Irish Vincentian Fathers to take charge of St. Joseph's Church and also to establish a school within the precincts of the city, and the Vincentian Provincial in Ireland has consented.

As a result, Rev. Patrick O'Gorman, C.M., recently arrived in America en route for his new mission.

THE RAJA AND THE MONKEY

Rev. W. G. Hood, E. F. M.

Fr. Hood picks up many interesting bits of lore here and there in his Indian mission, and he kindly passes them on to brighten our pages.

HE was a poor man who had walked seven miles to bring me a signet ring which I had lost at the last camping ground. Abusive words from the *chuprassi* (servant) on duty outside my tent heralded his approach, and no sooner was the ring in my hand than he was being pushed forth by the *chuprassi* with a low-muttered slur on his parentage.

"Stay," I said, "the man must be rewarded!" and I handed some coins to my *munshi*, (teacher), who, taking them, flung them through the door, where they scattered in the dust. "Take them, dog, and go," quote he, as the man salaamed humbly.

After the coolie had gone I asked the *munshi* if he considered such discourtesy was right towards a man

Who Had Done Me Such a Service

"*Sahib*," he replied, "have you ever heard the story of the Raja and the monkey?" I had not heard the story, and said that I should like to do so, and so he began.

"Once there was a Raja, in the great time long ago when kings were kings, when the kings and the nobles ruled the people with the two rods of Justice and Fear, and the people accepted the two for the sake of the first. Kings were safe in their palaces from all save their own sons, and to each man was his allotted

position according to his caste, his wealth, or his deeds of valour.

"This Raja's kingdom was in a hilly country, very rocky and not much of it good for cultivation, so he would have been a very poor Raja if he had been dependent on the products of his land for his revenues. But no! What happened? Every month as he sat on his great jewelled throne amongst the splendid nobles and princes of his court, and the foreign ambassadors and princes who came there, a knock was heard on the outer door of the Great

Hall, where the Court used to assemble. Such a humble, quiet knock it was, it would never have been heard only a sentry was posted there whose duty it was to hear it and to open the door.

"And who entered amidst this throng of the great? A monkey." On his shoulders he bore a pack and in each hand a heavy sack. A lane was opened from the entrance to the throne through the crowd of courtiers, and the monkey slowly, for the heaviness of his burden, advanced to the foot of the throne.

"He placed the sacks on each side of the golden footstool; the pack he unslung and laid in front of it, after which he salaamed to the ground before the Raja, who, rising kicked him contemptuously and struck him on the head with his sceptre. The monkey left the assembly with depressed mein.

"Now, *sahib*, this happened once in each month, and in the sacks and in the pack always were quantities of gems, precious stones, fine wrought gold and silver work, and all kinds of priceless treasure.

"The Raja's treasuries were always full to overflowing, his storehouse full also, and because of his riches his people were happy, for the Raja had no occasion to tax them, nor the nobles to oppress them for revenues.

"The Raja and his fathers before him made no wars for gain. His well

paid army was so large and well-equipped through his riches that neighboring Rajas feared to make war upon him. So peace had reigned for many generations.

"Once when the monkey came, there was a visitor to the Court—a man from a far country, whose white face and blue eyes declared him a Frank from your honor's own country, perchance. The stranger was very shocked at what he considered hard treatment of the monkey—may be in his country things were different. He couldn't rest for the feeling that he had about it.



In this collection of images are three human beings. Can you find them?

"The Raja replied to his remonstrances saying: 'I daresay in your country it would be wrong; in mine it is a different matter, and if I were not to keep the monkey, who has been the servant of my dynasty since the Raj was founded, in his proper place, soon he would endeavor to take mine.'

"However, the stranger was importunate, saying that the monkey brought so much to the kingdom that his services should be recognized, and so on. So at last he prevailed, and the King said that he would take his counsel.

"Next time when the monkey came and had put down the sacks the Raja neither struck nor kicked him, and he walked out of the Court with his head held high.

"Next time he came and left the things at the Raja's feet, but he made no salaam at all; and the time after he sat himself on the King's footstool and gazed at the company with haughty eyes.

"Each time the Raja said to the stranger: 'See the result of your advice!' But the stranger only expressed approval, and told the Raja

He Was Doing Right

The nobles and princes grumbled, and no longer served the King as heretofore.

"The fourth month the monkey came he sat himself up beside the King, where no man had ever sat,

saving only the King's eldest son, and he only on great festivals.

"The people of the court stared and were amazed, but the Raja was still under the influence of the stranger's advice and said nothing. Next time, when the day for the monkey's visit came round, there were very few people in the Court, for many of the nobles were offended with the Raja for suffering the monkey to sit on the seat of honor, and others were disgusted at his weakness in altering his custom and the conduct of his Court at the word of a stranger.

"So only the stranger and a few of the lesser nobles witnessed the coming of the monkey. In he came, nor waited for the people to make way for him. Jostling and swaggering he approached the throne. He put down his burden and,

Seizing the Raja's Shawl

wrapped it round his own dirty body. He then took the Raja by the shoulders and lifted him out of the seat of honor, himself taking the throne.

"And there he sat at ease, gazing at the Raja's Court. Never again could the Raja face his people, and no upbraiding of the stranger for his advice could undo the sorry result of following it. So you see, *Salih*, we always keep the monkey in his proper place. If you raise him ever so little, you cannot foretell to what place he may aspire."

Always Optimists

Hope certainly springs eternal in the missionary's breast. Many a priest writes in detail a list of catastrophes that would overcome the ordinary mortal, but after reciting his woes the sturdy-hearted apostle usually winds up with, "but I hope in Divine Providence and do not allow myself to be discouraged."

"Discouraged" is putting it mildly. Owning, then, to his lack of "discouragement" and his abundance of faith, he picks up his burden and struggles on. And just because he believes someone is going to help him, someone usually does. There is no room for pessimists in the mission world.

The Saviour Died for All

According to Fr. O. Waller, C.S.Sp., of Shendam, North Nigeria, W. Africa, there are still cannibals in that part of the country. The natives belong to a very low scale of mentality and, while many of them realize what they should do to become Christians and acknowledge the benefits of religion, yet, when it comes to the point of giving up the old customs of paganism, they have not the moral strength.

Polygamy has a tenacious grip on them, and both men and women separate from their partners for the slightest pretext. Women, who have taken their tenth or fifteenth husband, are not rare. Such people do

not offer good material for the missionary's well-meant efforts, but he knows that the Saviour died for these poor savages as well as for the rest of mankind, and so he continues his ministrations and his prayers.

A Mission Joke

Eugene was a very mischievous little boy and his mother's patience was worn to the limit. She had spoken very nicely to him several times without effect. Finally she said:

"You are a perfect little heathen!"

"Do you mean it?" demanded Eugene.

"Indeed I do," said the mother.

"Then, mother," said the boy, "why can't I keep that penny a week you gimme for the missions? I guess I'm as hard-up as any of the rest of the heathens!"

Native Work for Natives

The Franciscan Brothers at Bellray, Madras, a community of Indian Religious, have for some years maintained St. John's Institute, a unique educational centre for Telugu Catholic boys, where they may receive a Catholic education, and pagan boys be prepared for baptism. St. John's is the only institution of its kind in an area of 41,000 square miles, among a population which comprises 22,000 native Catholics and 6,000,000 pagans. The work enjoys the special patronage and encouragement of Archbishop Aelen of Madras.

CHOOSING THE GOOD SEED

Right Rev. A. Eloy, P. F. M.

Aspirants for the priesthood in mission countries are subjected to long and careful tests. According to the educational method adopted by Bishop Eloy, of South Tonkin, no seminarian can be ordained before the age of thirty-three years. The extended probation bears good results as the native clergy thus far have given great satisfaction.

I PROMISED to send an account of our spiritual experiences during the year of 1917-18, with a few words regarding our methods of recruiting seminarians.

In South Tonkin, as in other missions, the classes are taught by missionaries and native priests, who select well-disposed sons of upright Christian families. These boys are usually placed on probation for about three years, and they have

Many Duties Beside Their Lessons

They serve the priest in the presbytery and church, and accompany him when he gives a mission in the different stations of the parish. They also aid in a special manner during retreats. They teach the Catechism to new pupils, or review those who have progressed in their studies.

After three years of probation, if the student seems qualified to be received as a seminarian, he is inscribed as a candidate for class six. He cannot be registered as a member until he passes his examination.

As the scholars who present themselves are generally very numerous, and as we can accommodate only about two hundred and twenty, we are forced to eliminate a certain number each year. However, no one is definitely rejected; all are eligible for the next enrollment.

The course in the Petit Seminary lasts six years, and embraces Latin, Chinese, French, Arithmetic, History, Geography and Plain Chant. When the boys have finished the rhetoric classes they are at the disposal of the missionary to be used as catechists and this office lasts seven years.

What are the Duties of a Catechist?

They vary in different posts. Usually the catechists assist the priests in his parochial duties, they teach Christian doctrine, lecture to the Christians, care for

the sick, baptize children in distant stations, and train the little servants in the presbytery.

There are always new groups of Christians forming here and there. These, too, must depend upon the ministrations of the catechist. He must teach them their prayers, Catechism, and preside at all religious exercises. Many of the catechists pass the term of their probation in this manner.

Again, we employ them as professors in our little seminary, or as porters at our door, or superintendents of our farms. In fact, they are to be relied upon to fulfill any emergency in the church, station or home.

As I said, seven years are spent thus before admission to the grand seminary. After the required ex-



Native Seminarians at their mid-day meal. Earnestness is depicted on their countenances and most of them will doubtless reach the sacerdotal state.

aminations, if satisfactory, they are enrolled as seminarians. The course in the grand seminary is four years and a half. The first study is philosophy and dogmatic theology; then comes moral theology for two years and a half. There is also a course of Holy Scriptures, of liturgy, chant and canonical law.

No Native Priest can be Ordained

according to the system we have adopted, till he has attained the age of thirty-three years.

It gives me much pleasure to return thanks for all the favors I have received. Such constant benevolence is far-reaching in its results.

CROSS AND CRESCENT

Rev. Emile Demuth, C. M.

Persia is a wonderful land. Many Europeans have loved to sing about its beauties and its own poet, Omar Khayyam, has immortalized it in finished verse. But the Catholic missionary finds Persia no easy field to sow, for there he must combat the followers of Mohammed, ever bitter enemies of the Cross.

CATHOLICS are few in the Persian Empire which has for so many centuries been given over to Islam, but the faith of the converts is very strong.

I shall never forget a village perched amid the snows of the high plateau where I went to preach in the winter. I had the happiness of receiving a superb ostensorium and some very beautiful vestments. In the course of a sermon on the Blessed Sacrament I spoke of the basilica of the Sacred Heart at Montmartre and of its nocturnal adoration. Immediately afterwards the people begged me to expose the Blessed Sacrament for at least two nights.

To consent was scarcely prudent, for a band of brigands infested the region and wolves had recently devoured a young woman, but faith has astounding devices. Scarcely was the Blessed Sacrament exposed when I beheld men armed to the teeth filing along the road in a temperature of fifteen degrees below zero and women entering the church with cradles slung on their backs.

There for two nights they watched at the feet of Jesus,

Singing Improvised Hymns

or telling the beads with one hand while with the other they stilled the wailing of their babies by patting them.

The following figures will give you an idea of what

has been accomplished in Persia by the Sisters of Charity of St. Vincent de Paul and by the Lazarists. In the cities of Urmiah, Tarris, Teheran and Ispahan there are four colleges with a curriculum of secondary education, two higher primary schools and two polyglot printing establishments.

The Sisters have five day schools, five boarding schools for young girls, five day nurseries, five dispensaries, one of which has treated 20,000 patients a year. In the villages there are sixty-two schools. And for this vast apostolic work there are only seventeen missionaries assisted by thirty-two Sisters of Charity.

We have sought to supplement our numbers by establishing two seminaries; so far they have given us forty-five priests serving sixty-two churches.

But the war dealt our missions a death blow.

Our Churches Have Been Burnt

our Christians have endured countless trials and many of them have met death after terrible tortures.

We know that the church underwent three centuries of persecution and counts her martyrs by millions. Let us stir up our zeal by that beautiful thought of St. Paul: "Neither hunger, nor thirst, nor ship-

wreck, nor death can separate me from the charity of Christ."

Persia must be gained for the Cross.



In a Persian Garden. Amid its lilies the Immaculate Mother sheds her sweetness on the perfumed air.

THE STAR OF THE SEA, HOPE OF THE ESKIMOS

Rev. M. O'Malley, S. J.

The Jesuit Fathers have journeyed far north in the American territory of Alaska. They work largely among the Indians but some of the missionaries penetrate the icy wilderness until they reach the igloos of the Eskimos. This pretty story shows the powerful influence of a little Christian child over the hearts of her pagan neighbors.

I AM sending to CATHOLIC MISSIONS an account of the incident that led to the conversion of the King Island Eskimos, substantially as it was related to me, about six years ago in Nome, Alaska, by Fr. B. Lafortune, S. J., the missionary referred to. Fr. Lafortune is doing heroic work among the Eskimos, literally spending himself and doing it very cheerfully like a genuine apostle.

There is an island in Bering Sea, the home of a hundred Eskimos. The stormy blasts, sweeping south from Cape Prince of Wales, assail its cliffs in vain. The igloos, or Eskimo huts, are securely lashed to the rocks; and the impact of the winds, accompanied by the noise of warring elements, appeals to the Eskimo's spirit of daring, and wins the cheerful compliment that "it is indeed a fine storm."

This King Island, or Ukioovuk, is an almost barren cliff in the sea, but Providence has blessed it with a spring of water that runs the year round, and with a patch of grass that is used as medicine by the natives. For half the year, or more, it is fringed with a cake of marine ice, that generally reaches unbroken to the sky-line, but is sometimes splintered by storms.

About fifteen years ago, in the course of the long, dreary winter, a little Eskimo girl, a child of eight years old, lay dying in her igloo home, on King Island.

She Had Been Baptized In Nome

by the Jesuit Father who for many years has labored daily and hourly for the Eskimos of the mainland. Only a very few of the King Islanders had embraced the Faith, but God willed to make a stirring appeal, and a novel one, to the souls of these simple people, through this little child, who was one of their own.

From her death-bed in that dingy cabin, partly lighted up by burning seal oil, she called for the

neighbors, as she wished to speak to them. She told them of a happy land for which she was bound, a fairer land than Ukioovuk, and she wished them all to come, in turn, to the same joyous place; but they should be first instructed by the priest in Nome who spoke their language and be baptized by him.

To stimulate interest and good will she told them that she would die on Friday, like her Savior, also at the same hour. They brought her an alarm clock, and she put her finger at three. On Friday afternoon, while they watched by her poor pallet, she was released for her homeward flight, at the hour she had foretold. Her little body was laid away, according to local custom, under a pile of rocks.

Later on, when the summer sun at last dispelled the ice and snow, the Eskimos took down their light skin boats to the rocks that line the shore of the island.

Loading These Boats With Household Utensils

and a supply of fish and walrus tusks,—for they hunt at sea during winter—they headed for Nome. In Nome they encamped on the outskirts of the town, and after the day's occupation of carrying ivory and peddling their wares, they spent each evening with the missionary, receiving instruction in the truths of religion, together with the natives of the mainland. After a while the evening instruction was followed by night prayers in Eskimo and by the singing, in Latin, of the "Ave, Maris Stella," in honor of her who is the Star of the Sea and the hope of the Eskimos.

The King Islanders built a little oratory for public prayers, there being no resident priest. This building proving too small, the men pray first together each evening, then the women when the men have left. This past summer they procured lumber from the missionary in Nome and took it to the island to enlarge their little chapel.

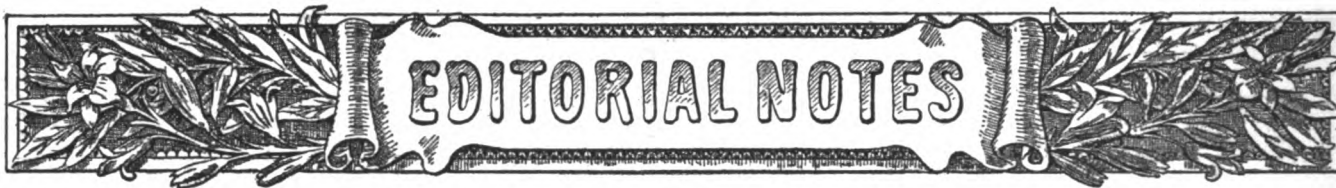
Seminarian in Niigata, Japan, Can be Supported for Eighty Dollars a year

A report has come to the National Office of the S. P. F. from Japanese mission at Niigata, sent by Rev. Jos. Reiners, S.V.D. He is specially interested in the new seminary which is an absolute necessity for the success of the mission, and it is to be formally opened at Easter, 1919. He says, concerning it:

"Of course, we take a risk considering our means.

Fortunately, we need no money for a building, as we have one fit for the purpose, at least, to begin with.

"The seminary is intended for boys desiring to become either priests or catechists. The education for both is the same for the first five years. We have now two candidates for priesthood. One is studying philosophy at the University of the Jesuit Fathers in Tokyo; the other will soon begin philosophy. For the former his parents pay, but the latter must be wholly supported by the mission (about 80 dollars a year). We hope to start with four or six students. But we must support them entirely, as none of the parents will be able to pay."



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IN the March and April issues of CATHOLIC MISSIONS we announced the precarious condition of the Catholic missionaries of German nationality in China; they were threatened with expulsion by the government. Two weeks ago His Eminence **Expelled from** Cardinal Gibbons, who at our request **China** had kindly taken up the matter with the Department of State at Washington, and through him with our minister at Peking, communicated to us a cablegram received from China and reading as follows:

"Exemption is to be granted to missionaries necessary to continuity of the work. Missionaries in Shantung undisturbed."

We were already rejoicing in the hope that all our missionaries had been granted exemption, when we heard that twelve members of the Society of the Divine Word had been repatriated. It is probable that they had not been found necessary for the continuity of the work, by the government. We hope and pray that all the others may be allowed to pursue their labors in peace.

Bishop Aguirré, O.P., Vicar Apostolic of Fokien, has written us that three German priests have been expelled from the mission and he is greatly distressed having no one to take their place.

It seems, however, that no expulsion has been ordered from the Vicariates under French or Italian protectorate.

* * * *

IT is always a pleasure and a consolation for us to hear of the success of our missionaries' labors but of course our joy is greater when the good news concerns American missionaries. Our readers know that last September four American priests **American** left the newly founded Seminary for **Missionaries** Foreign Missions at Ossining near New York to go to work in China. The field assigned to them is in the Province of Kwang-tung and they are for the time being under the jurisdic-

tion of Bishop de Guebriant of Canton. We have received from him a letter from which we quote the following:

"We are delighted with the Maryknoll priests. Their beginnings have been all that could be desired. They entered into the work with all their heart and soul and are not to be discouraged by difficulties of any kind, which is a most happy disposition in the trying times we are living.

"It was on the 30th of June last that I received from Rome the approval of the agreement made with them, and finding that the territory assigned to them was rather restricted, I immediately petitioned the S. C. of Propaganda to add to it two important sub-prefectures. In November I received a letter in which it was stated that whilst the Congregation reserved the right to modify later on those arrangements if necessary, it approved for the present the cession of the additional territory I had offered to the Maryknoll missionaries."

We are pleased to see the young American Society for Foreign Missions making its debuts in the field afar under the friendly and disinterested leadership of the old Society for Foreign Missions of Paris.

* * * *

THE Vicariate Apostolic of the Hawaiian Islands may be considered as a mission country since it contains only 40,000 Catholics. We were greatly surprised, therefore, when we received a few days ago the Annual Report of the Hawaiian **The Hawaiian** Branch of The Society for the **Islands** Propagation of the Faith and the Holy Childhood. It shows that last year the contributions of the faithful to the former Society amounted to \$2,527.12 and to the latter to \$956.45. The lepers of Molokai gave \$247.50 to make up those amounts.

In 1917 there were only 38 Dioceses in the United States having given to the Propagation of the Faith a larger contribution than that of the Vicariate of the Hawaiian Islands.

* * * *

A FEW months ago we related the example given by a small parish in the Diocese of St. Paul which had founded a burse (\$1,000.00) for the training to the priesthood of a Chinese student, and in the February number of CATHOLIC **Another Parochial** MISSIONS we published the letter **Burse** of thanks of Bishop Van Dyck, to whose seminary the burse had been assigned. What was our surprise when recently we received another burse from the same source. May Our Lord bless the parishioners of Ghent, Minn., and their worthy pastor, Fr. Van Walleghe.

ASIA

INDIA It is our painful duty to announce the death of Bishop Joulain, O.M.I., of Jaffna, Ceylon, which occurred February 7th. The Bishop had been ill for several months, but of late hopes were entertained of his recovery. The third Oblate prelate of Jaffna, he had administered the diocese for twenty-five years, and had seen many changes take place as Christianity gained a firm foothold in the island. He was especially interested in educational foundations and had erected many schools, and also a seminary for native clergy.

South Burma is to be congratulated on the success it has had in educating a native clergy. Bishop Alexander Cardot writes that the number of his priests has just been increased by three and in a couple of years, according to the seminarians now finishing their course, there will begin a series of ordinations which, with the blessing of Providence, will not be interrupted.

"The abomination of desolation" are the words used by Fr. Eugene Boyer, P.F.M., to describe the state of things in Avalumpet, North Arcot, India. Of course the "flu" claimed many victims, and not satisfied with this scourge, fate decreed that cholera should follow. One priest of the district died, the companion of Fr. Boyer, and he, alone, in spite of ill health, had to try and attend to the dying. In a month and a half he administered Extreme Unction to more persons than in the ten years previous.

Now there is famine in the land. Not enough rain during the year of 1918, and the harvest ruined by a burning sun. *India without rice!* No need to enlarge on the subject.

The Lazarists of East Che **CHINA** Kiang have had considerable success in forming native priests for their Congregation. Fr. Buch, writing from Ningpo, gives these figures:

"We are about to ordain two new priests, and there are besides, eight students in the Seminary. As for the college, it counts ninety pupils. Therefore, we regard the future with a good deal of security as far as vocations are concerned."

Right Rev. J. Chouvellon, P.F.M., of E. Sitchuan, China, also writes in a joyful mood, for the new year has opened most auspiciously for his Seminary. He says:

"I have just presided at an ordination in the Seminary. Three priests were ordained, four made deacons, three sub-

deacons, four acolytes, and four received tonsure. Moreover, six new students have entered the class in Philosophy.

"The number of our native priests now reaches sixty-five—for which Heaven be praised. The young men who owe their education to American benefactors renew their expression of profound thanks."

Brigands are still numerous in many parts of China. Writing from Suifu, South Sutchuen, Bishop Pierre Fayolle says:

"This district is always unsafe for travelers. It was recently necessary for me to take a two days' journey in a small native boat. The time was December, the weather severe. The first day passed without incident, but on the second, toward midnight, ten or twelve brigands armed with guns approached. Three of the ruffians got on board my craft and with threats ordered me to open my boxes.

"They then helped themselves to whatever pleased them and made off. So I am minus just so many valuable articles, which it will not be easy to replace."

Mgr. Camassei, Latin Patriarch **SYRIA** of Jerusalem, has most joyfully returned to his residence, and he has addressed these lines to the Society for the Propagation of the Faith:

"I believe that my exile was the means chosen by Providence to give our Holy Religion greater honor in this country. Both clergy and people accorded me a reception that moved me to tears. Their enthusiasm was unbounded.

"I have succeeded, after great effort, in reorganizing almost all the parishes of the mission. The schools are very dear to my heart, as it is by them that we hold the children and guarantee a truly Catholic population for the future. I rejoice to state that I have been able to open the greater number of my classes and soon expect, with a little outside help, to have them all on a working basis."

Rev. Nicholas Walter, head of the very successful "Bright Star School" of Osaka, Japan, seems to think that the menace of Shintoism is not quite so apparent at present. Hear what he says:

"Our school continues with 800 students, only about a dozen of whom are Catholics, the rest pagans, but good pagans in the sense that they retain few prejudices against our Holy Church. Many are already friendly, but few feel the need of adopting the Faith.

"Worldly indifference still prevails

among them; that is quite natural in a pagan atmosphere, like that of Osaka, where there are only about 1,200 Catholics amidst 2,000,000 pagans.

"Some time ago we had to fear a recrudescence of Shintoism; I hope that effervescence is cooling down; the present cabinet is a democratic one. Mr. Hara, the prime minister, used to be formerly in the service of Rev. Fr. Evrard, the Vicar General of Tokyo, and as such he was baptized, but later fell away from the Church. Still he remains an earnest protaector of our Catholic schools.

"Mr. Motono, former Minister of Foreign Affairs, under the Terauchi Cabinet, was baptized before his death, by his own son, a good Catholic, and graduate of our Tokyo Morning Star School."

AFRICA

It now becomes necessary **UGANDA** for bishops in Africa to curtail their activities to the finest degree possible. All are short of priests and in some places mission stations containing large churches have to be closed.

Mgr. Streicher, of Uganda, says that the loss of the Bavarian Benedictine Fathers from the Vicariate of Dar-es-Salam has made a great difference and now only two missionaries can be assigned to a post where there are less than 10,000 neophytes. The gravest inconvenience of this lack of apostles is the notable decrease in the journeys of evangelization in the different districts, with the consequent loss of catechumens.

Bishop Grison, M.S. **STANLEY FALLS** H., of Stanley Falls, in the Belgian Congo, has already told us of the depletion of his working staff on account of the war. But it seems that several of the missionaries left to him are much in need of rest and should be sent to Europe to recuperate in health, before it is too late. How to spare them when he is so short of priests is the question. They are mostly members of the Congregation of the Sacred Heart and have been many years in Africa.

BOOKS RECEIVED.

Moral Science. A Hand-book of Moral Education. For use in school, home and college. The Good Pastor Press, Madras, India.

Catholic Directory of India, Burma, and Ceylon. The Madras Catholic Supply Society, Madras, India.

THE LOAN OF THANKSGIVING

(Written exclusively for CATHOLIC MISSIONS.)

IT may seem strange to some of our readers that we should use these columns to advocate support of the Victory Liberty Loan. The relation between the spread of our holy Faith and the raising of money to meet a special emergency of Governmental financing may not at first be apparent. But there is a very real relation between the two.

In the first place, we cannot, as supporters of missions intended to render more generally the things that are God's unto God, ignore our obligation to render unto Cæsar the things that are Cæsar's.

Apart from this fundamental reason for supporting the Government at this time, there is particular reason why those who are helping to spread Catholicism in all parts of the earth should desire also to help the campaign for the Victory Liberty Loan.

This Loan, unlike the four Liberty Loans that preceded it, is not being raised to prosecute war, but to hasten the day of permanent peace—to wipe off the last of the special indebtedness incurred in war time. As Christians we deplored the war, while recognizing the righteousness of the cause upheld by our country. We joined our prayers with these of the Holy Father for the restoration of peace. We desired peace for its own sake, we longed for it that the impediments thrown up by war might be removed from our missionary work.

It is with deep sense of thanksgiving that we realize that the path of the Lord has again been made straight, and that at least some of the many obstacles encountered by devoted religious who propagate the Faith no longer exist.

Let us express our thanksgiving by supporting this Loan for Peace to our utmost.

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CONTENTS

	Page
The Franciscans and Their Missions	
Rev. Dom Maternus Spitz, O.S.B.	123
Bicycling Through Nigeria - Very Rev. J. Shanahan, C.S.Sp.	129
Belgian Jesuits in India - - - Rev. H. Grignard, S.J.	132
Schools in Southwest Che-Ly	
Right Rev. J. de Vienne, C.M.	135
Golden Jubilee Celebration at Yado	
Rev. Basilio Massari, M.F.M.	137
The Crowded Hour - - - - Rev. A. Bourlet, P.F.M.	139
Forgotton New Guinea - - - Rev. Andrew Puff, M.S.H.	141
Editorial Notes - - - - -	142
Missionary Notes and News - - - - -	143
Missionary Letters - - - - -	Passim

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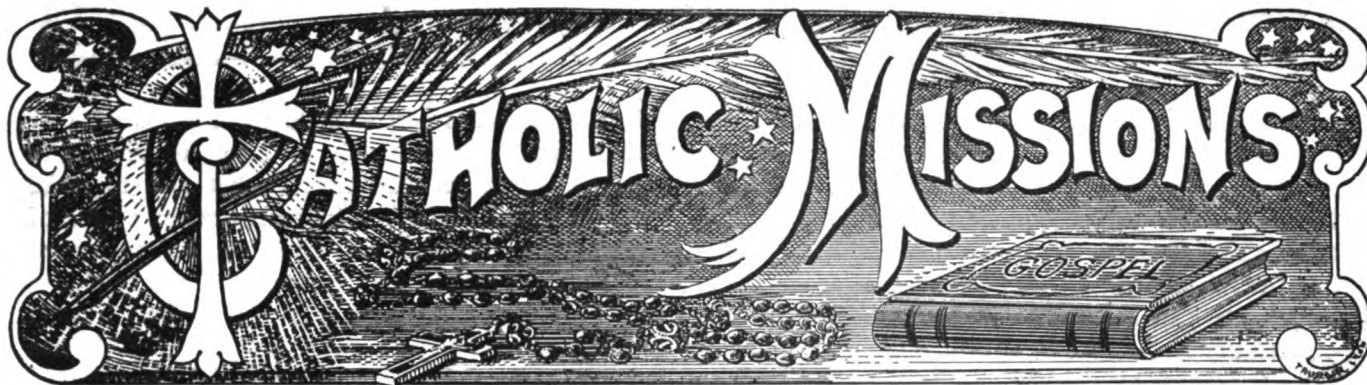
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THE FRANCISCANS AND THEIR MISSIONS

Rev. Dom Maternus Spitz, O. S. B.

The year of 1919 witnesses the seven hundredth anniversary of the entrance of the Franciscans into the Holy Land. Since the days of the Crusaders they have been the faithful guardians of its sacred tombs and chapels. The sons of the Poor Man of Assisi are of especial interest to Americans as they accompanied Columbus on the voyages of discovery that gave "God's Country" to the world.

SAD indeed were the last years of the twelfth and the first ones of the thirteenth centuries, when in the midst of the political and social, the religious and moral upheaval of the world, emperors were opposed to popes, princes to kings, the West against the East and Mohammedanism against Christianity.

Worse still, heresy and lax morality, caused, taught and spread by the Albigenses, the Waldenses and the followers of Neo-Manichaeism, simony and corruption in high and low places, threatened to undermine the very foundations of Christianity and to break up the unity of the Church.

A man according to God's heart was sadly needed to restore peace and order, true Christianity and morality to the world, who would

Regenerate a Decadent State of Society

and by word and example would lead men onward on the path of Christian civilization.

And the man of God stepped in with a message of peace and good will.

Born to wealth and leisure (1181-82), he renounced his rich patrimony, turned with smiling contempt from all the great worldly advantages his position offered and embraced a life of penance, poverty and sacrifice, to make Christ crucified the ideal of his soul to the last day of his life (1226).

It has been said that of all the Saints of the Catholic Church none has entered deeper into the heart and mind of Jesus Christ than the Umbrian prophet, the *poverello* or

The Little Poor Man

St. Francis of Assisi, the founder of the Friars Minor, the Grey Friars, or the Franciscans.

Few incidents of our time are more remarkable than the growth and interest in St. Francis of Assisi and everything pertaining to him. And this interest is by no means confined to Catholics; for non-Catholics and non-Christians, Theosophists and Philanthropists of many religious and humanitarian movements are eager to fall into line with St. Francis and his inspired teaching.



Our Seraphic Father, St. Francis of Assisi.

Few, however, even among those who bear the name and reputation of Franciscan scholars, are aware of what the spiritual children of St. Francis have done for the conversion and Christian civilization of pagan tribes and nations in the vast mission field of the Catholic Church in the past, or are aware of the Catholic Apostolate which they are still carrying on at the present time.

As the Franciscan Order will celebrate the seventh centenary of the inauguration of its Apostolate in Whit-week of 1919, it may be of interest to consider what the spiritual sons of St. Francis have done in the mission field in days gone by and the work they are still doing today.

After St. Francis had donned a mendicant's robe and had taken for a noble bride "Lady Poverty," he went forth to preach the Gospel of penance and virtue. By the end of 1208 he was joined by his first disciples Bernard of Quintavalle, Giles of Assisi and Peter Catanco, whilst nine more followed in 1209, to form the nucleus of the new Order. Accompanied by his first disciples he set out for Rome, and succeeded in obtaining from Pope Innocent III. a verbal approbation of his Order on February 24th and April 16th, 1209, which was confirmed by Honorius III. in 1216 and 1223.

Subjects soon flocked in from every nation and people, from every station and condition of life, and from every part of the world in such numbers that the convent of Rivo Torto became too small. New houses were opened in Italy, France and Spain, and so rapid was the progress that in 1217 the Order was divided into twelve provinces. And when in 1219 the first General Chapter was held, 5,000 friars assembled to take part in the discussions which were of far-reaching consequence.

In course of time the Order of Friars Minor was divided into the Conventuals and the Observants, whilst the latter again was subdivided into the Reformed, the Recollects and the Alcantarines or Discalced. By the year 1768 the Order

Had Reached the Highest Number of Membership

there being 167 provinces with 4,050 houses and 77,000 Franciscans.

Owing to the French Revolution and the Secularization and the consequent lack of vocations, the numbers decreased, and in 1889 had fallen as low as 14,400. Through the efforts of Leo XIII. the various branches of the Observants, *i. e.*, the Reformed, Discalced and Recollects were reunited on October, 1897, and form the *Leonine Union* which was approved with its new Constitution on October 4, 1909, and March 27, 1913, whilst the Conventuals and Capuchins still remain as two separate branches of the Franciscan Order under their own Ministers General. Since the union the Friars Minor have steadily increased and according to the latest statistics available number 17,092 friars.

The Franciscans according to the express wish of their founder were not only to devote themselves to their own personal sanctification, but also to make their apostolate fruitful of salvation to the people of the world, to Catholics and non-Catholics, to pagans and Mohammedans, thus uniting the contemplative with the active missionary life. St. Francis himself was consumed with missionary zeal to bring all men to the knowledge of Catholic truth and obedience to the Holy Roman Church, and he devoted in his Rule a special chapter to missionary work.

In 1212 his burning desire for the conversion of the Saracens led him to embark for Syria, but having been shipwrecked on the coast of Slavonia he had to return to Ancona. In 1213 or 1214 he went to Spain with the intention of going to Morocco, but failed. At the general chapter in May, 1219, St. Francis, bent on realizing

His Project of Evangelizing the Infidels

assigned a separate mission to each of his foremost disciples, whilst he selected for himself the seat of war between the Crusaders and the Saracens.

With eleven companions he set sail for St. Jean d'Acre. After the fall of Damietta he went over to the Mohammedan camp and preached before the Sultan of Egypt, but with little effect. The example of missionary life so nobly set by the founder of the Order of the Friars Minor, was zealously followed by his disciples, and when we look back upon the seven centuries since St. Francis sent forth his first disciples in 1219, and study the Apostolate as it has been carried on by the sons of the seraphic Saint in the East and the West, in the North and the South, when we behold the long line of martyrs the Order has supplied, when we study the heroic bands of missionaries of the Franciscan Order, we have to admit that the Franciscans have labored and are still laboring with the greatest devotion, self-sacrifice, enthusiasm and success, even though the result, owing to persecutions and wars, has not always been permanent.

Whilst St. Francis was engaged in Egypt, one of his favorite disciples, Bernard of Carbio went with four companions to Morocco. But their apostolate was of short duration, for on January 16, 1220, they suffered martyrdom and died as the "proto-martyrs" of the Seraphic Order. New missionaries who had preached the Gospel in Centa followed, and were able to make a few converts. The constant persecutions, however, which the Friars had to endure from the Mohammedans made the Moroccan missions one of the most difficult and the least promising fields. Morocco was made a Vicariate Apostolic in 1908 and has made good progress under Mgr. Cervera, from 1911 to 1918 the Catholic population has risen from 13,852 to 59,000 under the charge of twenty-eight Franciscans in fourteen stations.

To Tunis St. Francis sent his disciple St. Giles, but both he and his successors met with little success till

1270. The Apostolate was resumed in Tunis by Raymond Lullus and in Lybia by Conrad Miliani. The missions in Tripolis were entrusted to the Friars Minor in 1630 and they have continued there up to the present time. Fifteen friars have charge of some 6,000 Catholics. If the sons of St. Francis have stayed in Northern Africa and continued their apostolic work in spite of heavy sacrifices and martyrs' blood, it was

To Preserve the Faith of Catholic Settlers and Colonists

and to exercise the apostolate of charity towards the Mohammedans. Undisturbed by heavy losses the Franciscans have continued their work both in Upper and Lower Egypt since the days of their founder both among Catholics, Copts and Mohammedans, and today they have in both the Vicariate of Egypt and in the Prefecture of the Upper Egypt some 85,000 Catholics.

In 1307 Friar John of Monte Corvino appealed to Rome for Franciscan missionaries for Ethiopia or Abyssinia, whereupon Pope Eugenius IV. sent Thomas of Florence with some companions, whilst Sixtus IV. appointed Friar Tornelli as missionary prefect; but he and his helpers were put to death in 1484. From 1634 to the end of the eighteenth century the Franciscans were again at work in Abyssinia, and though their apostolate was successful as regards their number of converts, yet the result did not correspond to the amount of labor and the sacrifice of lives.

When in 1344 the Canary Islands were discovered five Franciscans were sent there, but died as martyrs in their zeal to convert the natives, and the islands were abandoned for a time. In 1402 the friars returned and succeeded in converting all the islanders. From there they turned to Madeira, the Azores and Cape Verde Islands, to the Guinea coast, whence they penetrated into the Congo and carried on a successful apostolate till hostile powers interfered with their work and brought it to a standstill.

Especially fruitful was their work on the East coast of the Dark Continent in Mozambique, Melinda, Socotra, etc., till their missions were destroyed in

1510. It was in 1898 that Portuguese Franciscans reëntered Mozambique, only to be driven out a few years later in consequence of the Portuguese Revolution. Of the glorious inheritance which St. Francis left to his spiritual children in the Dark Continent, to work both among the pagans, Mohammedans and Schismatics, only a small remnant is left to them today. We find them in the Prefecture and Vicariate of Upper and Lower Egypt, in the Prefecture of Tripoli and the Vicariate of Morocco.

Of all the missions which the Franciscan Order possess, the *Custody of the Holy Land*, the "Pearl of the Franciscans" is no doubt the first, the noblest, the most difficult and the most dangerous. True the

Friars cannot boast of having achieved great results in either re-uniting Oriental schismatics to the Catholic Church or in converting Mohammedans, yet they have done a great work in administering to both Latin and Oriental Catholics,

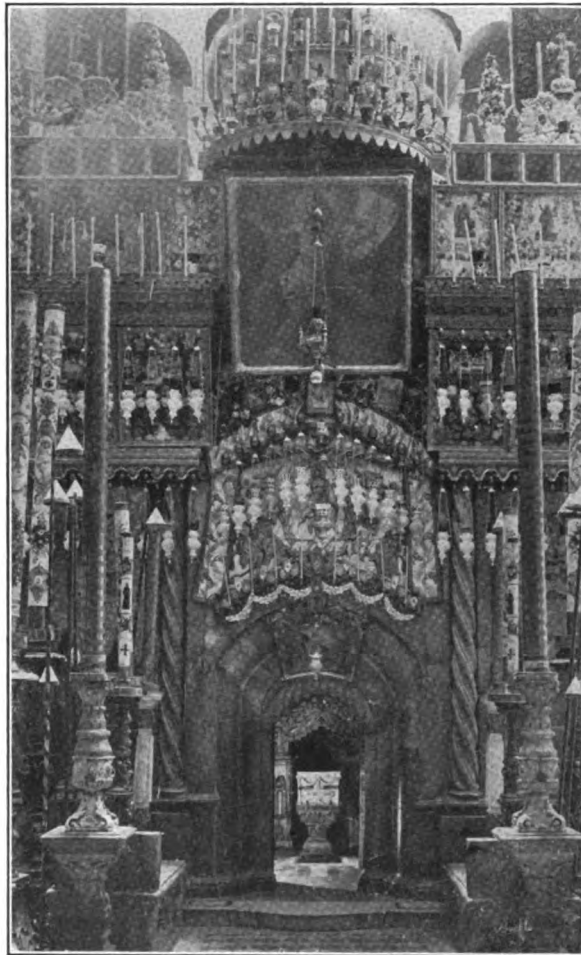
In Building and Maintaining Churches

schools, hospices and orphanages, in sacrificing their lives and shedding their blood for the rights and privileges of the Catholic Church in the Holy Places.

During the seven hundred years some 2,000 Friars have died as martyrs for their faith, whilst over 6,000 fell as victims of charity in nursing the sick and the plague-stricken. And if Catholics from every part of the world were allowed to offer up their prayers in the Holy Land in the past, it was greatly due to the efforts of the "Guardians of the Holy Places." After the departure of the Crusaders they continued

a quiet and peaceful crusade, and what neither Crusaders or Knights were able to achieve, the Franciscans have accomplished: they reconquered the sanctuaries and preserved them up to the present day.

Their apostolic work has been but an uninterrupted series of persecutions and vexation from Turks and Mohammedans, schismatical Armenians, Greeks and Russians, who were bent upon rending the Holy Places from their guardianship. But in spite of all, they have held their ground for seven centuries and are still carrying on their Apostolate in the custody of the



Interior of the Holy Sepulchre most lovingly cared for by the sons of St. Francis.

Holy Land which embraces Judea and Galilee, Cyprus and Phonicia, Syria and Armenia and parts of Egypt, under the jurisdiction of the Latin Patriarchate of Jerusalem and the Vicariates of Syria and Egypt, preaching the Gospel in twelve languages to over 100,000 Catholics.

When Kubilai-Khan and his Tartars threatened the very existence of Europe in the thirteenth century, Dominicans and Franciscans not only preached a crusade against these pagan invaders at the request of Pope Gregory IX., but also went into their very midst trying to convert them to the Christian faith.

Among the Early Franciscans

we find Frs. John de Piano and William de Rubruk. In 1278 Nicholas III. sent the famous Franciscan John of Monte Corvino with five companions to the Khan of Persia and the Great Khan of China to preach the Gospel in these countries, whilst his successor appointed him Superior of the missions at Cambalu in the land of Cathay, *i. e.*, Peking in China.

In 1299 his congregations numbered 6,000 Christians. In 1303 he was joined by Arnold of Cologne with whose help he built a Franciscan convent, two churches and one school. In 1307 Clement V. erected Peking into an ecclesiastical province with six suffragan sees, consecrated six Franciscan bishops and sent them to China to consecrate John de Monte Corvino Archbishop. Three only reached their destination, and with their help he extended the Apostolate in China. At the news of the death of Archbishop John, Pope John XXII. sent Friar Nicholas with twenty-five companions to China (1333), and several Franciscan Archbishops and Bishops continued to rule the Christians in China, such as John of Marignola, Cosmas and William of Prato. From 1370 to 1579 when Peter de Alfaro settled in Canton, very little is known of the Franciscan missionary work in China.

In 1650 Antonio a Caballero founded the mission in Shantung which in 1723 numbered 100,000 Christians. In consequence of constant persecution this num-

ber began to dwindle, till in 1839 the Franciscans Besi, Grioglio and Moccagatta reopened the missions in Shantung, and from that time the sons of the Seraphic Saint have continued to take their share in the great Apostolate of China. Of the forty Vicariates in China the Franciscans are in charge of ten.

From the year 1549 when St. Francis Xavier landed on the shores of the Land of the Rising Sun to the year 1593 the Jesuits were the only missionaries in Japan, as Pope Gregory XIII. had given them the exclusive charge of that extensive field. Appealed to by several Japanese Christian communities, Fr. Peter Baptist, the Franciscan Provincial in the Philippine Islands, landed with three companions in Japan and founded Friaries at Meako, Nagasaki and Osaka.

In 1596, however, a persecution broke out and on February 5, 1597, six Franciscan priests and fifteen Japanese Tertiaries of the Order were put to death.

In the following year the Friars resumed their work and within fourteen years

Founded Ten Convents

whilst thirty-four Franciscans labored in various parts of the Empire. The persecution in 1624 put an end to their Apostolate, when the last Bishop of ancient Japan, Louis Sotelo, a Franciscan, was burnt alive. For nearly three hundred years the Franciscan missions in Japan were forgotten and abandoned till in 1907 the Order resumed its work in the present Prefecture of Sapporo, where eleven priests are at work.

From the earliest discoveries of the New World the Franciscans have taken their accustomed share in the conversion of its in-

habitants, for they became the explorers and pioneers of the countries discovered, the Apostles of peace and charity, the defenders of the native Indians, the martyrs of their faith. Fr. Padilla and Brother John of the Cross died as the proto-martyrs of the Catholic Church in the present United States in 1542.

In Florida and New Mexico, in Texas and California the sons of St. Francis have sown the Gospel seed and bedewed it with their blood, Christianized the natives and immortalized the scenes of their



The Chapel at Nazareth. This town, like all the Holy Land is now freed from the rule of the Turk.

Apostolate by names they bestowed upon Christian towns such as St. Augustine (Florida). San Francisco (California), San Antonio (Texas), etc. The various expeditions to Florida were accompanied by Franciscans under Frs. John Suarez, 1527; Mark of Venice, 1538, and Alonso Reynoso, 1577. Twenty years later many of the brethren shed their blood, but far from deterring the sons of St. Francis, their death gave a new impetus to Apostolic enterprise in 1603. In 1634 their missions in Florida numbered 30,000 converts.

Their work continued to flourish for a century and a half till the "aggressive fanaticism of Protestant colonists," who pillaged and burnt the stations, imprisoned the missionaries and sold the Catholic Indians as slaves, brought the Franciscan Apostolate to an untimely end in 1762.

In 1539 John de Padilla brought his Franciscan brethren to New Mexico which after his death was abandoned for a time. In 1581, however, Augustine Rodriguez revived the missions which fifty years later numbered 80,000 baptized Indians.

The Fruit of Strenuous Labor and Intense Hardships

For more than two centuries the habit of the Seraphic Order was in the eyes of the people in New Mexico the only recognized garb of the Catholic priesthood. In spite of renewed attacks of some hostile Indians who pillaged and burnt the missions and killed the Friars in 1680 and 1692, the Apostolate of the Franciscans in New Mexico continued to flourish, till they were obliged to abandon the field in consequence of political disturbances and revolutions. In 1898 the Province of Cincinnati resumed the work of their brethren among the Navajos, Oueres and Jemez Indians, where four priests have charge of 5,000 Catholic Indians in five stations.

The beginning of the missions among the Indians in Arizona coincides with those in New Mexico, which were watered with the blood of its proto-martyr Francis de Porras. But the constant inroads of the Apaches made their enterprise very difficult and finally

The Indian Revolution in 1781

destroyed the work altogether. In 1898 this was once more taken up by the Province of Cincinnati among the Zumis and Moguis and numbers 3,000 Catholics with seven priests in three stations.

The first attempt of Franciscan missionary enterprise in Texas was made in 1544 by Friar Damian Mazanet and his twenty-one companions who were all inspired with the fervor of the earliest period of the Order. The most famous Franciscan missionaries in Texas were Frs. Foutenbierta and Margil, and their successors continued their work till the Order was expelled in 1812.

As early as the year 1534 the Franciscans tried to carry the gospel to California, but they were all put to death on their arrival. The Jesuits who followed them under Fr. John Salvatierra in 1697 fared better and continued till 1768, when they were replaced by the Franciscans under the charge of Fr. Junipero Serra, the apostle of California, and the founder of the city of San Francisco.

After the division of California into Upper and Lower California in 1772, the latter was given to the Dominicans, whilst Upper or New California was entrusted to the sons of St. Francis. Among the



Franciscan missionary instructing the poor natives of India.

200,000 Indians—now reduced to 15,000—they made wonderful progress under Frs. Palon and Lasnen, for the number of converts rose from 4,000 in 1782 to 30,000 in 1834.

As long as the Franciscans continued to direct their converts the latter lived in a sphere of civilization and prosperity. But the New Mexican rule brought ruin and destruction and the work of sixty

Years' Patient Self-Sacrifice and Devotion

of the Franciscans were destroyed in 1833. Since the revival of the Order in California its members devote themselves again since 1888 to the conversion of the Digger Indians.

If today the sons of St. Francis are not so numerous in the missions among the Indians in the United States as in days gone by, it is because only a small remnant of Indians is left—some 250,000. Of these

about 10,000 are Catholics, others belong to various Protestant denominations, whilst some 100,000 are still following "the old path." For the conversion of these the Franciscans are doing their share in California, Arizona, Mexico, Michigan and Wisconsin, where twenty-seven Franciscans have charge of 13,000 Catholic Indians.

Franciscans encouraged Christopher Columbus in his enterprising ideas of discovery, they closed his eyes and buried him according to his last wish in the Franciscan habit. Thus from the very outset of his expeditions the Friars Minor were closely connected with the New World. When the news of his first Franciscans were assembled in chapter, the brethren begged Fr. Maillard, then Vicar-General of the Order,

To Allow Them to Go Forth and Preach the Gospel

Franciscans accompanied Columbus on his second journey. In 1494 they founded a Franciscan college on Haiti from which houses were founded in Cuba, Porto Rico and Jamacia, from which also sprang the Province of the Holy Cross in 1505. From the West Indies the Franciscans extended their work to the American Continent, founded missionary colleges at Omeretaro, Guadeloupe, etc., with a view of sending Franciscan missionaries to all parts of Central and Southern America, and by the year 1585 the Order possessed there nine Provinces.

Whether we turn to Honduras or Mexico, to Argentine or Bolivia, to Brazil or Colombia, to Chile or Peru, to Ecuador or Paraguay, everywhere we find the sons of St. Francis at work from 1500 onwards to the outbreak of the Revolution in South America. In many instances they are the first missionaries, bishops or archbishops, the defenders of the Indians against European adventurers, the explorers and discoverers of lakes and rivers, the harbingers of civilization and Christianity.

Among the most famous of these Franciscan pioneers we mention Peter of Ghent, the Apostle of Mexico (1562), John Zummaraga (1548), the first Archbishop of Mexico and the Protector of the Indians, Francis Solanus (1610), the Apostle of Argentine, Juan de los Barrios, the first Bishop of Asunción, Louis Bolanos (1629), who devoted fifty years of

his life to the Indians of Paraguay and other districts.

In spite of the difficult task of converting the fierce Indian tribes, in spite of almost uninterrupted persecutions during which hundreds of Franciscans shed their blood, in spite of the hostile attitude of the governments, in spite of revolutions and anarchy

In the Various States of South America

the Franciscans have been faithful to the traditions of their Order, have converted hundreds of thousands to the faith and have persevered at their posts for over three hundred years.

Among the 715 missionaries who today devote themselves to the conversion of the Indians in South America, 423 belong to the Seraphic Order.

One of the hardest mission fields entrusted to the Franciscans since the thirteenth century is their Apostolate in the Balkan peninsula, where they have made the greatest sacrifices and where the results badly compare with the amount of labor. Bosnia and Herzegovina, Albania and Montenegro have been the scene of their apostolic work, and if the Catholic faith has been preserved in or been restored to these countries, it is chiefly due to the exertions, the zeal, the endurance, the heroism and perseverance and last but not least to the blood of the sons of St. Francis. Today they are still represented by five bishops and 308 priests.

For seven hundred years the spiritual children of the poverello of Assisi have been faithful to the traditions of their founder and have followed the teaching and the example of St. Francis, have preached Jesus Christ crucified to Jews, Gentiles and Mohammedans in the East and West in the North and South, and in spite of political and religious, social and climatic difficulties have persevered in their Apostolic work.

Today the Order is represented in the mission field of the Catholic Church—in the wider sense of the word—by 1,300 priests, 450 brothers with 900,000 Catholics under their charge—or if we limit their work to the Apostolate among the heathen: we find them in China and Japan and among the Indians in North and South America; some 700 Franciscans with 370,000 converts—and millions of pagans under their charge.

A Mission in Great Need

From Rev. T. Labrador, O.P., comes the following communication:

"There is a mission in the greatest need in the province of Fokien, China. It is that of Hairan Island, southeast of Foochow. There, Fr. Cajus Franco, O.P., cares for about 2,000 Catholics. His Holy Childhood Orphanage will have to be closed soon, because he has no money to maintain the

fifteen little girls he has received. The church is in bad condition and will soon collapse. To avoid a possible danger, he has closed it and has to say Mass in the school-room. He needs some \$1,000 to repair the wood work of the church, but he has not even a hundred dollars to begin with. He appeals, therefore, to the Catholics of America for these two great and urgent needs. The little girls will pray for the benefactors every day; and the Sacred Heart of Jesus, to whom the church is dedicated, will bless all who will contribute to the rebuilding of His church."

BICYCLING THROUGH NIGERIA

Very Rev. J. Shanahan, C. S. Sp.

Nigeria is in West Africa. Not long ago Fr. Shanahan made a wonderful bicycle tour through a portion of the country for the purpose of prospecting for chapels, schools and other mission foundations. He discovered that the chiefs were most friendly to his enterprise and the soil likely to yield rich returns to the treasury of souls.

HERE are some notes taken in the course of a journey through the districts of Udi and Okwoga. I jotted down the incidents which I judged most interesting to western readers.

My first trip was made during the months of July and August, 1917. I had a definite object in view, which I hoped to realize. The time had come when the erection of temporary houses for the missionaries

Was An Imperative Necessity

We were justified in thinking that the chiefs would view such a proposition favorably. This would be a great step in the right direction, as our influence would be felt in a considerable radius.

Eke is sixty-four miles from Onitsha, and as we have no station on the route, it is necessary to make an uninterrupted journey. At five o'clock in the morning behold us on our way, and the combination of young limbs and excellent bicycles makes for speed. We arrive at Eke in the afternoon. The country is unknown to us, so we enjoy the beautiful scenery, and find gliding down the picturesque hills exciting sport. At times it requires vigorous strokes to overcome natural obstacles.

A disappointment awaits us in the village. Our porters, who set off three days earlier, have not yet arrived.

They are Probably Lost

However, we are served with a surprising repast by the chief, who has just returned from a hunting expedition evidently profitable. We have a meal that is truly European; a table, napkins, glasses, even beer! Are we really in the European jungle?

Night falls slowly. No porters. We seek refuge in the temporary dwelling erected for the officer of the district. A cursory inspection of the edifice

reveals two enormous tarantulas, whose bite is as deadly as that of the scorpion. We spare ourselves this experience. Our beds are soon arranged—some long grass and a mat. Then the missionaries of the Lord sleep.

Next day our porters arrive smiling radiantly. They thought we would not travel so swiftly. The day is consecrated to repose, varied by a visit to the chief, and a little promenade by the river. An hour's walk brings us to its source.

Soon serious business commences. The chief calls his men together, and tells them the object of our presence. After a short deliberation they accept our



Traces of the War. Cemetery of native couriers who were killed in German East Africa. All were baptized by the priests and nuns and lie in consecrated ground.

proposals. I draw the plan of the house; the men will furnish the wood; the children will bring long grass for the thatched roof, and the chiefs will drink our health in palm wine when all is finished.

Sunday, the day of prayer and repose, finds us at mass with our future pupils.

"Suffer Little Children to Come Unto Me"

There are about one hundred young people in the village.

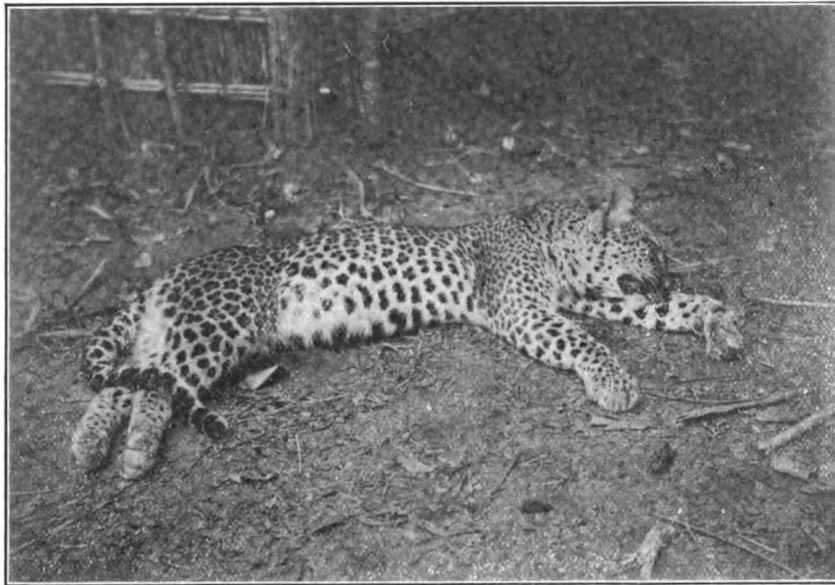
The work progresses so well, that we feel that we can proceed to Nike, twenty miles away. As we mount the summit of the last hill dominating the

valley of Eva, we pause to view an unexpected spectacle. A coal mine in full operation, lies at our feet. Day and night, a thousand natives toil in these depths. Four years ago no one dreamed of the wealth hidden in these regions. A village has sprung up near the mines and a European settlement will follow shortly.

We must strike into the jungle at this point, a gloomy, malarial forest, with a path ever exposed to the sun. Three torrents of water relieve the monotony of our way. A thicket surrounds the next village as a protection against the enemy. The King, Ougouane, has been apprised of our coming and advances to meet us.

This man is a muscular giant not formidable, however, since he has the best of news for us. He has already built a house upon a pleasant hill, with a most charming outlook. The structure is far from being a palace, but it is erected in honor of the Master so it matters not.

The chief installs us in our hut with our two boys.



"In the morning we thank Our Heavenly Father with fervor when we discover the tracks of a leopard around the hut. One blow of his paw and the frail shelter would offer no resistance to this hungry feline searching for his prey."—Fr. Shanahan.

One of them remarks, "We would not put goats in a place like this in our village."

It is true that the cabin is not sumptuous. It is twenty by ten feet in size. The sun's rays dart through the thatched roof, dazzling the eyes. The walls are made of palm branches. There is no door. A small opening serves as entrance. A few steps away

The African Jungle With All Its Mysteries

stretches away to the infinite. I did not forget the proximity of the "Sacred Wood," the home of a fetish who is considered to be the powerful protector of the country and especial guardian of this

place, formerly a celebrated shrine. We might found a station here, but whether it would enjoy permanent peace, is another matter.

The elements, at least, soon rage in fury around us. Rain pours in torrents; our hut shakes beneath the blasts of the gale; thunder roars. In an hour the sun is burning the thatch above our heads, only to be succeeded by another downpour. We huddle together dripping beneath the leaky roof. What so variable as the African climate!

Uneasy slumber marks our first night in these wilds. "What time is it?"—the question punctuates the dragging hours, as we start up on our pallets constantly awakened by mysterious noises. A palm-branch upon the walls of the hut blown by a passing breeze stirs sinister echoes at midnight. Crickets, grasshoppers, the innocent chirpings of harmless insects send sudden thrills through the unaccustomed listeners.

In the morning we thank our Father with fervor when we discover the tracks of a leopard around the hut. One blow of his paw, and the frail shelter would offer no resistance to this hungry feline searching for his prey.

For the first time, the Holy Mass is celebrated in Nike. "Out of the fulness of the heart, the mouth speaketh." The dear Brother and I appreciate the Gospel of the day, read in the wilds of the jungle.

At nine o'clock we hold a meeting. The chiefs of the nearby villages attend, with numerous followers. We talk over our plans for our future university.

The People Stare At Us

Our boots interest them. "How droll these white men are! Look at their feet. . . . They do not know what is beautiful. Their teeth are not blackened."

The children chat with our young porters. The chief at last gives some orders and the crowd disperses, to begin their labors on the new house. And lo! When the moon rises in the evening, the frame of our building is standing.

We now proceed to deal the abode of the evil spirit our first blow. Shading our new mansion, a heavy branch hangs at a dangerous angle. The tree stands in the sacred grove of the fetish, so no one dares to cut off this limb, since death may befall the profaner. We take this task upon ourselves, therefore. The people, shuddering, watch the branch as it cracks and falls. No one dies, as the astonished spectators perceive with mingled feelings.

The house is soon finished, and the diligent work-

men are so delighted that they at once begin to erect the school and a chapel.

For fear that the evil spirit is sorely offended at the profanation of his tree, it is decided to offer him the sacrifice of a white hen. No one, however, dares to ask us to provide the offering. The sorcerer himself comes with his pagan followers to perform the ceremony.

Absolute silence prevails. Only the chief and the sorcerers are admitted to the affair. The spectators

Seat Themselves Beneath the Sacred Tree

We view the scene from our cabin. A cry of distress is proof that the fowl has perished. Its blood is sprinkled about and some feathers are laid upon a calabash. In spite of the breeze, no feathers are blown away. This is a good sign. The sacrifice has been accepted, and all sins are pardoned. A sigh of satisfaction arises and the ceremony is over.

Leper Asylums in China

Leper asylums must always make an appeal all their own, both to our sympathy and our generosity. How much such charities need help is shown by Fr. Deswazieres' words. He writes from the famous Sheklung hospital in China, founded by the late Fr. Conrardy, the former companion of Fr. Damian of Hawaii:

"We are in such dire need that all alms sent seem literally to come from the hand of God. We have now 620 patients; about 1,500 lepers have been cared for here since the opening of the institution; all these sufferers have found a little ease for their pains and none died without baptism."

Spring Showers Needed to Bring Food, not Flowers

Help from the S. P. F. reaches every part of the inhabited globe. One of its chief errands of mercy is to assuage hunger—the dreadful, chronic hunger of people doomed to live in countries constantly afflicted with famine. The reason for these famines is that the people subsist on a restricted diet. In India, China and Japan, rice is the staple food. The rice crop depends entirely on the weather—too much rain, not enough rain and the season's harvest is lost. As the people have no other food, they must perforce starve.

In Africa the natives live largely on maize and sweet potatoes. Here again a bad season brings hunger in its train.

Fr. P. Scheffer, E.F.M., sends this word from his mission at Asumbi, Africa, about an alms that has reached him:

"It is really welcome assistance in these days of famine. The scarcity of food is very great all over the district amongst the Nilotic Kavirondo. There is no doubt that a good many only get a few square meals a week and others do

On Sunday, we go down to the lake where fish are abundant since they are left untouched. They are supposed to be the spirits of dead grandmothers. Many crocodiles also infest these waters.

In travelling from Nike, it is necessary to avoid the marshes; in so doing we come upon the Temple of the Dead. This horrible cabin, concealed beneath great trees, is filled with an indescribable

Mass of Human Debris

while its walls are formed of skulls. All the dead are not placed here, simply those killed by spirits. In reality they are victims of a band of cannibals. We have no fear, since white men's flesh is considered poisonous.

At Emene and Eke we also establish stations. Much land is given us, and the sentiments of the natives prove so favorable that we give thanks to God for our success.

not even get that much. The outlook was awful until about ten days ago. It is more hopeful now as we have had a couple of good showers and more rain seems to be in the air. But it will take two or three months before the potatoes will be providing sufficient food, and the grain crop will not be in until July. So you see we shall be holding out our hands for aid for some time to come. Pray also that the rain may not desert us."

Another Word on the Subject of Alms for the East

A few weeks ago the S. P. F. gave in detail the reasons why Catholics should send alms destined to help the people of the Near East through its agency.

A letter received from Fr. Clement, Superior of the Augustinians of the Assumption, who resides in Cadi-Keny, Constantinople, confirms the information given by other sources.

The letter runs:

"For the first time since the beginning of the war, I can write freely. During the past five years, with a few of my confreres, I have remained in Turkey, seeking to save something out of the wreck of the mission foundations. Our tribulations were numerous. Some days were dark indeed. We even had a taste of prison, but those troubles are over, happily, and we again think of the Master's work.

"Reconstruction is the great demand of the moment. In some places the houses are left standing, but they are entirely devoid of furniture. The Turks have taken everything.

"Large sums of money come to this country for relief work but the disbursing of this relief is in the hands of Protestants, and in their great suffering it cannot be wondered at if some Catholics are willing to do anything for a piece of bread. *If the Catholics of America can give something, by themselves, for the Catholics of the East, they will be performing a great charity.*

"I therefore plead the cause of our people in a most urgent manner. A considerable sum of money is needed to get our foundations into working order again. Do not forget the Catholics of Turkey."

BELGIAN JESUITS IN INDIA

Rev. H. Grignard, S. J.

The mission of Western Bengal is in charge of the Belgian Province of the Society of Jesus. The missionaries are mostly Belgians, with a sprinkling of Dutch, Irish, Anglo-Indians and some recently ordained native secular clergy.

GANGPUR is one of the Orissa Feudatory States of the Province of Behar-and-Orissa, detached from Bengal eight years ago. Then the Bengal-Nagpur Railway, (Bombay Mail), crossed its eastern and central parts. It is immediately south of the Ranchi District or Chhota-Nagpore, which is British territory, but its altitude is much lower, so that it may be considered as part of the plains. Consequently the heat is much more felt here than in the hills of Chhota-Nagpore.

Two big rivers: the Sank coming from the west, and the Koel coming from the centre of Chhota-Nagpore, gather the numerous

Streams of Central and Eastern Gangpur

then bending suddenly meet to form the Brahimini, which flows towards Cuttack and the Bay of Bengal.

Our Christians, almost without exception, are scattered, to the number of 20,000, in the basins of these three rivers. They are first the Munda, Kharia and Uraon aborigines, emigrants of about fifty years ago from Chhota-Nagpore; to them are added the Kisans, also an aboriginal race which seems to have been in Gangpur for ages.

All Mundas, Kharias, Uraons and Kisans are not Christians, far from it; many of them are still pagans, practising the cult of the ancestors, offering sacrifices to their spirits, and also to the devil whom they want to propitiate.

They acknowledge one great and good Spirit, creator of the world, but deem it unnecessary to have any cult practise in his honor, since he is so good! and here you have a first glimpse of a deep-rooted

and repulsive defect of our aborigines, even Christians, *i.e.*, the want of gratitude. But thousands and thousands of them

At the Beginning of the War

were induced by instigators of a politico-religious movement, to abandon sacrifices to the devil and to adopt practices designed to drive him away.

From the religious point of view it was progress, except of course for those of our still uninstructed Christians who joined them. The political side of the movement consisted in a vague hope that the Kaiser would come and restore an independent Uraon Kingdom. Very soon this was seen to be a vain hope, and now those "Bhagats" as they are called from "Bhagana, (to drive away) do not want to return to paganism, but many offer themselves to Christianity.

All around our Christian villages and intermingled with them, are also to be found Hindus of many castes and languages, especially the Urya-speaking Bhuinias, who seem to be the original population of Gangpur; also Moham-medan emigrants of other Provinces. Our Mundas speak Mundari, a language like Chinese; the Khardas speak Kharda, which has original features of its own and much of Mundari even



The author says: One of those Rajahs of Behar and Orissa who are only big land owners in British Territory, without any political or administrative powers. They levy rents from their tenants and themselves pay rents to the Government. Their title is sometimes hereditary, sometimes purely personal; in any case honorary only.

in the vocabulary; the Uraon speak Uraon, a language quite different from the two precedent ones. The Kisans speak Uraon with very few slight differences, and are often called Berga (fools?) Uraons by the others, a term which they naturally resent. They know also Urya, this coming, I suppose, from their

long stay in the country with Bhuinias. All our people as well as the Hindus have a language proper to the Hindus of Chhota-Nagpore. We are understood by all our Christians in that language, but they greatly appreciate in us even an imperfect knowledge of Munda, Uraon or Kharia. Urya remains

The Official Language of the State

current in courts and all official dealings and documents; and, although Hindu is indispensable to boys that want to go in for higher literary studies or have a larger scope of occupations in their lives, yet Urya will have to be taught in our schools alongside of Hindu, if we want our people to take any part, even small, in the administration of their own country. We have just started teaching it. Christians, twenty years ago, were non-existent in Gangpur. Little by little, a few emigrating from Chhota - Nagpore, some pagans of the same race adopted their faith and asked the Fathers of neighboring mission stations to come and visit them, and to give them catechists. Their motives were chiefly the desire to intermarry with Christians and the hope of being protected against the tyranny of some petty officials.

Their number increased rapidly and the Fathers from three mission stations the other side of the northern frontier, visited them regularly. Chapels were built in a few places; the Kisans began to come over. All were going at fixed periods to the catechumens' schools of the above named stations and the young couples were married there.

It was thought necessary for the missionaries to settle in Gangpur also. But this was not so easy. At last, however, in 1906 a lease was obtained of seven acres of land at Kesramaly six miles north of the railway. It was a fairly central place for the whole Gangpur, but distant from both ends. We had to wait ten years more till in 1916 a new lease of seven acres was obtained in the eastern part of Gangpur.

But then the war was raging, generous Belgium could no more come to the rescue, and the most that could be done was to build a few small houses in one

of which Fr. T. Lambol S.J., is now living. The seven acres have not even a fence!

At Kesramaly a very simple building consisting of three rooms for boys, with one added for the missionary was first built; the school kitchen followed soon. Then as we obtained the aid of the Daughters of the Cross,

A Belgian Congregation of Nuns

founded in Liège, a bungalow was built for them with a school for the girls. Next came the bungalow for the Fathers, and not enough money remained for the church when the war broke out. However, there were kilns of bricks, with plenty of time, purchased, and as one of the Fathers, who broke his leg in a sad accident and could not go touring, had aptitude for architecture, he was allowed to use the bricks and lime with a few masons and coolies, and the walls of a very nice little Gothic church stood erect at the end of 1917.

But then the work had to stop: corrugated iron as well as decent tiles for the roof were quite beyond our means and alas! will remain so for long. Two heavy rainy seasons have fallen on the walls, and, to all appearances, a third one will come this year. In the meantime our congregation gathers on Sundays in the big hall of the convent school.

By this time some modest chapels with mud walls and thatched roofs have been erected in most of our eighty Christian centres. Their condition is precarious of course; every year a couple of them collapse and have to be rebuilt anew. Such as they are, they give a shelter to the mission-

aries in their periodical tours of the mission, people gather in them on Sundays to pray with their catechist and learn the first words of religion, and, last but not least,

They Now Happily Serve as Classrooms

for our eighty lower primary village schools, held every day from 12 o'clock to 4, and gathering in all about nine hundred children, mostly boys.

This work of the village schools has been the foremost one all over the Chhota-Nagpore and Gangpur



In famished India. "Charity for the love of the good God—Charity."

mission for the last four years. Of course it was started before the war, but the war gave it a tremendous impetus. Before it, Belgian benefactors had enabled us to be generous perhaps with excess towards our Christians. (Well! we had to be in the beginning.) We were feeding many children in our station boarding schools. The devastation of Belgium stopped all that.

We then turned our minds to establishing day schools everywhere; and to have them in working order. We had to exact the attendance of all possible pupils, so that instead of one hundred and fifty or, with the girls, possibly three hundred, whom we were keeping in the station, we had soon four hundred, five hundred, and then nine hundred studying in the village schools, besides the one hundred and fifty that still came as boarders but paid at least half of their maintenance at the Bungalow's Schools.

The government came to our rescue by granting part of the masters' pay, here in Gangpur—to say the truth,—only a small amount. You may then fancy what kind of masters we have! Among our eighty, perhaps three have taken regular training in our

Ranchi School, some three others have passed the Middle Vernacular, some more the Upper Primary, the others the Lower Primary or nothing at all.

Were they better qualified, we would not have the money to pay them according to qualifications. Little qualified as they are, they are still poorly paid: two or three rupees for their exertions of half a day, every day of the month! Let us hope more masters will come year by year, and—where from I do not know—more money to pay them.

Some readers will say perhaps: let the parents and guardians pay for education. But remember what these people were twenty years ago. They think they have done much to please us when they have sent a boy or a girl to school; they regret his loss every day for tending the cattle or for gathering fruits or eatable roots in the jungle.

They have been urged by all moral coercion at our disposal, to pay the master forty pounds of rice per child at the harvest season. Not yet all have yielded.

Some of them more enlightened, have been induced to do more: which I shall relate in my next letter about social works.

The Greatest Mother of All

India is terribly afflicted by famine and sickness, but souls are still being saved and foundations laid for new Christian centres. Bishop Benziger of Quilon has blessed several chapels lately in places where a few years ago there were no converts. The priests hesitate in some cases to incur the expense of erecting even modest buildings, but they always end by taking a chance and rarely does disaster overwhelm them. Just at present more of the help to India comes from the United States, and that country is becoming in the mission world "the greatest mother of all." No country needs her help just now more than India.

Adopt a Native Priest

It is a memorable event in a bishop's life when he groups before the camera a number of young native priests whom he has educated and directed for a number of years, and sends the resulting photograph away across the ocean to America.

Bishop Geurts, C.M., of Yungpingfu, East Che-li, has just had that pleasure. The four apostles are the first products, with one exception, of his seminary, which was founded in 1900. With the photograph comes this recommendation to friends of the S. P. F.:

"I know that the liberality of American Catholics has made possible the ordination of many of our Chinese seminarians, and that others are being prepared, through burses, for our holy apostolate. Such charity cannot be too highly commended, but I am wondering if the cause of the new priests, just about to enter upon their difficult work, will not appeal, also, to some persons. The usefulness of these missionaries

will be much impeded by lack of means. To support a native priest, therefore, is of almost as much merit as to educate a seminarian. Perhaps our new Fathers can find friends to 'adopt' them for a few years. Personally, while I greet their advent with joy, their maintenance is a heavy charge for the mission."

From the Dutch East Indies

The Prefect Apostolic of Dutch Guiana is Very Rev. H. E. Nollen, M.S.H. He describes the country as chiefly a mass of rocks and stones, cast up by one knows not what subterranean upheaval, and covered by a vegetation that only scantily conceals their ruggedness.

The best part of the land naturally belongs to the natives, and the missionaries have no source of income from plantations. They must rely upon The Society for the Propagation of the Faith and the Holy Childhood Society for help, and naturally the offerings from these sources are not sufficient for the entire support of the missions.

In the past the Catholics of Holland contributed generously to the priests in the East Indies, but naturally during the period of the war, home affairs claimed all their attention. Navigation also was much restricted, and as a consequence the necessities of life are very high, and the missionaries in great distress.

Therefore, Mgr. Nollen addresses a letter to the United States, hoping that his schools, churches and charitable works generally may claim a share of the alms continually flowing out from the open-handed American people.

SCHOOLS IN SOUTHWEST CHE-LY

Right Rev. J. de Vienne, C. M.

Bishop de Vienne says: "There continues to be a strong movement toward conversion in my Vicariate. Truly China is one of the most fertile fields in the world which to plant the good seed." He also gives some accurate information regarding the cost of schools and adds his testimony as to the great need of good instruction for the young.

EDUCATIONAL foundations in this Vicariate are of two sorts: schools for the study of the catechism and literary schools.

Catechism schools are subdivided in two kinds: those near the missionary's residence and those in the villages.

Near the missionary's residence, when it is possible, are located two classes for catechism, one for men and the other for women; in the latter, conducted by our Chinese Sisters of St. Joseph's Society, are received, as day pupils, the children of the village in which is the missionary's residence; as boarders the children from distant villages who cannot learn in their own homes the prayers and doctrine necessary to make them Catholics.

Such classes are open from November till June, but we keep the boarders only two or three months unless their families contribute to the cost of their maintenance.

In the schools for catechumens, food and books are gratis; but with Christian children we make a point of obtaining at least a small contribution for books.

The cost of running such an institution is five dollars per month for teacher; seven dollars and a half for a boarder's food; four to five dollars for fuel, lighting and incidental expenses. On the whole about forty dollars per month for a class of twenty pupils.

In distant settlements schools have only day pupils—children of Christians or catechumens of the village. Those who are at leisure remain from morning till evening; those employed during the day, go at night from ten to eleven o'clock.

When classes are established for Christian children, we pay the teacher's salary, but the Christians furnish fuel and lighting and buy books, etc. When they are established for catechumens, the persons attending

furnish the room usually and sometimes fuel and lighting; we pay the teacher's salary and give books: catechisms and prayer books. The entire cost per month is four or five dollars for the teachers and one dollar and a half for fuel and lighting.

The children of Christians attend three or four months. Classes for catechumens continue as long as possible, often eight months a year, because in new villages teachers inspire the neophytes and teach them to recite every day together morning and evening prayers. Sunday prayers are said in the morning, at noon and in the afternoon. In the morning the classes recite the morning prayers, with litany, etc.; at noon, *via crucis*; in the evening prayers with the rosary. The great effort made by the Chinese Government for the last ten years to develop education in China and to render it compulsory, forces us to establish literary schools, however great the cost, in order not to place our



Now is the time when white veiled little girls may be seen flitting about our streets. In China it is the First Communion season, too, but there, alas, the pretty maids must wear trousers to the altar.

Christians in an Inferior Rank

with the pagans or lead them into the dangers of going to pagan schools. At first we placed them in villages where Christians are numerous in order to have as few boarders as possible, and thus avoid the expense of buildings, food, etc. But experience has taught us that only the schools near the missionary residence can give important results. Country people cannot yet understand

why schools are necessary; so in remote villages nobody is really interested in their success. Oftentimes teachers think only of their salary, neglecting study and discipline; sometimes, also, difficulties arise at the time of settling the accounts.

When near his residence, the missionary in charge pays regular visits to such schools and the pupils study better. So it is desirable that every residence may have a primary school. This receives day

pupils, infants of the village who pay a few pennies per month for fuel and lighting, etc., and boarders who come from distant villages and pay for their food. All the little ones buy their books, paper, etc. In these classes catechism is studied and explication thereof given. Missionaries endeavor to find among such children vocations for the Seminary. We have now seventeen primary schools in our Vicariate. A primary school costs yearly sixty dollars for teacher's fee plus often a loss on boarders' food. I do not speak of buildings.

Besides the primary school, there is a secondary school established near the Bishop's house. There

we have a hundred pupils receiving instruction given by six professors. It costs us fifteen hundred dollars in a year, students paying only their food and books.

Pupils receive from this secondary school a diploma given by the Government. Our primary schools are also inspected by the Government. The expense of all these schools is heavy as the figures aforesaid make known. But who does not know that the prospects of the Church in China, as elsewhere, depend on schools! It is the most widely advertised fact in the Catholic Propaganda. Schools and ever more schools are the missionaries most crying need.

How They Repay

Many appeals come from the various communities of nuns, whose chief work in China consists of rescuing and caring for girl babies.

Recently, some help was sent to Sister M. Symphoriana, F.M.M., who has charge of an orphanage in Fangtze, Shantung, and here is her acknowledgment:

"We are greatly indebted to our American friends. Thanks to their support, we could pull through during the past year, and no child that knocked at the door of the House of Mercy had to be refused admission. We were able to rescue, altogether, four hundred and nineteen babies, most of whom are already little angels in Heaven, where they doubtless will pay their debt of gratitude.

"The influenza was very severe here. In the surrounding village many young mothers succumbed, which brought us new recruits. One of them, though a pagan herself, entrusted to us her three little daughters. She did not want to leave them in the hands of her relatives, and said: 'In the House of Mercy my children will find in the white sisters tender-hearted mothers; they will learn their beautiful religion and become happy.'

"At the beginning of the year our household numbered two hundred and eighteen. May Divine Providence, during the present year, and always, supply us with the means necessary for the upkeep and development of our mission works."

A Good Reason for Wanting This Chapel

Strongly endorsed by his bishop, Mgr. Belotti, of South Honan, is this letter from Fr. Robbiani, who has been sent into a new district which lacks everything a mission centre should have. The apostle himself feels somewhat appalled at the greatness of his task. He says:

"I dwell in a poor native house in the important city of Sin-iang-chow, where abide the chief military and civil authorities of this Honan province. Here also is the crossing of the Peking-Hankow Railway and the new branch for the Nankin and the Se-tch'oen provinces.

"Americans are charged with this railway's construction, and the chief engineer, Mr. Kyle, captured by brigands a few months ago, was delivered by one of the priests.

"The strategic situation of the city requires about twenty thousand soldiers, residing in the neighborhood and for them

also there is a very active need for a church. For twenty years Protestants have been spending a great deal of money here for schools, colleges, hospitals, but after my coming very many Protestant Chinese asked me to admit them into the Catholic Church.

"I need a convenient chapel where I can gather in these Catholics for Mass and instruction and where I can keep the Blessed Sacrament. At present my chapel is an old Chinese hut, and my house no better.

"Although the Catholics of this district are all neo-converts, I have, among the soldiers and the employes of the government, numerous Catholics of other provinces and for these also I would like quickly a decorous chapel."

Confucianism Not Dead in China

It seems the Catholics of Kweichow, China, have no adequate supply of higher grade schools and the lack of them is causing some uneasiness to the priests. Fr. F. M. Sallou, P.F.M., says on this subject:

"One of our missionaries, Rev. Darris, writes to me about the great danger which comes from the Chinese high schools. The mission, being too poor, has no high school. The children, therefore, go from the primary Catholic school to those schools where they are in danger of losing their faith. Not only do they evade the control of the missionaries, not only do they see the bad examples of their co-students; but the Chinese teachers do all in their power to lead them to the Confucian doctrines and worship. The liberty of worship in China, as recognized by the first republic, is menaced by the high officials."

Getting In Touch Again

We are just beginning to get in touch with the missions of Oceanica, after a long silence. They no doubt suffered from a blockade during the war, or, at least, from a much restricted navigation.

The Sacred Heart Missionaries of Issoudun take charge of the Gilbert Islands and their Vicar Apostolic, Mgr. Leray, writes:

"Our cross is heavy just now. We need many things in a material way, and still more in a spiritual. Our lack of missionaries is appalling, and we must rely largely on native catechists. Fortunately, the apostolic school in Switzerland has prospered, even during the war, and a number of students burn with the desire to come here when they shall be priests. Needless to say, our impatience is not less than theirs."

GOLDEN JUBILEE CELEBRATION AT YADO

Rev. Basilio Massari, M. F. M.

The Milan Foreign Mission Society has been fifty years in Eastern Burma, which is an English possession. The people of the country are called Karens. The most pretentious church is at Yado and Fr. Massari quaintly says: "It possesses three bells of good and pleasant sound which chimed harmoniously on the festival day with music suitable to the occasion."

THIS year being the fiftieth anniversary of the advent of the Italian mission to Eastern Burma, His Lordship the Rt. Rev. E. Sagra, D.D., visited all the parishes in his diocese for the purpose of celebrating the jubilee.

In the year 1866, on the recommendation of the late Bishop Bigandes, the Toungoo Vicariate was detached from the Vicariate Apostolic of Ava and Pegu and entrusted by the Sacred Congregation of the Propaganda to the Seminary of the Foreign Missions of Milan.

The three first missionaries who arrived in the mission in 1868 have long since gone to their reward.

The late Rt. Rev. Dr. Rocco Tornatore, known as

later recalled to Southern Burma. Today we are happy to say the mission has eighteen priests under one bishop with over 21,300 Catholics.

Besides the convent there is an orphanage for the Karen boys in charge of a priest, a technical school and a

Roman Catholic Anglo-Vernacular School

As it was impossible to assemble all the Catholics and numerous catechumens in one place for inaugurating this celebration, our zealous and beloved bishop celebrated the feast of the jubilee in every parish in order that the parishioners and the priest might thank God for the propagation of the Faith.

An account will now be given of how the feast was celebrated at Yado, my residence.

A short distance from the village, a bamboo pandal was constructed where the villagers came to meet Bishop Sagra. From the top of the hill, the whole valley of Yado lay in panoramic view. It was indeed an imposing spectacle to see the terraced paddy fields and the scattered cottages of the different villages gleaming in the sunshine and the spire of the church pointing silently and solemnly heavenward.

On approaching the

village the Bishop was met by a brass band. The village elders as well as boys and girls stood upon each side of the roadway and sang a hymn of welcome. At the end of the hymn all knelt down, when the bishop imparted his pastoral blessing. When mutual salutations were over, the assemblage proceeded to the mission house where an address of welcome was again read, followed by a song.

A warm and hearty reception accorded to a bishop is indeed a true sign of a flourishing mission.

The mission compound is situated on an eminence which commands a glorious view of the surrounding



A good Italian priest with his flock of orphans who not only learn the three R's but singing besides.

the first apostle of the Karens, whom in great numbers

He Brought to the Faith

was one of them. How glad they must be now to know that their labors, hardships and trials have not been in vain.

Fifty years ago there was only one priest here, the late Fr. Yde Cruz, who hailed from Maulmein and was educated in Rome. He was in charge of the military chapel and of a few Catholics made by the first three missionaries from Italy. Fr. de Cruz was

country with its emerald valleys and wooden hills.

With the exception of the church at Toungoo, that of Yado is

The Largest in the District

It also possesses three bells of good and pleasant sound, which were chimed harmoniously on the festival day with music suitable to the occasion. Never having heard such an agreement of sound produced from bells, the villagers assembled were immensely delighted.

The church is of wood, the whole of the interior being gaily painted by the resident priest himself at considerable cost.

On Saturday morning the Bishop with the band in attendance went from the mission house to the church to pay the solemn pastoral visit. At the entrance of the church the Bishop was received by the parish priest, who presented him with a crucifix. His Lordship after having kissed it entered the church and said mass for the living and the dead. The church was filled to overflowing. When the mass was at an end, the Benediction of the Blessed Sacrament was given. Although the congregation had never seen such a ceremony before, they assisted with great faith and fervor.

In the afternoon of the same day teachers and villagers came crowding from every part of the district, headed by flute bands and in some cases by shan gongs. They also sang a song of welcome when they came to pay their respects to the Bishop. During the latter part of the day, His Lordship and four priests heard the confessions of numerous Christians until dusk.

The jubilee was celebrated on Sunday when a Pontifical High Mass was said by His Lordship. Many were the communicants of both sexes—young as well as old. After the mass, His Lordship preached a very eloquent and forcible sermon in Karen. Next, a school teacher delivered another

sermon which also very much edified the congregation. The singing during mass of a mixed choir was beautiful and deserves great praise and reflects great credit on him who has trained them.

In the afternoon, the Bishop administered the Sacrament of Confirmation to about one hundred and twenty children and adults.

The striking feature of the evening was the staging of a drama (in Karen) entitled: "The Baptism of Clovis." The play was well chosen because since the church had baptized Clovis its influence over all Europe was without question. In the reenactment of this drama it was shown how Princess Clotilda,

The Daughter of the King of Burgundy

married Clovis, the King of the Salian Franks. From being originally a pagan, he was at length converted to Christianity and become champion of the True Faith against the Arians and King of all the Franks.

The play proved of great moral effect, strengthening the audience spiritually in faith and holiness and greatly impressing and delighting them. The drama was followed by a farce which also afforded amusement to the onlookers.

At every change of scene in the drama the monotony was relieved by the school brass band which played many popular Italian airs.

The Catholics of the district are collecting one piece of money from each person, including children, as a minimum subscription towards a small souvenir of the Jubilee which they are submitting to His Holiness Pope Benedict XV.

Considering the present condition of matters ecclesiastical as well as the unabated zeal and the indefatigable labors of our bishop and priests, it would be hardly extravagant to predict that the growth and development at the centennial will be even more gratifying than at the half century just concluded.

"Feed My Lambs"

Sister Gertrude is a Sister of Charity located in St. Vincent's Hospital, Kinkiang, Kiangsi, China, who takes her pen in hand to write for the first time to the S. P. F. of New York City. Perhaps the result will be so gratifying that she will become a regular correspondent:

"It is with the feelings of profound humility that I come to lay our many needs and wants before Americans, and at the same time with a most sincere confidence that they will do all in their power to aid an 'Irish Sister of Charity,' who is trying to do her little part in procuring the glory of God and the conversion of the poor heathens in pagan China.

"Here the French Sisters of Charity started many years ago a hospital for the poor, a hospice for aged men, a

catechumenate, and a school. Subjects for each class are not wanting. The poor abound, in fact, we can say with our Divine Lord: 'the poor are always with us!' It is pitiful to see these humble people. They come for instruction in all sorts of weather. They take a little drink of tea in the morning before leaving home, and about 11 o'clock we give them some rice and herbs. At four they return to their wretched cabins.

"It is heartbreaking to send them away fasting, but we have not the food for a second repast.

"One word more please: I have just been offered by a pagan a small piece of land for nothing, on which to build a dispensary for the poor and wretched. Seeing all the good that is done in the dispensary attached to the hospital, he wishes to help us to have another, farther in a different district. But we must build the house; that is the difficulty. We are able to baptize dying children, and can thus gain many souls."

THE CROWDED HOUR

Rev. A. Bourlet, P. F. M.

Most of the hours in a missionary's day come under the head of "crowded." But they are not crowded with pleasures or diversions but with calls from the poor, the sick and those to whom grace has given the desire for conversion. In fact the day is not long enough to satisfy the apostle in his quest for souls.

IN fancy, mount an aëroplane and, transported like a bird, flash across the ocean and view with me the strange conglomeration of Christians gathered about our church in Phat-Diêm, Tonkin.

The spectacle presented on the first Friday of each month is an interesting one. The priest must labor till far into the night on the Thursday preceding to finish hearing the confessions of the penitents, so numerous are they.

His Eyes are Heavy for Want of Sleep

when he prepares hastily for the celebration of the holy sacrifice of the early mass.

Three masses are said on these occasions and as many as two thousand five hundred Communions have been distributed in this small parish.

On such occasions the bishop of the diocese often edifies the Christians by eloquent sermons, while the solemn consecration

To the Sacred Heart of Jesus

renews the devotion to the Divine Prisoner of Love.

After an Act of Thanksgiving the congregation disperses for well-earned repose. The only natives found lingering about the churchyard are the poor, who with outstretched palm, seek a coin from their wealthier brethren.

Let me give you a picture of how I pass some of the hours of the twenty-four.

One morning I was roused by a knocking at the door.

"Who is there?" I asked. "It is I, Father," a voice replied. "May I see you in the parlor?"

"Certainly. Enter!" I cried, throwing open the door.

There stood a woman weeping bitterly. Her husband had gone to the war.

"Is he then dead, that you weep?"

"No, not that. But listen, Father."

It seems that she had been receiving a small allowance for herself and her two children, but her mother-in-law had cast an envious eye upon this money. She resolved to divert the stream of gold to her own pocket, so she calumniated her daughter-in-law. The result was that the husband had ceased to send the money to his wife, and the old lady had profited instead.

I was asked to write a letter stating the truth thus vindicating innocence. Of course I consented to perform this act of justice.

The woman had scarcely gone when another knock came at the door. Upon the threshold stood two excited people, a man and his wife, evidently

In Need Of Good Advice

The clamor began as they advanced into the room. I closed the door and waited. We seated ourselves.

"Behold, Father! She is lazy, that wife of mine. She neglects her family."

"Father! My husband thinks only of himself. More, he beats me. He is cruel to the children. I am a good mother."

And so on while their breath lasted. With strokes upon their breasts I was told to call in the neighbors to prove these statements. A good sermon had to be preached to these weak Christians. Peace then descended upon the troubled pair. The words of the priest have no uncertain influence in Phat-Diêm. The couple, once more united, departed.



The Sacred Heart in the mission world. This picture was taken in North Honan, China.

There is less repose in this small station than one might surmise.

The footsteps of my friends had scarcely died away when a man bearing a lantern entered.

"Father, the Christian who lives down by the cross-roads is very ill. You baptized him about five years ago. He wishes to receive the Last Sacraments, and as all his money has been spent for medicine, if you could aid him in other ways, he would be grateful.

"Willingly," I answered. "Wait till I get the key of the Tabernacle."

Bearing the Sacred Host I passed through the streets. Every knee bent, every head bowed. Truly this is a Christian community.

Coughing, choking in a hut half-open to all the winds of Heaven,

The Dying Man Made His Confession

and received his Lord for the last time. He was prepared to say farewell to this valley of tears. His weeping wife and half-clad children gathered around their only protector as he lay gasping upon his lowly mat. I bestowed an alms and left them to a merciful Providence.

As I entered my house from this call I heard the bell ring for my morning repast but scarcely was I seated when I heard another urgent cry.

"Father, Father." And an old man came hastening toward my dwelling. I felt that I deserved to indulge in a meal on schedule time, and I asked permission to do so. The man agreed to wait, so I not

only ate in peace, but lost myself for a few minutes in sleep, the lure of my chair being too great.

Tap, tap again.

"Father! The old man. He is still waiting." This from my boy.

I went into the parlor and found that this pagan had become interested in our religion. He desired to know our doctrines. He lived at a distance. No one in his neighborhood could teach him, so he desired to come to Phat-Diêm. Here, if I would give him a cabin, a small one, he would settle his affairs with his family, and study the catechism.

A little cabin costs ten dollars. I put that on my list of expenses and gave him permission to follow out his plan.

The would-be convert had scarcely departed when other visitors arrived. One man begged me to redeem his rice field that had been

Seized for a Mortgage

His case was one of many such.

The next petitioner was a sick man who needed hospital treatment. And so on down a list of demands common to the poor and afflicted.

Then, too, I do not forget the children—those dear little souls who need schools so badly. As for a hospital for incurables and one or two others dreams that come to a missionary when he allows himself the luxury of a siesta—they must remain dreams until the rich and great of the earth deign to think of poor Phat-Diêm.

Let Your Middle Name Be Charity

The Faith is old in the Philippine Islands, but it needs resuscitating, and the sooner the present-day laborers get the means to carry on an active "drive," the sooner will Catholicity come back to its own. The Superior of the Sacred Heart Fathers, Rev. J. Aerts, tells what his community needs:

"We are expecting new missionaries from Holland; we want them badly, but when they will arrive we do not know. Nearly all of our missionaries need rest. Another important matter is the question of Sisters in our missions, but here again the finances have to solve the problem. Let us hope, now that the war is over, that the diocese of Zamboanga, perhaps the poorest of all the dioceses, will not be forgotten, and soon our means will be sufficient to build churches, schools, colleges, and all we need for the propagation and preservation of our Holy Faith here in these Islands."

A Report From North Shantung

The Vicar Apostolic of North Shantung is a Franciscan, Rt. Rev. Mgr. Giesen, and in view of the fact that his missionaries were threatened with expulsion it is of interest to note the solid foundation of the Church in his district. The staff of the mission consists of 28 European Franciscan Fathers; 27 Chinese

Priests, members of the third Order of St. Francis; 5 European Franciscan lay-brothers; 11 Franciscan Sisters, Missionaries of Mary.

The institutions of charity and education include two seminaries for the education of a native clergy; 1 training college for teachers; 187 primary schools; 16 schools for catechumens; 7 orphan asylums; 2 dispensaries; 2 asylums for old men and women with 180 inmates.

We can easily see that to close any of these valuable institutions would cause the Christians great deprivation.

Children of Mary

"There is no greater treasure in a household," says Rev. Joseph Mullie, B.F.M., "than a good Christian mother. If this is true in the Western world, how much more so in Oriental countries, where paganism has such a hold.

"To this end I would like to educate the young girls of my mission in East Mongolia so that they may found good Catholic families. And it is necessary to take them while they are young; if we wait until they are ten or fifteen years old, their hearts are hardened by pagan influences and grace finds no entrance. Give the missionaries the means to train little girls so that they may become true 'Children of Mary.'"

FORGOTTEN NEW GUINEA

Rev. Andrew Puff, M. S. H.

Their cocoanut plantations and live stock enabled the missionaries of Papua to exist during the isolation of the war period, but they have paid in health for the lack of European supplies.

FIGURES are apt to be tiresome but coming from certain parts of the mission world they serve to give an idea of the effect made by the heroic struggles of Catholic missionaries.

New Guinea is one of these places. It is largely a savage wilderness, the climate is deadly for the European, and he must also count on being practically forgotten by the world outside of the great Pacific.

We are now twenty-two priests, twenty brothers, thirty-seven Sisters and eleven catechists in this Prefecture.

The Number of Catechumens Increases

every year, but not largely. In all we have about 5,460 baptized Catholics.

The priests have some plantations and livestock, and by such means are enabled to live. The mission also owns a little steamboat and thus the out stations can be visited. In fact, without it the work of the apostolate here would be almost impossible.

The next indispensable possession is the farms. The recent war proved this, for without them the Fathers would have perished of hunger or been obliged to leave the country. All provisions from the outside

Ceased to be Transported

Offerings from pious societies in Europe and America were cut off; since 1914 we remained entirely abandoned by our former friends in a region as savage as it is poor.

We have incurred heavy debts also, and interest on them has been mounting steadily. God alone did not forget us, for the lands produced good crops, and our flocks kept us in meat. Moreover we tanned the skin of the animals killed and made shoes for our-

selves. Thus Providence provided the necessities and we still live.

Being unable to take the trips to Europe required for the preservation of health, many of the priests and nuns have become very weak. For that reason we hope to build a house on one of the mountains where our sick may go and regain a measure of health. Let us hope this work can soon be accomplished.

We have always desired native helpers in our apostolate, but cannot boast of much success. We have only eleven and they are not very effective. In fact the natives of this country lack force and initiative unless pushed on by their own chiefs. For that reason, also, the Papuans are poor workers on the plantations and when possible Malays are secured to do the overseeing and some of them also help us in our ministry.

The best preparation for the school for catechists is the elementary school. Well trained in the latter, young men are easily

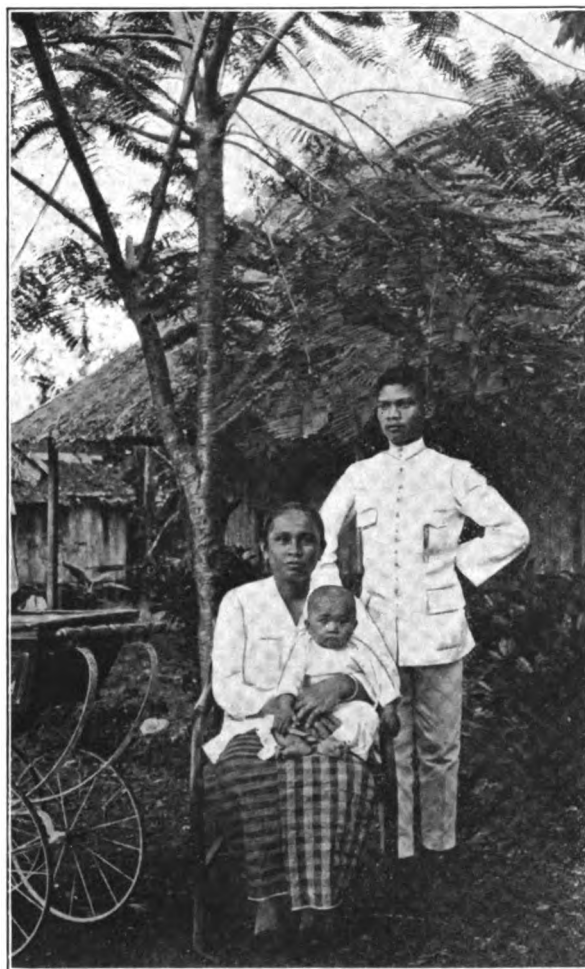
Formed For Higher Education

We need many of such schools, and they do incalculable good even when pupils go no farther.

Take for instance a young man who comes from the country to work on the mission plantation. We teach him practical labor and also give him religious training. In one year he

is vastly changed and returns to his pagan village capable of spreading knowledge of various kinds.

The aged, perhaps, will not accept his new doctrines but the young may be won. Thus our plantations become veritable catechumenates, because we do not plant in them merely cocoanut trees, but the good seed of the Faith.



Many of the young men of Papua, or New Guinea, learn Christian doctrine while working on the mission plantation. Often, later they become catechists, like the one in this photograph.



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THE annual report of The Society for the Propagation of the Faith which appears in the June *Annals* shows that its receipts in 1918 amounted to \$1,064,481.27. It is the first time since its organiza-

One Million Dollars for the Catho- lic Missions

tion in the United States that the Society has passed the million dollar mark. We may add that it is the first time also that these figures have been reached by any single country in the history of the Propagation of the Faith since its foundation in 1822. The nearest approach to the million mark was made in 1884 by the Catholics of France who contributed \$929,000.00 to the cause.

These results are assuredly gratifying and we offer our heartfelt thanks to the benefactors who have helped to make up the amount. Large as it is, however it is far from sufficient to meet the demands we are constantly receiving from all parts of the world. War has worked havoc in the missions and the period of reconstruction will be a long one, so much the more that it will be years before the Catholics of Europe are able to send men and money in large quantity. This is why all missionaries are turning expectant eyes towards American Catholics and we feel sure their hopes will not be frustrated. They will do what lies in their power to avert the ruin of our missions, and to prevent their invasion by Protestants who are raising hundreds of millions for that purpose.

* * * *

IN the last issues of CATHOLIC MISSIONS we mentioned how the German missionaries of Shantung, after having been threatened with expulsion by the Chinese government, had been, at least the great majority of them, allowed to remain at their post, thanks to the intervention of the American government.

German Missionaries in China

We have just received a letter from Bishop Henninghaus, S.V.D., and learn that they were in greater danger than we even suspected: "On the

fourth of February," he writes, "we were notified that all the priests, Brothers and Sisters and myself must be ready to start for Shanghai, on the twenty-fifth thence to sail for Europe. Our departure meant the ruin of the mission, and the end of the Catholic religion in this province. Our converts united their prayers with ours to beseech Divine Providence that such a calamity be averted. A number of my fellow bishops of various nationalities appealed to the legations of their countries, even the pagans themselves, some of them notables and even members of the family of Confucius, signed petitions to the government that we be allowed to remain but to no avail. Then I sent you a cablegram asking you to do all in your power to prevent our expulsion. My intention was that you should try to enlist the good will of the American Government in our behalf, but I had no means of knowing if my communication had reached you and what had been the result. I do not know yet.

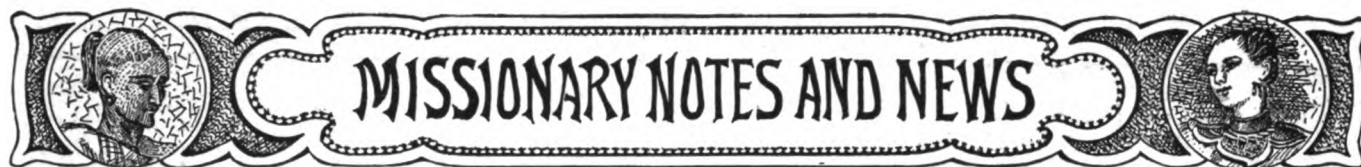
"At any rate, on the twentieth of February, no favorable answer had been received. Most of the missionaries had left their districts and were gathered at the episcopal residence awaiting the fatal moment, when suddenly we were notified by the government that all Sisters and priests engaged in charitable works were exempted from the decree of *repatriation* which meant that the great majority were allowed to remain. We have lost, however, ten priests and two Brothers, who, we learned recently, were at Singapore on their way to Germany. The others have resumed their work and peace has been restored to the mission."

* * * *

IN our last issue we published a letter from Fr. Tanbé, Vicar-General of the Syrian Archbishop of Alep, stating that the alms collected in the United States for the relief of sufferers in the Orient were generally distributed by non-Catholic hands and our people were discriminated against.

Catholics in the Near East

A few days ago we had the visit of a Reverend gentleman, member of the American Committee, who told us that we were misinformed and that the alms were apportioned in a most impartial manner and without regard to religious belief. We answered that we regretted to be unable to agree with him, but an experience of twenty years in mission work fully confirmed Fr. Tanbé's assertions. Furthermore we placed under his eyes a letter received that very day from Fr. Clement, Superior of the Assumptionists in Constantinople, in which he says clearly that if Catholics want to partake of the benefactions of so-called non-sectarian charities, they have to sell their souls, and that probably some, harassed by hunger, will do it. We publish Fr. Clement's letter on page 131.



AMERICA

NEW YORK Two missionary nuns, well known to American benefactors, recently passed through New York. They were Mother Agnelle, F.M.M., recently of Manchuria, China, and Mother Colombe, F.M.M., formerly superior of the Biwasaki leper hospital, Japan. Mother Agnelle has had the honor of founding not less than thirty mission centres for her nuns in China alone, and has also labored in the United States. The asylum at Biwasaki cares for about forty unfortunates and letters from Mother Colombe have frequently told us pathetic tales of its inmates.

Both nuns are on their way to Rome to attend a general chapter of their congregation. Fr. Raphael, O.F.M., the founder of the Franciscan Missionaries of Mary, is still living and, although only forty years old, the congregation numbers 4,000 members, scattered all over the world.

Bishop Rayssac, of Swatow, China, offers food for thought when he says:

"If the Knights of Columbus in the United States were to turn their attention to the foreign missions and perform for the soldiers of the Cross a part of the service they rendered to the combatants in the late war, how much it would mean for the apostolate and what a glory it would be for the Catholics of America!"

Recently out in St. Boniface, **CANADA** Manitoba, Fr. Damase Dandurand, the venerable Oblate apostle of the Northwest, reached the age of one hundred years and celebrated Mass as usual that day. He is believed to be the oldest priest in the world, and his faculties remain unimpaired. He has seen St. Boniface grow from a plain, dotted with Indian villages, to a region of substantial homes and prosperous farm lands. The last "Great West" has called successfully to all peoples of the world and the earlier missionaries have witnessed a remarkable transformation there.

ASIA

Bishop Roy of Coimbatore says: **INDIA** "I await with impatience the return of my missionaries. They have retained their hearts intact, if not their limbs, for some have been severely wounded. The Christians in this district live in perfect harmony with their priests.

"I have just conducted a retreat for my native clergy, who now number twenty. They are well disposed and, after a certain amount of guidance, I trust they will be able to stand alone."

India needs native missionaries as much as China. Her population is equally dense and priests understanding the language and manners of the people can be of inestimable value.

Bishop Paul Perini, S.J., of Mangalore, writes on this subject to the S.P.F.:

"You will be glad to know that one of my young native priests, Rev. Rosario Sequira, has been appointed to go and start a new mission station at a place called Kokkada, in the forests of Upinangady, where there seems to be great hopes of conversions, especially amongst the poorer classes.

"Father Sequira came forward of his own accord and asked to be entrusted with this most difficult work."

A volume entitled *Moral Science, A Hand-book of Moral Education and Formation of Character*, has just been published by the *Good Pastor Press* at Bombay. This book is of peculiar interest, because it has been written by a native priest, Rev. A. M. Teixeira, and is intended to prepare the native pagan mind for the light of Christianity. To this end the author would like to distribute as many copies possible in the pagan schools of his district. He says:

"Our people here make havoc of the light of reason, and I am convinced it is no use placing before them the Light of Christ until they learn something about logic. To make ready the way nothing to my mind will be better than a course in natural religion and ethics."

It seems the Catholics of **CHINA** Kweichow, have no adequate supply of higher grade schools and the lack of them is causing some uneasiness to the priests. Fr. F. M. Sallou, P.F.M., says on this subject:

"One of our missionaries, Rev. Darris, writes to me about the great danger which comes from the Chinese high schools. The mission, being too poor, has no high school. The children, therefore, go from the primary Catholic school to those schools where they are in danger of losing their faith. Not only do they evade the control of the missionaries, not only do they see the bad examples of their co-students, but the Chinese teachers do all in their power to lead them to the Confu-

cian doctrines and worship. The liberty of worship in China, as recognized by the first republic, is menaced by the high officials."

AFRICA

Basutoland has about **BASUTOLAND** 500,000 inhabitants, of whom 25,000 are Catholics. They are widely scattered over a large territory—not less than 3,000 square miles, mostly mountainous. Many of the Christians do not see a priest oftener than twice a year. Bishop Cenez, O.M.I., says:

"The Calvinists came to this part of Africa about fifty years ago, and with plenty of means have numerous churches and schools. The Catholics, however, are multiplying and are much in need of the same facilities for learning their religion and practising it.

"The influenza claimed about 200,000 victims, among them two missionaries and two native Sisters, but it had one good effect, for it frightened lax Christians into a closer observance of their duties and also brought many pagans to the missions for instruction."

Bishop Larue, of the White **RHODESIA** Fathers, says that his Vicariate of Banguelo, N. Rhodesia, has suffered much, even since peace has come. First, three-fourths of the population were attacked by the influenza and thousands died. Then came a poor harvest and famine. The conditions at present strongly resemble those of India, where even Nature seems to be ranged against the unfortunate natives.

OCEANICA

We have just **SOLOMON ISLANDS** received a letter dated December 8, 1917. It was written by the Very Rev. J. Forestier, Prefect Apostolic of the North Solomon Islands, and was consequently seventeen months on the way, and when it reached us, the writer was dead for six months. This will show to some correspondents that one must be patient when expecting an answer from certain parts of the missionary world.

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JULY, 1919

No. 7

CATHOLIC MISSIONS

*A Magazine Devoted To
Home & Foreign Missions.*

CONTENTS

	Page
Tanganyika Tales - - - - - Rev. J. M. Thomas, Af.M.	147
The Belgian Missionary Society Rev. Dom Maternus Spitz, O.S.B.	150
Pages From A Diary - - - - - Rev. C. Franco, O.P.	154
Progress in a Northern Outpost Rev. N. C. D. Dubois, O.M.I.	157
"Semper Fidelis" - - - - - Rev. Victorin Bossu, A.A.	159
Little Candles in the Dark - - - Rev. A. Baert, B.F.M.	161
They Must Be Saved - - - - - Rev. F. Ligeon, P.F.M.	163
Lodging In a Pagoda - - - - - Rev. A. Asinelli, C.M.	165
Editorial Notes - - - - -	166
Missionary Notes and News, - - - - -	167

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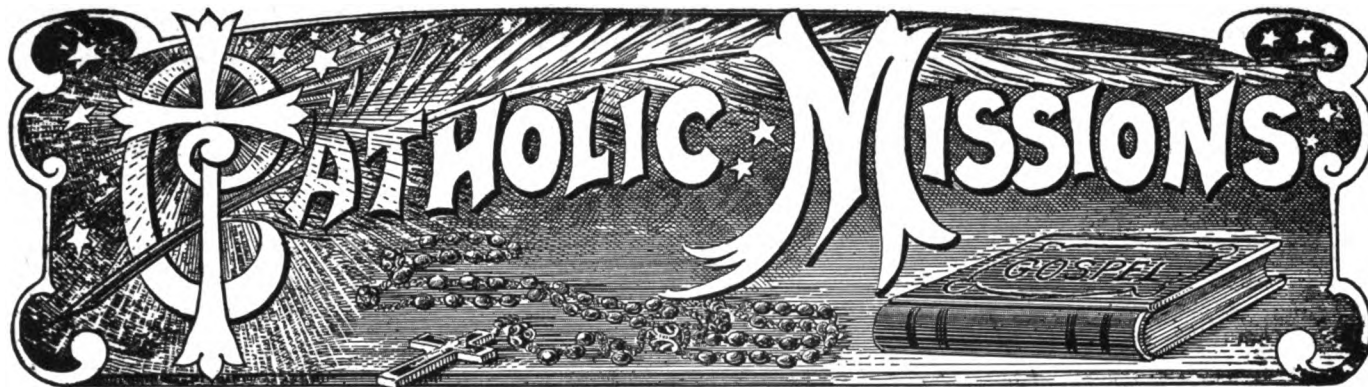
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JULY, 1919

No. 7

TANGANYIKA TALES

Rev. J. M. Thomas, Af. M.

The African Missionaries have a fund of material from which to draw when they wish to recount their experiences in the waste places of Africa. They meet and overcome dangers of every nature, but perhaps their escapes from wild animals are most thrilling.

I HAVE spent three years evangelizing the tribes northwest of Lake Rukwa, thus traveling through many miles of jungle, far from any native settlement.

In the regions where the sun was hottest, and the porters bore twenty-pound loads upon their heads, we rested half way between each station limiting a march to the capacity of our strength.

I recall one halting place in a circular valley enclosed by

A Little Chain of Mountains

On one side lay a forest, on the other flowed a tributary of Lake Rukwa.

Exposed as we were to all sorts of danger, we thought it best to travel sufficiently well-armed to defy the wild beasts, as well as to procure plenty of food. As soon as we arrived in this, our first camp, the porters set up a tent in the shade of a tamarind tree. Then some dispersed for water and others cut wood. The lake was called on to furnish fish, and game was sought in the forest. All "got busy" seeking to relieve the monotony of our bill of fare. Negroes are always hungry.

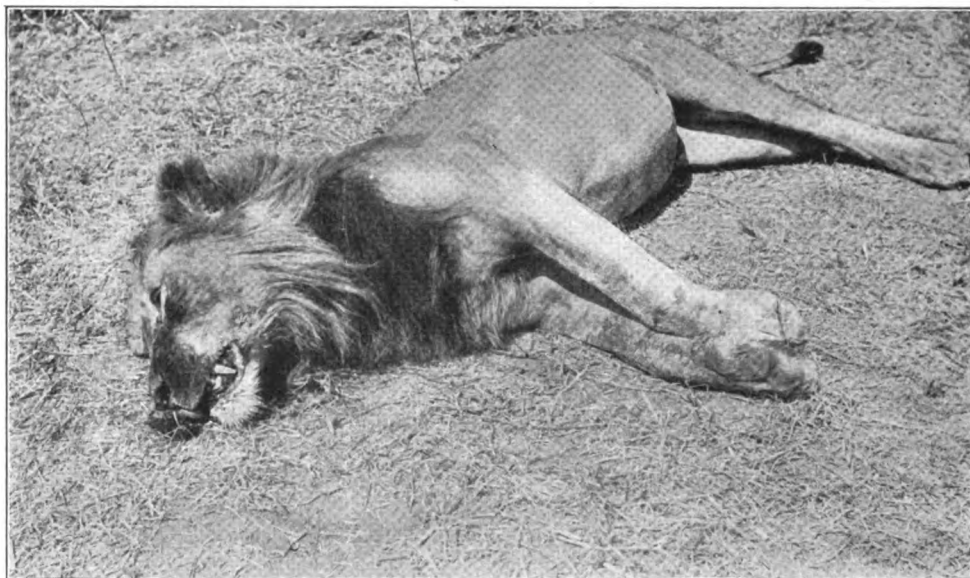
My men have always

been devoted to me. I have never had reason to doubt the

Sincerity of Their Hearts

while traveling thus, helpless in their hands, in a lonely country.

In these solitudes the lakes and little tributary rivers literally swarm with fish and water-fowl, so I was pleased to allow my porters a bit of welcome sport. As a result of a fusillade of well-aimed shots our menu was augmented by various choice dishes cooked in the most approved native style.



African big game is often brought down by the bullets of the missionaries, but when possible the men of peace pass quietly through the jungle, unmolested and unmolested.

A fire was kindled, a drying-frame cleverly was improvised, and the uneaten supply of meat and fish was cured. Thus the larder was enriched during our later passage through arid wastes.

But there was a darker side to the picture. If this valley of abundance satisfies the needs of men, it also attracts wild beasts. It is a favorite stalking ground for lions and leopards, and I have never approached it without seeing these "great cats."

For instance, one day after installing a camp, I left my tent. It was about twelve o'clock noon.

I Loaded My Gun

and called up a native porter. Armed with his little hatchet, he followed me to the river not far distant.

As we drew near the water, I saw three of my band hunting rats. They had built a fire of reeds to smoke the little creatures out, but had succeeded in raising, instead, two lions of extraordinary size.

These magnificent beasts trotted out from their lair tossing their manes haughtily, like percherons on parade at a horseshow. I had never been in the habit of attacking such neighbors, but it seemed to me a bit of a risk, now, to allow them to prowl about the vicinity. So I ventured to attempt to frighten them away, if I could not destroy them.

I dropped on one knee and waited for the lions to pass near. They advanced slowly one behind the other. The second one seemed to sense danger as he neared me. He stopped opposite my hiding-place, and sniffed the air nervously. He peered after his companion, who continued on his way. I fired at the first one. He staggered, whirled over, regained his balance, and then bounded away without a sound.

Having nothing to fear from one, I turned my attention to the other. As I sent a bullet at him, he stopped short, glaring straight in my direction. As I met his eyes, I vow those few ensuing seconds

seemed centuries long. My last cartridge had been used in the shot just fired. There I stood helpless before my enemy.

Flee? What was the use of running? At one bound the lion could reach me. But Providence watched over me. After an uncertain pause, the monster leaped after his companion.

On another occasion I was following an antelope which at last came within range of my gun. As I paused to take aim, an immense lion rushed out of the thicket at my left, and in a moment was upon the unsuspecting antelope. To disregard the lion was to leave my caravan and myself at his mercy during the night. So I fired—once again my last shot.

The animal fell backwards, rolled completely over, and recovering himself, rose slowly to his feet. He turned in my direction, and with a ferocious roar, rushed at me. I can still see his massive head and chest, his bristling mane, his glaring eyes as he turned from side to side in search of my hiding-place.

What could I do? I had sunk on my knee as I fired at him, and I dared not rise lest a rustle betray me. But my good angel did not desert me. It occurred to me, like a flash, that I had crossed a little river back of me, in pursuit of the antelope. I cast myself down, rolled over three times

And Fell Into the Stream

as the lion burst through the underbrush. I waved him a farewell as I swam downstream.

Lions are numerous in this part of Africa, but seldom attack men, as they find plenty of wild game and domestic cattle to gorge upon. As the villages increase, however, the game becomes scarcer, and the natives suffer more severely from the depredations of wild beasts. They attack human beings fearlessly when hungry.

During the past six months, in the southern part of the mission of Mkulwe, five persons were found killed, and three others badly wounded by lions. It is said that only aged lions who are too weak to hunt swift game attack human beings; but they are none the less dangerous to man.

Another bad neighbor is the leopard. A wounded leopard is far more dangerous than a lion. I could not believe this assertion at first; but when I saw the scarred faces, mangled flesh and dismembered bodies of the victims of



Hearing Mass in an African village. If the congregation cannot get into the chapel it is not their fault. Perhaps it is ours.

the leopard's teeth and claws, I doubted no longer. The leopard is ferocious in the highest degree.

One afternoon I had an opportunity to study this wild beast at close range. I was strolling about the camp, gun in hand, my little dog gambolling by my side. A gazelle crept out of the jungle near by. As my dog dashed towards it,

A Leopard Leaped Into the Open Space

intent upon his prey. The little dog, at sight of the beast, lost no time in retreating, followed now by the leopard, who saw a favorite dish for dinner escaping. He paid no attention to me.

As he passed, I fired. He fell dead, and it was only when I saw him lying extended at my feet, that I became conscious of the risk I had run.

A less dangerous distraction is the time spent in watching hippopotami disporting themselves in the lakes or upon its banks. I once had the good fortune to come upon a herd of thirty at play. The adjacent mountains echoed with the stentorian bel-
lowing of these great pachyderm.

Some amused themselves, others fought; the young ones, annoying their tired mothers with their ceaseless gambols, were sent rolling over the turf by one blow on the head. I was able to enjoy this novel spectacle without fear being hidden in a thick screen of osiers.

I have not mentioned the crocodiles, although the lakes and rivers of equatorial Africa abound with them. They plunge into their native element, usually, at sight of man.

Camping in the desert is practically safe during the day. After dark certain precautions must be taken

A Fire is Built

entirely surrounded by a circular hedge of branches and thorny hedge. Enough fuel is at hand to keep this fire till morning.

At sunset we unite in evening prayers and

at that pensive hour, prayer seems appropriate.

The service ended, the priest retires to his tent, which is left open. The guard, a good shot, sits by the tent, while the porters recline upon their mats, near the protecting fire. At the first sound, the natives spring to arms.

A fire frightens wild beasts more efficaciously than ten guns. Unhappily, blacks sleep very soundly and are apt not to realize the approach of dangerous prowlers. I remember one night being obliged to run out and shake my men by the shoulders so imminent was the peril.

"A lion is near. Do you not hear him roar? Throw more wood in the brazier. Stir up the fire!"

They were slow in obeying, so heavy was their slumber.

If I have dwelt upon this side of our missionary work, it is because I wish our benefactors to realize that we are willing to incur some risks



Here is a typical mission scene in the district of Tanganyika, where villages spring up quickly around the humble church spire.

in order to save the precious souls entrusted to our care by the Master.

These dangers do not pertain to all African missions, but each has its share. One has pest and famine, another cannibals and robbers. The apostle of the twentieth century, like St. Paul, passes most of his time amidst perils on land and sea. Like that "Vessel of Election," he cries nevertheless, "I will sacrifice all, myself even, to save these souls."

"Real piety is polite. Rudeness and piety cannot be reconciled. Jesus, at all times, was polite. His last prayer was for His enemies. 'Father, forgive them, for they know not what they do.'"

THE BELGIAN MISSIONARY SOCIETY

Rev. Dom Maternus Spitz, O. S. B.

The members of the Belgian Foreign Mission Society are generally known as the Scheut Fathers. Their chief field of action is in Mongolia, that desolate and forbidding part of North China formerly considered hopeless for the Apostolate. They also perform important work in the Belgian Congo and in the Philippine Islands.

"**D**A mihi Belgas." Give me Belgians was the favorite motto of St. Francis Xavier, when he had started his soul-gaining work in the Far East and had to appeal to his Superiors for more willing helpers in the mission field.

No one who is acquainted with the history of the Catholic missions and Catholic missionary work, will deny the heroic zeal, devotion and endurance of those laborers in the vineyard of Christ which Catholic Belgium supplied during the sixteenth, seventeenth and eighteenth centuries. For many years, however,

Religious Life in Belgium Was Crippled

by the whims of Joseph II. of Austria, by the French revolutionary school and the subsequent occupation

and a half of bitter Calvinists, who were ruled by King William I., an intolerant bigot, resolved to reduce the Catholics to submission by brute force.

But the nobility and the clergy, the lawyers and the Press, and finally the whole population united their forces against the tyranny, threw off the Dutch rule and declared the independence of Belgium on September 24-27, 1830. By the joint action of France and England, the Powers recognized her as

An Independent Neutral State in 1832

Absolute liberty of worship was guaranteed together with the freedom of association and education; Catholic life was renewed and the Catholics of Belgium began once more to take an active share in the mission field of the Church in general, and later on in the vast field of the Belgian Congo in particular.

Belgian Redemptorists took up missionary work in the Danish Antilles in 1858, in the British Antilles in 1891, in the Congo in 1899. The Jesuits followed in 1859 to commence the Apostolate in Calcutta, in Kandy in 1893, Galle and in the Prefecture of Kwango (Congo). Belgian Carmelites have been represented since 1880 in the missions of Malabar Coast. We find Belgian members of the Picpus Society in the Hawaiian Archipelago, the White Fathers in the



Mission post in Mongolia. In the rude native wagon sits Mother Agnelle who has since left the country and is now in Rome.

and incorporation into the French Republic, 1795.

The introduction of certain anti-Catholic laws into Belgium, the suppression of the Belgium Orders and houses, and the obedience of the Belgium bishops to the whims of Napoleon, did not help to promote the spiritual welfare of the Church and the religious revival of her members.

Worse things, however, were in store for the Belgian Catholics, when in 1814 the Congress of Vienna united the whole of the Netherlands, both Upper and Lower, into one kingdom under the house of Orange, and when in 1815 the three million Catholics of Belgium were incorporated into Holland with two million

Upper Congo, the Marists in the Pacific, the Capuchins in Lapore (Tunjal), the Franciscans in S. W. Hupe, the Trappists of Westmalle in the Congo, the Priests of the Sacred Heart (St. Quentin) on the Stanley Falls, the Premonstratensians in the Prefecture of Wells, Passionists in Bulgari, Belgian Benedictines in the Transvaal, in Rio Branco (Brazil) and in Katanga (Congo), Oblates of Mary Immaculate in British Columbia, Ceylon and South Africa.

Previous to the war, there were in Belgium, twenty-nine religious congregations of men and eighteen of women engaged in missionary work in the various fields of the Catholic Apostolate of the Church, num-

bering over 1,600 Belgian missionaries and over 500 Sisters.

As France glories in her possession of the *Seminaire des Missions Etrangères de Paris*, Holland in the *Missionary Society of the Divine Word of Steyl*, Italy of the *Istitut delle Missioni Estere di Milano*, so Belgium may be proud of her *Missionary Society of the Immaculate Heart of Mary of Scheut-les-Bruxelles*, though its members were obliged to keep their Golden Jubilee on November 18, 1914, in exile on British soil.

In the year 1858 religious liberty had been granted to the much persecuted Catholics of China by the Treaty of Tientsin, and this was confirmed two years later by the Convention of Peking. By a special Article of Treaty, the liberties and privileges of the missionaries were secured. The old churches in Peking were to be handed over to the Catholics, all the religious and charitable institutions were to be restored, the missionaries were to have passports throughout the Empire, the faithful were guaranteed the free exercise of their religion, and all edicts against the Christians were to be abrogated.

The Catholic missionary work, though never interrupted for the last three hundred years, was energetically taken up by old and new Religious Orders and Missionary Societies, and the Catholic religion once more

Emerged from the Desolate Obscurity

in which it had lain. Franciscans and Dominicans, Jesuits and Lazarists, the Missionaries of Paris, Milan, Rome, Parma and Steyl supported by zealous native priests, entered in increased forces to spread the Gospel in China.

Long before the Treaty of Tientsin was signed, by which the gates of the Celestial Empire were thrown open to the missionaries, Father Theophil Verbist (born at Antwerp on June 12, 1823), chaplain of the military school at Brussels and Director-General of the Association of the Holy Childhood for Belgian, had resolved to found a Missionary Society in Belgium, so that Belgian youths who wanted to devote themselves to the service of God in the large mission field of the Church should not be obliged to go abroad.

After the Treaty of Tientsin and Peking had been signed he thought it a favorable moment to carry his long-cherished plan into effect. A warm appeal to the Belgian clergy found willing ears, for three priests, Frs. Van Segvelt, Vrancke and Verlinder joined him and thus formed the nucleus of the future Missionary Society. They submitted their plan "to work for the conversion of the Chinese" to Mgr. Stercke, Cardinal Archbishop of Mechlin, and to Cardinal Barnabo, Prefect of Propaganda, who strongly approved the object and urged them to open a house or seminary for training future missionaries for China in Belgium. The whole Episcopate of the

country gave its full approbation and appealed to the generosity of the Belgian Catholics.

In the month of August, 1862, Frs. Verbist and Van Segvelt fixed their residence on a small hill near Scheut-les-Bruxelles, on a spot where an old sanctuary dedicated to Our Lady of Grace had been erected in the fifteenth century. This sanctuary had been closed by Joseph II. during the French Revolution, but was restored by Monsieur Brabant in 1856 and then handed over to Fr. Verbist and his Missionary Society in 1862. On May 1, 1870, the Congregation of Scheut settled under the very shadow of the sanctuary itself and laid the foundation stone of the present mother house of the Congregation of the Missionaries of the Immaculate Heart of Mary.

In 1888 the missionaries opened a special house of studies at Louvain in order to give to the students a larger sphere for their training; this house numbered on the average between eighty and ninety students who follow their course of studies with the Jesuits. For the many aspirants from Holland, who were willing to join the Missionary Society, the Superior thought it advisable to make a ~~new~~ foundation in Holland itself. Towards the end of 1897 a large estate at Sparrendaal was handed over to the Scheut missionaries by Mr. Anthony Priusen.

Frs. Verbist and Van Segvelt had laid the foundations of the new Missionary Congregation in 1862, and on October 26, 1864, the first five members placed their vows in the hands of his Eminence Cardinal Stercke, and thus the Missionary Society of Scheut was established. Fr. Verbist, who thought of nothing else but of

Sacrificing Himself to the Conversion of the Heathens

proposed at first to put himself and his companions at the service of some established Mission. But the Cardinal Prefect of Propaganda persuaded him to undertake a separate mission field, and full of hope and confidence in the future development of the Congregation, entrusted to them Mongolia, stretching outside the great Wall of China for a distance of 1,800 miles from east to west.

Some parts were inhabited by a numerous population of Chinese planters, others by a large number of Christians who had emigrated here from Peking in order to avoid persecutions. Lazarist missionaries from the capital visited them and finally settled among them. On September 19, 1865, Fr. Verbist with the title of Pro Vicar Apostolic of Mongolia, accompanied by Frs. Van Segvelt, Vrancke and Hamer, set out for Mongolia and arrived at Sy-wantse on December 7th, where they found a small Christian community which had been founded by the Lazarists.

They divided the large district among themselves; Frs. Verbist and Vrancke remained in the district of Sy-wantse, whilst Frs. Van Segvelt and Hamer went to the eastern part of Mongolia. Death, however, soon demanded its victims, for Fr. Segvelt

died on April 15, 1867, a victim of charity by nursing a typhus case, whilst the founder and Superior breathed his last on February 23, 1868.

For a moment the new foundation seemed to be shaken. Fr. Vrancke returned to Europe to take over the administration of Scheut, whilst Fr. Bax went to Mongolia as Pro Vicar and successor of Fr. Verbist. Numerous aspirants, both Belgian and Dutch, flocked to the mother house to place themselves under the banner of the Cross, and as the Congregation of Scheut enjoyed the favor and protection of both the bishops and the clergy and the sympathies of the people of Belgium and Holland, who generously supported the missionaries and their work, their Apostolate expanded quickly. Nine years after the foundation of the missions in Mongolia, Propaganda raised the latter to the rank of a Vicariate with Mgr. Bax as its first Bishop.

In the same year two other priests Frs. de Vos and Verlinder started a new mission among the Ortos in Southwest Mongolia, whilst the Holy See entrusted to them also the territory of Chinese Turkestan and of the province of Kansu which had previously been

Christian Europe with invasion, ruin and devastation. This is the more remarkable as not so very long ago the Protestant Bishop of Tientsin wrote:

"I have been told that the Catholic missionaries have converts in far-off Mongolia. This seems to me to be an impossible feat. Our best missionaries have lived there for more than a dozen years, they did all wherewith their zeal could inspire them, and yet they did not succeed in gaining a single Mongol convert."

What he took to be impossible, the Catholic missionaries have achieved among them. Today the Scheut Missionaries are represented in the Chinese Republic in four Vicariates, one Prefecture and one Mission.

In 1887 Fr. Van Aertselaer was appointed Superior General of the Missionary Society of Scheut, and in the following year the Holy See approved the new and modified Constitutions for ten years. In the same year a new field of missionary enterprise was entrusted to them in the newly created Belgian Congo. There was more than enough work in China to employ all the missionaries, but King Leopold II. was organizing

A Colony in the Congo

and such an enterprise could not but attract the warmest sympathies of the Belgian missionaries, who longed to commence a campaign against the ignorance and barbarism of this region and to work to alleviate the ill-treatment of the slaves.

In 1876 immediately after the opening of the Geographical Congress at Brussels, King Leopold visited Scheut, in order to inform the missionaries that he was counting on their coöperation in the work he had in hand, for "Missionaries are the first and most indispensable instru-



Filipino Girls.—In 1907 the Belgian Missionaries were entrusted with four districts in the Philippine Islands.

ments of civilization." under the care of the Franciscans. Kansu was raised to the rank of a Vicariate in 1878 with Mgr. Hamer, the future martyr bishop of the Scheut Congregation, as its first occupant, and this was subdivided in 1905 when the Prefecture of Southern Kansu was detached.

As Mongolia was too large a district for one Bishop to govern, and as the missions there promised well for the future, the Holy See decided to divide it into three Vicariates, *i. e.*, Mongolia Central, South and East. Thus in a few decades the Scheut Missionaries had succeeded in planting the Cross of Christ firmly in the soil of China and Mongolia, and of converting thousands of Mongolians in the land of Genghis Khan and Tamerlane whose fierce warriors used to threaten

ments of civilization."

After the Congress of Berlin in 1885 the King renewed his appeal to the Congregation of Scheut and Pope Leo XIII. gave him his help. When on May 11, 1888, Leo XIII. created the Vicariate of the Belgian Congo, he placed the whole field which is now divided into twelve ecclesiastical jurisdictions under the care of the missionaries of Scheut. The first missionaries destined for the Congo set out from Antwerp on August 28, 1888, and when the missions had been placed on a sound basis, the Congo received its first Vicar Apostolic in the person of Mgr. Van Rousle in 1896. The Apostolate has been laborious, but it has been blessed with good results, so that the

Prefecture of Upper Kassai was detached from the Vicariate in 1901.

After forty years of trial and work, of progress at home and abroad, in possession of three houses at Scheut, Louvain and Sparrendaal, with missions in Mongolia, China and Africa, with a monthly illustrated periodical: "Missions en Chine et au Congo" (1889), the Missionary Society of Scheut received the final approbation of the Holy See on July 20, 1900.

On the same day, Mgr. Hamer, Vicar Apostolic of West Mongolia, with seven of his priests entered upon his terrible martyrdom in far off Mongolia and China

And Thus Sealed His Fate With His Blood

Yet another mission was to be entrusted to the Belgian missionaries of Scheut. At the request of Mgr. Agins, the Papal Delegate to the Philippine Islands, they undertook work in 1907 in the four districts of Benquet, Lepanto, Bontoc and Nueva Vizcayain, the island province of Luzon.

Previous to the war the Scheut Missionary Society numbered 552 members, whilst the Society had lost 130 members since its foundation. They had under their care 112,000 native Catholics, 100,000 Catechumens, 436 churches and chapels, 645 schools with 22,000 pupils, and were supported by 45 native priests, 25 brothers and 34 Sisters.

Apart from these dry figures which speak loudly of the pastoral zeal of the Scheut missionaries in their work of the Apostolate, we have to realize their work in other branches intimately connected with the life of a missionary, that of teaching, nursing the sick, looking after the wounded, maimed, etc., in their dispensaries, taking care of the orphans, the aged and the poor, teaching the natives both young and old the various handicrafts and the scientific methods of agriculture. And all this but for one and the same aim and object: for the greater honor and glory of God, for the salvation of souls. To become all things to all men—to gain all for Christ and to extend His kingdom on earth from pole to pole.

Great Possibilities for the Apostle as a Writer

Commenting on the lack of stirringly good articles received by mission publications from their correspondents "in the field," *The African Missionary of Cork* very truthfully says:

"The skilful and connected use of pen and camera is all too rare among Catholic missionary writers. The number of writers is itself all too small. If you can once get a returned missionary talking you are astonished at the amount of potential 'copy' he possesses. But it is really not surprising, he has been in strange and little known lands, he has had opportunities of studying the natives and their surroundings such as no one else could have had, he remains longer than most other people would. If the missionary were trained (and it would not mean so very much) to record what he sees and knows in the picturesque and captivating style of those who deal with much more commonplace themes in an attractive manner, if he knew how to make a picture of a photograph, and what to make a picture of, he would find a large and sympathetic interest among Catholics, and do a very great deal towards the conversion of one section at least of the heathen at home, about whom the opponents of missions are, or used to be, so solicitous. The possible objection that after all the journalist is born and not made, may be met by the reminder that the journalist is not only born, but made."

Feed the Hungry and Clothe the Naked

We can not speak too often on the subject of India's present misery. Calamities of every sort have swept over the country, leaving the wretched natives who have survived in dire need. Many priests and bishops have written urgent letters of appeal. Appended is one from the Nallur Mission in Jaffna, Ceylon, sent by Fr. E. Prakasar, O. M. I.:

"My poor converts are for the most part starving. Also

they need clothing, and this cannot be got for them without charity from the outside.

"The price of cloth now is three times what it was before the European war. To clothe a *man* I need one dollar, and to clothe a *woman* two dollars. I have hundreds of poor people possessing a *single* loin cloth, with no change! I have many other wants just now: reconstructing the fallen mission chapels, putting up huts for my poor, etc., etc., and hence I make bold to appeal, hoping to get some help from the good, generous Catholics of America. Our revered Bishop, Dr. H. Joulain, O. M. I., passed to his reward last month. The Very Rev. Fr. L. Guilot, O. M. I., our religious superior, is administering the diocese at present."

A Real Franciscan

Franciscans love poverty and choose it in imitation of their Divine Master and of their Seraphic Father. In the foreign field they get a real taste of it. Fr. Noye, of the Hupeh mission, says:

"Let me tell you about the hovel that we call our 'church.' When my predecessor bought it, there were two pagan families occupying it, together with their idols, their pigs and their cattle! In this section of the country, where thieves abound on every side, the poor people are obliged to keep their domestic animals in their sleeping rooms at night, for fear of their being stolen. You can imagine the condition of affairs, with human beings and animals all huddled in together into one room, which serves both as sleeping apartment and dining room.

"Yet it is in one of these wretched hovels, repaired and made as clean as we could make it, upon the poorest of altars, that Our Lord descends at the bidding of His priest in the Holy Sacrifice of the Mass. It makes one shudder to think how unhallowed a spot it is! Then, of course, we cannot think of reserving the Blessed Sacrament in such a dwelling, and I wonder if you realize just what that means to a poor missionary, who has given up everything else in the world, in order to be more closely united with Our Lord?"

PAGES FROM A DIARY

Rev. C. Franco, O. P.

Most of our stories are sob stories. If the brave Dominican apostle who wrote this diary is not Irish then he might well be. There are some real laughs in his witty composition and the suggestion is thrown out that he perform further missionary work by sending other contributions to enliven our pages.

UNDER the heading of "Notes for my Cousin" I have received from the missionary of Hai-san, Fr. Cayus Franco, O. P., this diary jotted down in the free moments of one of his missionary journeys to villages and hamlets scattered over the Island, entrusted to his care. The notes will give some idea of the hardships and sufferings a missionary has to put up with in those wretched and all but uncivilized regions. In order to preserve their naturalness and good humor I shall give them as they were written, only adding a word now and then to make some of his references intelligible.

Hai-san is a small island, or rather an archipelago of ten little islands. The largest one is called Hai-san. It lies off the east coast of Fokien. Its soil, formed of very fine and white sand, is the poorest I ever saw, its only products being sweet potatoes and peanuts. Frequent and violent typhoons sweep away any taller vegetation. Fr. Franco has to endure many a hardship in this isolated and desolate spot. His health is very poor

For Months He Is All Alone

as it is dangerous to cross the channel to the mainland. Many a vessel has been smashed on the rocks of the coast. The former missionary died in one of these shipwrecks, and I myself, when accompanying Fr. Franco last year to his island was at the point of meeting the same sad fate (Note by Fr. Labrador, O. P.).

Here is the diary of this missionary:

November 10th. (A-kon-tu). It is 7:30 p. m. I have just said Matins here in this "ducal palace" that faces what I insist upon calling a "lawn," but what my cousin wishes to term a "lagoon;" it is really an "ex-lagoon-lawn" as the ground was once an arm of the sea withdrawn at present.

This year thanks to the industry of two women

catechists who went before me to prepare the Christians, I have an apartment for my exclusive use, fitted up with luxuries and comforts "a la derniere." It is about six yards square, partially, but tastefully, plastered with mud on the inside; the floor is inlaid with dirt; the outside is as bare as hands could leave it. Two doors open into my regal cabinet, one faces the highways, the other—the byways; and who says byways well knows what he is talking about. The double door effect shows that this was once the apartment of a Chinese bride. From one side came in the husband and from the other—

but you well know who came in.

A battered and crazy looking bed, like the one the famous inn-keeper prepared for Don Quixote, and to which the latter ran as to a refuge from the shower of cudgels, is ready for me tonight. God willing, I shall rest too, if I am not disturbed by visits from my usual callers, but not good friends, the mice and other noble bed dwellers.

Something square which appears to have been a table—perhaps it's an ex-table—stands a little off from me, and on it is a rusty oil lamp (that flickered its final flicker as I reached the "Benedictus of Lauds") and a red candle stuck in a tin candlestick, the moulding of which is

**Gracefully and Plentifully
Draped With Cobwebs**

A little beyond is a ladder, but what it is doing here I cannot say. In front of my so-called

bed there is a big rotten chest that might have existed in the days of Methusala, and upon it, to save space, are heaped pots and pans, a huge jar, a shovel, a sieve, and to complete the mess and to finish the picture, a cake of peanuts.

In the corner is something that may either be a cupboard or a wardrobe for the bride I spoke of above. Under the bed, scattered in wild confusion but in perfect harmony with the rest of the suite, I can see from my chair a heap of stones, a stove and



Young student from the College of North Kansu, in Mgr. Otto's Vicariate.

two of those articles St. Paul called "vessels of dishonor." From the walls hang two empty bottles, two rusty and wicked looking keys and two huge baskets—one without a bottom, the other without a handle.

Amid such surroundings, then, I shall rest tonight, happy with the thought of my good fortune in finding so great comfort as I have

Seldom Found In This Island

I forgot to tell you that the contractor neglected to build in windows, so I have little fear that the sun will awaken me in the morning.

November 11th. Some night! Some sleep! Had not an infernal mouse insisted upon kissing my hand and gnawing my whiskers, I would have slept like a bishop. I said mass in the "Tiag-ton" of the house, and in spite of the fact that the servant made a general "cleaning up," there still remained decorations on the walls that consisted of something like twenty baskets, a plough and other tools; nor was the ever present coffin missing. After mass, the prayers and a ra-a-ther long sermon, I heard several confessions and tied the knot tighter in two dubious marriages. The Christians wishing to show their gratitude for my visit and services, bade me farewell amid the deafening bursts of Chinese rockets loud enough to shake a Gothic cathedral, and I am not referring to my chapel. . . .

The "Tiag-ton" is what we might call a parlour where the pagans have their idols, and the Christians the sacred images. Here in the missions when a group of Christians have no chapel, the missionary has to celebrate the Divine Mysteries in one of these "Tiag-tons," which in the hamlets are rather small and wretched.

The respectful fear that a coffin inspires in us, is one of the many things that has no place in the life of a Chinaman, who has been formed to think and act in a manner utterly different from ours. It is the greatest consolation for them to have in their home

The Coffin That Will Receive Their Remains

The poor that cannot defray the heavy expenses of a funeral, keep the dead body at home until various members of the family die; and they then make one grand internment. Chinese graves are always in the mountains or hills; the higher the better. And this is carried out so consistently that practically the valleys are the only land given over to cultivation: the mountains are sacred places reserved for the spirits of the ancestors.

November 12th (Un-Tu-Kia). Here I am several "lis" (a Chinese measure; a "lis" is 2,115 feet) farther in front of the great "Kian-san" (golden mountain). The house where I am lodged belongs to one of the richest families in the village. Five brothers with their wives and children make up a community about the size of Noah's. The house itself is a reproduction of the ark of the first mariner who saved

mankind from the greatest of shipwrecks. Chickens, ducks, cows, pigs—all live and thrive under the same roof. I had to clean up the "Tiag-ton" in order to say mass, and even so, when I was beginning the "Confiteor" in strode milady the pig with all the majesty of her kind, and the last time I saw her she was walking from side to side more or less gracefully and passing under the altar.

The room reserved for me is a stable newly built. Here with "A-muey" (the name of the Father's servant who is also his cook, his sacristan and altar-boy), with two catechists and my mare I passed the night—oh splendidly, thank you! One of the catechists has caught a very bad cold; but no wonder, as our

"Sleeping Apartments" Were Like An Ice-House

opened to all winds and cold. Now this evening I am about to cross the "lawn" and pass the night in the "parish-church" of the ex-seminarian who is the catechist of this diocese.

Ngu-yu-po. I arrived at this Gothic cathedral about 6:30 p. m. and baptized a three-day-old child. A-muey is now preparing the mess for the two of us right here, for the kitchen will be my "cell" during the days I intend to remain here. This little village is the center of other lesser hamlets, so I must make a long halt and try to evangelize this and the surrounding settlements. But while Our Lord grants me health, I am willing to be lodged anywhere, even in a prison-cell like this; until now everything has been all right, thanks.

November 13th. A large group of Christians attended my mass this morning; then ten Pats and twelve Mikes came to confession. The remainder of the day was spent in giving advice, shaking up backsliding Christians—here as everywhere there are black sheep in the flock—and asking the children questions on Christian doctrine. Some of these give me three gods, others are more generous and raise their number even higher; but most of them hit the mark fairly well. To instruct and console the Christian women there are stationed here two women catechists. They are the greatest help to me and are reaping a rich harvest.

The strict retirement of the Chinese women is a great obstacle to the work of the missionary. They cannot speak to any of the opposite sex except their husbands. The catechist women can without difficulty enter their houses and explain the doctrine, which is impossible, or at least, very difficult for the missionaries; so they send before them these catechists to prepare and instruct the women.

November 14th. I continue still in the same place. The catechists have brought me a "herd of sheep to shear." I baptized a whole "bunch" of kiddies. During the rest of the day I said my prayers and went around my parish, making the "canonical visitation" and forming plans that will not be realized

until the dooms-day. Were I a son of an American millionaire I should write to my father for

A Check Covering Some Thousands of Dollars

and then I should build a decent chapel for these poor Christians who have none. But alas! I am a son of a tilemaker and grandson of a blacksmith, so I must look elsewhere for aid; but where will I find it?

November 15th, 16th, 17th. During these three days I have been in the same place casting my nets and catching here a "fish" and there a "turtle." At 4 p. m. I saddled my mare and visited different huts scattered around, baptized a few children, blessed a number of houses and spurred on some who were not too faithful to come to confession. Thanks to these daily rides some sly fellows have been caught in my nets, and I succeeded in baptizing over thirty children and in "fixing up" numbers of marriages.

November 18th, 7 p. m. I am in Tu-ku whose inhabitants are well-known around here for their bragging fierceness. The palace where I am lodged is a little less decent and clean than those above described. It has three neat apartments separated by walls of adobe four feet high. The first apartment is reserved for me tonight; but as it has no door, the swine come and go freely. A hen with her cheeping chickens will abide with me, and I am afraid that annoying insects and little gnawers will force me to the customary visits. In the central apartment that will be the chapel in the morrow, Amuey is cooking and preparing the banquet, and lying on a bed some Chinese are listening to the explanation of Christian doctrine. The third wing of the hotel is a reserved room for the family, and there live, eat, and sleep, the husband and his wife, the sons and the daughters, the brothers and the sisters-in-law and a multitude of rabbits, and there is still room for the ducks and hens.

Here every family is a little tribe under the authority of the father. The sons on getting married, do not leave the paternal roof. The daughters go to live with the family to which they have been sold as wives. So all live under the same roof, together with their domestic animals, fowls, etc.

November 19th. (Sai-Chu). It is now 7:30, and I have just finished Matins by the light of a stump of a candle that is the only illumination in the house. I had intended to pass the night in another village near this; but before reaching it an old man met me and said:

"Father, do not go farther. I have a delightful place in my house to give you as a lodging."

"Ching-chai" (be it so) I replied; "but any place is good enough for me."

"No, Father; by no means; do not go farther."

I yielded to his request and came to this decent and "delightful" place for which my vocabulary fails of a name; for it is a dark, narrow and low hut, more like a long earthen coffin than anything I know of. Nevertheless I have found at least a place where to lay my head, and that is enough for me. I cannot write more, for the wick of the candle, afloat in the pool of wax, is going to give its last glare. I will sleep in this tomb and in the morrow . . .

November 20th. After the mass I had numbers of confessions, baptisms, marriages, sermon and other usual ceremonies. I am about to return to Ngu-yu-puo

The Metropolis of My Diocese

It is very windy and stormy, and I cannot proceed in my excursion and "canonical visitation." I will find some shelter in my cathedral against the tempest.

December 27th. Fr. Quijano, O. P. (a missionary lately arrived in the missions who was studying the language with me), departed yesterday. He spent twenty days and I enjoyed them very much as it was several months since I had seen a missionary. Now I am again to be all alone in this remote island until God ordains otherwise.

I am about to set out for a little town to give Christian burial to an old man. He was very faithful, and, though very aged, never omitted coming to mass. A few days after I had anointed him, he came to church persuaded that he would be cured simply by going to confession and Communion. I was startled and frightened on seeing him. Then I could not but exclaim: "Thy faith has made thee whole." In fact, he recovered, and now he says to his children: "Do you see? There is no better medicine than Holy Communion." After mass I saw him so sick that I feared some serious accident would happen, and—I wavered in my faith. But he told me: "Mo-rain (never mind)" and insisted upon walking back to his village. And this happened in Hai-san!

December 28th. I have just returned from the funeral and it was a very solemn Christian ceremony. The pagans were greatly impressed and some are inclined to become Christians. At 1 p. m. I broke my fast with four eggs—the most delicious meal I ever sat down to, and shortly after, I returned to my station.

Jesus Christ has shed His Blood for the salvation of heathens as for our own, and Providence has placed the obligation of supplying the means for the fulfillment of that mission upon us, who already know Him.

PROGRESS IN A NORTHERN OUTPOST

Rev. N. C. D. Dubois, O. M. I.

The remote regions of Alberta, in the Canadian Northwest, have a scattered population of hardy pioneers who have built homes for themselves in various clearings in the wilderness. The country is one of great natural beauty and richness. The Indians in the reservations belong mostly to the Montagnais tribe.

THE Mission of St. Dominic of the Lake, is one of the posts which the Oblate Fathers maintain in Alberta, Canada, for the colonists who have come to share that vast, fertile region with the Montagnais Indians.

In order to allow these faithful children of the Church to make their Easter duty, I paid them a pastoral visit during the latter part of Lent.

In spite of the unusual mildness of the past winter I found the weather very cold in this place, and the roads

Almost Impassable With Snow

The region is desolate—a wilderness of ice and snow, and when the thermometer drops to sixty-five and seventy degrees below zero, even a polar bear might be discouraged. Imagine, then, the feelings of a white man when he tries to brave the ferocious winds and seek the human beings that inhabit this inhospitable region.

Mass and other devotions were said in the house of a Canadian resident and on Sunday a goodly number received Holy Communion. On these occasions also, many parents brought their infants to be baptized—indeed it was long after noon-day when I was able to break my fast.

In the afternoon, a meeting of the faithful was called for the purpose of discussing

The Project of Building a Chapel

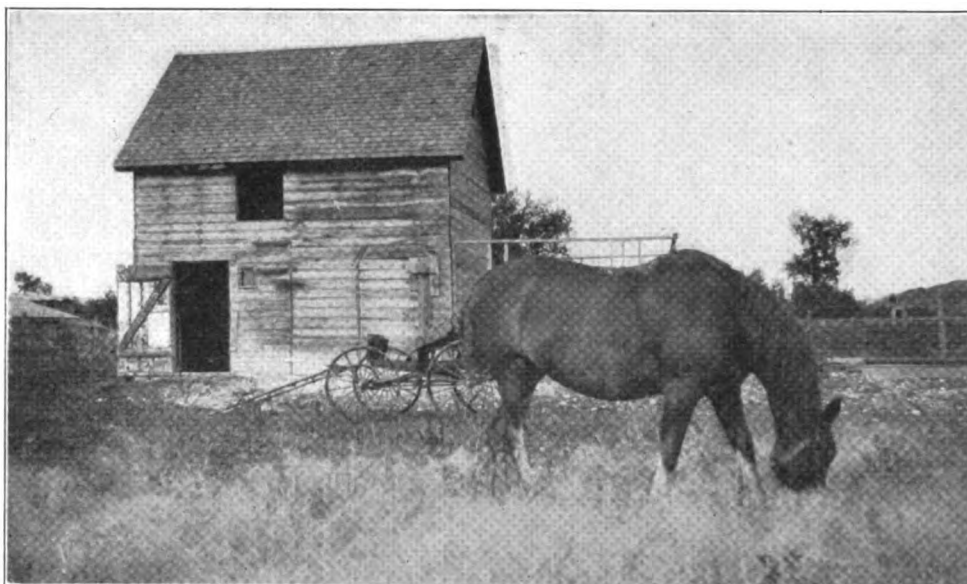
The result of the conclave was a decision to erect not only a chapel but a hall large enough to hold all the Catholic colonists of the district. The work will be started as soon as the weather permits.

But these people are very poor. The last harvest was unsatisfactory, and the sale of the winter's fishing did not yield the usual sum of money on account

of the mildness of the season. Thousands and thousands of pounds of fish sent to the markets spoiled before reaching their destination and so were not paid for. The fish dealers lost money and so did the poor fishermen who belong for the most part to my flock.

Then, too, the influenza reached even this remote spot; many persons died and great distress was caused. What comfort is left these isolated families except their religion—to hear mass and a sermon, to participate in the devotions of the First Friday, to send the children to catechism class—such things are their consolation, their joy and their sustenance.

Therefore a proper dwelling for the Lord of Hosts must be built in this place, let the debt be what it



Father Dubois says: "This good little animal has conveyed me over the country for ten years and known no hostler than myself, just as my kitchen has known no other cook."

will. The Cross must rise above this little settlement to bless and protect the sturdy Canadian Catholics who keep ever in their hearts

The Picture of the Parish Church They Knew At Home

in the dear Quebec villages. And who shall say that the great St. Dominic, the patron of this mission, will forget his children in their necessity!

And now a word about the history of this Christian centre:

It was in 1906 that the first white Catholic colonists came to Cold Lake. They were few in number and found themselves a hundred miles from a railway, with no roads and only an almost unbroken forest before them.

With the true spirit of the pioneer these hardy Canadians set fire to a tract of woodland, made a clearing and established homes. Soon the richness of the soil, the abundance of fish, the purity of the water, the supply of

Fur Bearing Animals

began to attract other sturdy adventurers; they came not only from Canada but from the United States and from Europe.

Their number increased to such an extent that the priests from the Montagnais Mission took time to visit the settlement, and in 1914 it was decided to have a permanent church foundation. A large piece of land was generously given by a resident in a fine location overlooking the lake. Two acres are for the church site and two for the cemetery.

A temporary log chapel and presbytery were then constructed, but unfortunately these were later destroyed by fire. Since then it has been necessary to use the house of some resident for religious service.

As for the Montagnais on the Indian reserve, the winter brought them great disaster in the shape of the influenza, reports of which have already appeared in various publications.

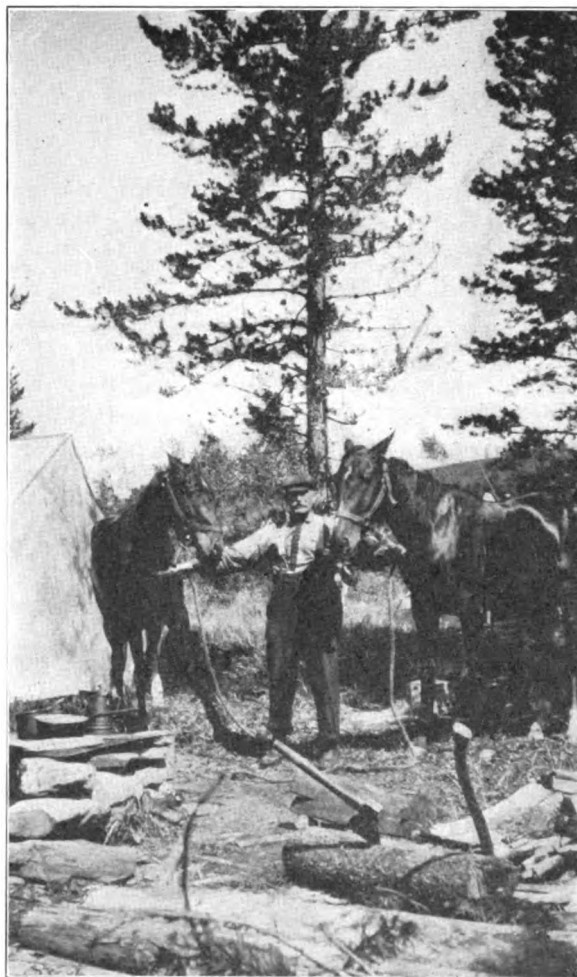
But spring is near—that wonderful spring of the North, full of a charm all its own.

Here the Verdure Seems Fresher and Greener

the song of the birds more blithesome than elsewhere. The mantle of ice, disappearing from land and water, gives them a wonderful freshness and charm seen nowhere else.

As for the people who live permanently in this region, whether Indians or white men, they have plenty to contend with in spite of the fact that Nature has done much for the great North. But they are entirely dependent on Nature and if her moods be unpropitious suffering ensues.

There is no wealth here as yet, and if religion is to be administered so that it will bring light and strength into these isolated lives, a friendly prayer from the outside (I say nothing more) is badly needed by the shepherd of this distant flock, as well as by the lambs themselves.



A camp in a clearing where the great trees are being felled to suit the purposes of man. Not far away are valuable mines.

A Boarding Village Instead of a Boarding School

An ingenious plan for housing students, who must otherwise be cared for in a large boarding school—a luxury far beyond the means of the Marist Brothers of the Belgian Congo, has been devised by them.

When they opened their class in Buta, an important town on one of the tributaries of the Congo River, only a small attendance was expected. More than one hundred and fifty children presented themselves, however, and it was necessary actually to drive the disappointed ones away.

As the Brothers desire to spread religion among those having influence, the sons of chiefs were taken whenever possible, and they are sheltered in what may be called a *boarding village*.

This village, placed on mission territory, consists of two rows of native huts separated by a roadway. Each chief sending his son for instruction must build him a hut and provide him with one or several servants. Teaching is given free by the Brothers, and outside of school hours the young princes are allowed to hunt, fish, row on the river and amuse themselves generally.

The result of this home and college life is most satisfactory. At present the village contains 127 boys, of whom 58 are sons of chiefs, and 71 are Christians.

Where formerly the Brothers were regarded often with unfriendliness by the native rulers, they now receive warm welcome because they are the friends and teachers of the princes.

"SEMPER FIDELIS"

Rev. Victorin Bossu, A. A.

"Semper Fidelis"—Faithful Unto Death. This is the motto of that renowned body of American fighters known as the U. S. Marines. It applies equally well to our Catholic missionaries who never falter in the defense of their Faith. Many of the priests in the Orient fell victims to Turkish sabres and a vast amount of their property was destroyed. The Augustinians of the Assumption met with severe losses in men and materials, but undauntedly they hold the field and face the problem of reconstruction.

THE interest of true friends of the missions is not restricted to one district or even to one country; it is large enough to embrace the entire world.

Therefore I am going to speak of a field that perhaps slips sometimes into the background—the mission field of the Orient. Here the converts are not recruited

From Savages or Fetich Worshippers

They come from a far more difficult class, namely from the countless hordes who boast the authority of Mohammed or from the Schismatics, both bitter enemies of the Cross.

The Augustinians of the Assumption are better

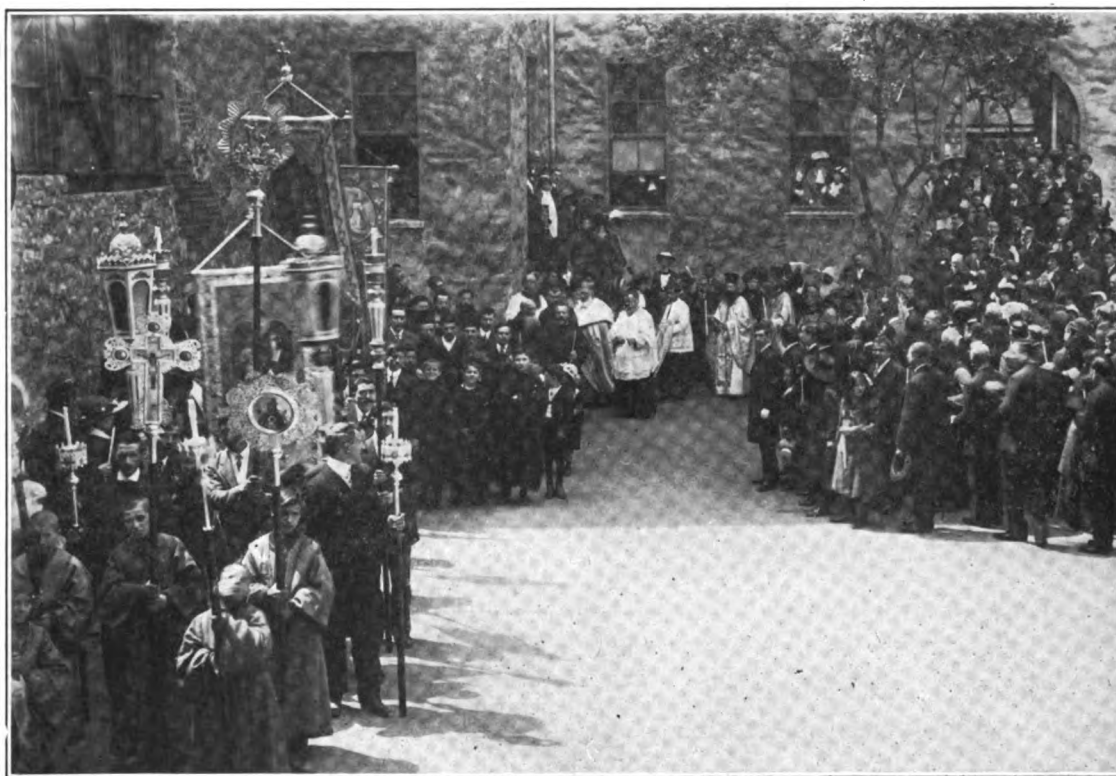
different parts of Bulgaria, Turkey in Europe and Turkey in Asia. Of these

Nineteen Were for Priests and Twelve for Sisters

Many branches of missionary activity were thus engaged in the service of numerous converts.

As soon as a foundation, or mission centre was decided upon, a chapel was secured. This, in many cases, meant no more than a small hall with an altar at one end, but in it could congregate the little company of Christians which the Fathers had secured for the purpose of hearing mass and assisting at prayers.

Nor was devotion lacking; I could name many places wherein the missionary was accustomed to ad-



Reviving the Faith in Constantinople. Shortly before the war a procession of the Blessed Sacrament took place in this city, the first for hundreds of years.

known by their other activities than by their missions in Turkey and Bulgaria, but these missions, nevertheless, were in a very flourishing condition previous to the outbreak of the war.

Not less than thirty-one establishments existed in

minister not less than forty thousand communions during the year.

Next in importance to the chapel came the school. As soon as the former was constructed a class for boys and one for girls was opened in each Christian

centre. Often three or four thousand children were taught each year, learning not only to know the Catholic religion but gaining a practical knowledge of the French language. The schools, indeed, were the chief instruments

In Destroying Prejudice Against Us and Our Faith

for children are ever good little apostles and to win them, means winning many of their elders.

But the activities of the Augustinians of the Assumption did not end here. They considered that in the Orient there existed a most pressing need for priests and that their work of works would be the founding of seminaries for the education of a native clergy. Notwithstanding countless difficulties they opened these seminaries, and the results obtained speak for themselves. Previous to the war about twenty-five Greeks and Bulgarians were ordained in our four seminaries.

In 1913 the Armenian Catholic Patriarch entrusted to our care his preparatory college and this was well filled with students at the outbreak of hostilities.

Meanwhile the good Sisters had not confined themselves to teaching. The corporal needs of the poor people about them did not make a vain appeal.

Hospitals and Dispensaries Were Opened

in which thousands of the afflicted received treatment and remedies.

It was in the midst of all these activities of nuns and missionaries that the thunderbolt of the World War came, astounding the earnest workers and paralyzing their efforts.

The first to depart were the mobilized priests, called by their country to act as chaplains to the troops. Next came the order of expulsion for all French religious—this following the entrance of Turkey and Bulgaria into the conflict. And with the departure of the priests and nuns, church property fell into the hands of the mob and was either totally or partially destroyed. The least that could befall a dwelling or a church was the confiscation of all its furniture.

But it is not necessary to dwell on the horrors of the war, for the recital of our afflictions has already been made to sympathizing ears. Peace has come and to retrieve our fortunes is the work of the hour.

Perhaps in no part of the mission world have the foundations of the apostles suffered materially more than in the Orient. We know, too, that

Many of the Laborers Have Been Called

to lay down their lives for the cause of the Cross. But such experiences do not daunt Christian soldiers—bravely, patiently they resume the task where it was laid aside and in the end success comes.

So, then, far from abandoning their devastated mission posts the Augustinians are setting forth again with staff and script for Constantinople. From there they will visit their various houses, to find ruins, perhaps, but nevertheless to remain at their posts. From the ashes will rise some goodly structures, and once more Christian congregations will receive the Bread of Life at the hands of the apostles.

This work of reconstruction is no light matter, let it be remembered. We have fifteen principal stations, and the sum needed to make even a beginning is considerable—in fact it looms appallingly large to a poor missionary. But the growth of the Church in the Orient is of special interest now, and we do not despair of practical aid.

I will say in closing that before the war there were three hundred and fifty-one nuns and priests of our congregation in the Orient; now

There Are Less Than a Hundred.

Of forty-four churches about a dozen are left. Only three of thirty schools, colleges and seminaries are in existence, and of twelve hospitals and dispensaries not one remains. The devastation of our missions was on a wholesale scale and many years will be required to accumulate buildings and furnishings sufficient to place our apostolate on its former footing.

But missionaries never despair though they are often obliged to beg. The needs of the Church in the Orient, however, speak for themselves at this period of the world's history.

The Story of Little Marguerite

Sister Mary Donatienne sends from Taikou, Corea, a story which shows that customs obtain in Corea, similar to those in China. The superfluous girl baby fares badly in both countries. The Sister says:

"Our house is in the country where the birds sing sweetly and the spring brings beautiful flowers to deck the fields. One June morning I took some of the little girls and went to work on our rice farm. We had been busy some time when one of them came running to me, carrying something in her arms. The others followed in commotion. I could not imagine what she had found, and on examining the

bundle what was my surprise to see a tiny infant less than a month old. Its body was blue with the cold and it could scarcely utter a cry.

"'Poor baby,' cried the girls. 'Luckily, the dogs or the pigs did not find it during the night, or they would have devoured it.' Then they added with interest: 'What shall you do with it, Sister?'

"'Do with it? I replied. 'Why, baptize it and give it to the Lord first, and if it lives, it will grow up among you. And now run away and see if you can not find another baby hidden under a lettuce leaf.'

"The child was duly baptized, receiving the name of Marguerite. She grew strong and well and now shows no sign of her cruel experience in the rice fields."

LITTLE CANDLES IN THE DARK

Rev. A. Baert, B. F. M.

Fr. Baert calls the Chinese the first among pagan nations. Not only do they readily learn Christian doctrine, but they often show wonderful tenacity to its principles in the most adverse circumstances. He cites as an example of this one woman who preserved her faith forty-two years without seeing a priest or scarcely a Christian during that period. She had never missed her daily prayers and when brought in contact with the missionaries took up the practice of her religion with ease.

THE principal duty of the missionary in Kansu is to disseminate the Faith amongst the infidels. That is what I have been doing in Pingliangfu, a large pagan city containing a church four years old.

The neighboring districts are still hostile to Christianity. As one travels through

This Desert of Paganism

one seeks everywhere for a stray lamb in the midst of wolves. Not long since I had a pleasing experience of this nature.

During the insurrection of 1860-70, all this section of Kansu was ravaged by the Mussulmans. Fleeing before fire and sword, many of the inhabitants took refuge in adjoining provinces while awaiting the end of the persecutions. There were many faithful converts in this part of the country at that time, and they were the means of spreading religion wherever they settled. Thus their emigration was not without compensation.

One case worthy of attention was that of a young woman who when twenty-six years old had been baptized at Shensi. She had formerly lived in the country. She practiced her religion faithfully, but unhappily her husband did not enter the church.

When the persecution ended, the husband of our neophyte wished to return to this native province.

He Had Practically Lost His Faith

during his long sojourn in a pagan district, although he still observed it superficially. His influence was not beneficial to his wife, but she remained unshaken in her devotion to her church.

She even installed a little altar in her home, with a statue and two candlesticks brought from Shensi.

She did not know many prayers, but she was able to say her rosary. Never a day passed without its pious recitation.

She was so assiduous in her religious practices and so intolerant of pagan superstitions, that the neighbors soon realized that she was a fearless Christian.

The Evil One, Vexed At This Zeal

inflamed the anger of the pagans, who accused the husband and wife of adopting the stranger's religion.

Christianity was tolerated nominally in the country, but in reality it was at the mercy of local mandarins in remote localities. The mandarin of this



Their Histories.—The girl with the crutch was left on the railroad track by her mother; the second and third are blind from exposure; the fourth has been married for seven years but was abandoned by the husband's family. And these are only four of China's helpless outcasts.

province was a tyrant. He hailed the man before him but the coward repudiated Catholicism at the first accusation.

The wife, however, affirmed her conversion and offered to die in defense thereof.

The mandarin, disconcerted by this loyalty, ordered the men to bring her precious statue of the Blessed Mother and burn it before the idol in the temple of the town. The two candlesticks were also destroyed.

The woman was allowed to return to her home, however. There she continued to pray

Far From Church, Priest or Christians

alone in a pagan family. This situation lasted for thirty years, when Providence took pity upon her. Judge of her joy when she learned one day that a Catholic priest had arrived in the community and would administer the sacraments.

Our joy was mutual. The sight of this lamb lost in the wilderness of paganism, bravely carrying the torch of Faith through this dark land was a sight to gladden the heart of a missionary.

Her family show no hostility to the Christian religion, and I allow myself to hope that they will be converted later on.

This is a typical example of the tenacious adherence to Christianity existing in the hearts of some Chinese. A colleague of mine tells of a characteristic convert in his district.

A woman had been forced to marry a pagan

when very young. She left her native district and moved into Shensi where she met the priest in question.

When the missionary discovered her, he found that she had not seen a Christian or a priest for forty-two years; yet she had preserved her faith and had

Not Failed to Repeat Her Daily Prayers

Thus she took up the practice of her religion with ease.

The Chinese are distinguished for their aptitude in learning Christian doctrine. They are the first among pagan nations. There is something very winning about the country people. The heart yearns over them, they are so tractable when virtuous, so strong in times of persecution. Torment does not weaken sincere converts.

Faith is a gift of grace, the reward of prayer. As these unfortunate pagans cannot pray for themselves it is our duty to intercede for them, that they may take their place in the true Church of God.

Water, Water Everywhere

After reading the following account of apostolic work in Sierra Leone, we do not wonder that the missionary's days are numbered:

"We go out on alternate days on our visitations of the villages," writes the head of the station. "No white man could go every day. Motor cars, bicycles, horses or even the hammock, so common in Freetown, are all useless here. To work in our mission you must be a good walker and a good swimmer. Even during the dry season there is only one of our towns that can be visited on foot. To visit the others we have to cross sometimes two or three swamps. On an average, during a three hours' walk, we have to spend from a quarter to three-quarters of an hour in mud and water waist-high."

One of Our Contributors

The June number of the English edition of CATHOLIC MISSIONS contained a tribute to Dom Maternus Spitz, O. S. B., which the American sister publication reproduces with pleasure as its pages have printed numerous articles from the pen of this writer.

"Dom Maternus Spitz, O. S. B., knows, perhaps, more of missionary statistics than any other authority in the English-speaking world. But Dom Maternus, one of the distinguished Benedictine scholars of today, is not himself British, being a native of that Alsace which is noted as one of the most missionary provinces in the world in its rich output of apostles.

"Dom Maternus, therefore, has the missionary tradition, as it were, in his temperament, and perhaps the particular apostolate he has made his life-work is, in its way, a unique contribution to the cause. For he

has devoted himself to a profound study of the various missionary Orders and Congregations at work in the mission field with such reputable diligence and success that he has been able to tabulate their statistics and the results of their efforts with a completeness and accuracy achieved by few scholars.

"No pains are too great for this accomplished chronicler of the missions; and although his various articles and papers on the subject are only scattered at present through the pages of Catholic newspapers and magazines both in the Old and New Worlds, it is to be hoped that some day missionary workers may see them in that collected form which will benefit so many students of the subject. There is probably not a single missionary Order or Congregation now in the field whose work cannot be accurately summarized by Dom Maternus, and the debt of gratitude that the Catholic world owes him in this respect is hardly realized by those not acquainted with missionary effort."

The Returned Missionary

Demobilization is setting free the chaplains as well as the soldiers, and with all possible speed, they are getting back to their mission posts.

Rev. Joseph Bois, P. F. M., formerly (and now) of Yamano, Nagasaki diocese, Japan, is one of these.

"I have been permitted to regain Japan. If the departure was painful, my return is full of joy. During my absence the Christians did not cease to pray for me and to send letters to the front, taking a chance of their reaching me. Who shall say what merit these humble people acquired by their faithfulness during the storm and stress of the past four years!"

THEY MUST BE SAVED

Rev. F. Ligeon, P. F. M.

A truly remarkable work is carried on in India by the Catechist Missionaries of Mary Immaculate. The aid of women to women is specially valuable in that country where male physicians are allowed to advise only men. The Sisters referred to conduct dispensaries where they give treatment and medicine free to those applying, and they also travel through the country visiting the wretched homes of the pagans, caring for the sick and baptizing the dying—especially infants. Only real heroines could brave the heat of the fierce Indian sun and the countless dangers of the jungle in order to minister to the least of His little ones.

TO all lovers of the Gospel how saddening is the thought that out of a population of well over 320,000,000 in India, the total number of Catholics hardly exceeds 2,310,000. Another melancholy fact is that out of the many hundred of thousands of pagan children who die every year before the age of discretion, scarcely a few thousands have received holy baptism.

The missionaries who are working in India, besides the fact that they now meet less opposition on the part of adults in the way of conversion, receive consolation and encouragement from being instru-

by to come in contact with women and children principally, and under cover of charity to baptize as many children as are found in danger of death.

Although this Order was started but a short time ago, it has already opened several establishments in India. In this our Mission of Kumbakonam (South India), besides their headquarters at Kumbakonam, they have already taken charge of three dispensaries at Tranquebar, Mayavaram and Ayampettai. In each of these places two Sisters conduct a dispensary, where they give gratuitous medicines to the numerous patients who call daily at certain hours. Of

course, most of the visitors are women, many of whom

Bring Their Ailing Children

To a fair number of those the priceless grace of baptism is conferred. This work of charity and self-sacrifice naturally enough prompts in pagans a great esteem and love for our holy religion.

The good Sisters are not content with saving the children that are brought them. After dispensing hours, they wander from street to street, from village to village, and in their house-to-house visits, while they try to relieve



This scene is picturesque to the eye, but not many of us would care to plunge into the jungles of India. Missionary priests and Sisters are seemingly without fear.

mental in procuring baptism for millions of children in articulo mortis.

Our Master, Who wills that all men be saved and provides for them means of salvation, sent out not many years ago

A New Order of Sisters

just for the purpose, seemingly, of reaching and baptizing a considerable number of pagan children; I refer to the Catechist-Missionaries of Mary Immaculate.

The chief work of these good Sisters is to go through towns and villages, treat the sick, and there-

all they encounter, they aim chiefly at baptizing children whose illnesses are hopeless. In times of epidemics, so frequent in this country, their harvest of little angels is plentiful.

When they attend old people till their death, it is rarely that these persons resist the appeals of the kind and self-sacrificing nurses, who have been so cheerfully and lovingly devoted to them for weeks and even months altogether. Between forty and fifty souls are thus saved every year.

Add to this number about three or four hundred children annually dispatched to Heaven and you will agree with me that such results require tremendous

work from two Sisters who labor alone in the district.

It will not be amiss to give an instance of the good done in our dispensaries, by a reference to that of Ayampettai, the report on which for the year 1917 I have before me. The two Sisters in charge there attended 12,797 patients, baptized two hundred and sixty-seven children in danger of death, and regenerated twenty-seven adults, most of the latter old men and women. These figures are, on the whole, most comforting, when we take into consideration that the district of Ayampettai consists largely of paddy-fields where villages are scattered and

Access To Them Is Very Difficult

so that the Sisters can hardly visit more than two or three villages in a day even in times of epidemics.

I should like to open a dispensary in my district of Attur: such has been my most earnest wish for the past five or six years. It would surely have been an accomplished fact ere this except for that great impediment to all missionary expansion—a lack of money.

My wish has by no means cooled for the waiting, on the contrary.

Attur would prove excellent headquarters, being a nice little town with ten thousand and odd inhabitants, and commanding three densely populated valleys. All the surrounding country is well provided with roads facilitating communication between the numerous villages in the neighborhood. Moreover, the government has lately sanctioned the opening of a railroad, which is likely to cause an increase in population, and by making communication easier, will open a wide field of action to the Catechist-Missionaries.

I submitted my scheme to my venerated Lord Bishop long ago. Bishop Chapuis gave nothing but words of approval and encouragement and his heart-

iest blessings in answer to my proposal, and he lavished them quite unsparingly. With the help of his prayers, my exertions have succeeded in reaching already the sum of two thousand dollars.

Fair as this amount is, it leaves me pretty far from the mark. Nothing short of from five to six thousand dollars is needed for the establishment, that is, a capital of about four thousand dollars for the maintenance of two Sisters (who, of course, have no time to spare on other work as a means of living), and one thousand dollars and odd for building a residence for the Sisters, the dispensary proper and out-houses.

I have already got all I could from Europe, and

Cannot Expect Any Further Help From That Quarter

For the remainder that is required I beg leave to stretch my hand to the noble country that is already receiving so many calls on its charity, but where no call was ever unanswered. May the consideration of how many souls will be saved every year by means of the contemplated institution, how many children will be sent to Heaven there to intercede for the conversion of their parents and countrymen and for the temporal and spiritual welfare of their benefactors, dispose some good and charitable souls to direct here some part of their benefactions. Many an adult also will owe them their salvation, and the converts in this district of Attur will thus rise daily nearer to the standard of Christian life.

Now-a-days old Europe depends on American charity for her reconstruction, and likewise all the Catholic missions the world over depend on generous America for the preservation of their good works, as they have depended on her for their very life during the frightful ordeal of the past years. May this humble request of the poor missionary of Attur meet a kind welcome at the hands of the readers.

Married School Children of India

Fr. S. V. Haaren, S. J., the zealous Missionary of Raghobpur (Bengal), has one of the most flourishing schools in Bengal, but he has not come to the end of his surprises, as the following quotation from one of his recent letters will show:

"My little Bengalees are fine fellows, and I have some 160 of them, ranging from the A. B. C. class to the married gentlemen in the top class. Yes, some of them are married, though you would not believe it were you shown the babies who are their wives. I was somewhat upset when lately a boy of some twelve years came to ask me for a 'chhutty' (leave).

" 'Why?' quoth I.

" 'I want to go and see my mother-in-law: she is ill!'

" 'What? a mother-in-law! So you have got a wife? How did you come by that?

" 'Father, she is still very small, like this...' and he stretched out his hand to the height of a table.

But there is a tragic side to the boy-bridegrooms of Raghobpur. For them the ration question, too, is acute. "The

little fellows," says Father Haaren, "already know by heart the four fundamental rules of their Alma Mater: study hard, play well, pray much, and—would you believe it?—for it causes me a pang each time I repeat the fourth rule—'eat well!' For I know how poorly fed they are, and how often they have to do without their necessary daily rice. One must have lived among them to know the wretchedness of these natives."

How the Missionaries Express Their Gratitude

All the missionaries assisted by the Propagation of the Faith Society give to their benefactors a share of the merits of their apostolic labors. They are also asked to pray and offer occasionally (at least once a year) the Holy Sacrifice of the Mass for them. This means that innumerable prayers are said and over FIFTEEN THOUSAND MASSES offered every year for the intentions of the living and the repose of the souls of the deceased members of the Society.

LODGING IN A PAGODA

Rev. A. Asinelli, C. M.

A Catholic missionary has no fear of evil spirits, so this apostle did not hesitate to hire a room in a pagoda when no other accommodation offered. What he saw in the temple only increased his desire to spread the Light by every means possible.

FOR the last fifteen months I have had a rather peculiar lodging for a Catholic priest, for I have taken up my quarters in a pagoda at the foot of the holy mountain of Geao-pou-tan, a pagan sanctuary in W. Che Kiang famous throughout middle China.

The reason for this is the fact that I am building a chapel in the neighborhood.

Seeking Vainly for Accommodation

the bonzes suggested that I rent a room on the second floor of the pagoda. As it was necessary for me to visit the place from time to time while overseeing the construction I accepted the offer and found myself in the devil's mansion, so to speak.

I am having a chance to see the superstitious practices of the pagans at close range. Just now is pilgrimage time. Every day parties of two or three hundreds come to adore the deity and beg health, happiness and riches at his hand.

They burn incense candles and offer rich gifts of every variety, and I can see many women and even little children bowing to the ground before the great Koe-ing-peu-sa, the principal idol of the pagoda.

Long rituals are recited and much form and ceremony used in the bestowing of gifts and burning of candles.

The sight of these devotions makes me really ill, and I am tempted to burst into the temple and preach the True God to the benighted pilgrims, but the position of guest in which I find myself forbids this.

It seems to me that the bonzes are worse than the idols. The poor pilgrims bring hundreds of candles intended to be lighted at the shrine. The bonzas use a few of these and place the others in reserve. When new parties arrive unprovided with candles the bonzes produce the gift candles and sell them at pure profit. This scheme, followed throughout a season results in a splendid revenue for the priests of the temple.

I made so bold as to speak to one of the bonzes regarding this (to me) dishonest practice and he laughingly replied that the idol was sustained by the smoke from incense, but that he and his companions had to eat rice to live.

"But are you not afraid the god will punish you for your trickery?" I asked.

"Bah, no; we have no fear of that since it has never happened," was the reply.

"But if you do not believe in the idol, why are you here serving it?"

"I must live and I do not want to work hard."

And it is true that the bonzes lead an almost absolutely idle life. They neither preach to the people nor teach them, and except during pilgrimages they conduct no ceremonies. The devout and misguided people do all, while the bonzes remain idle parasites of the temple.



"Pumpkins for sale, good ripe pumpkins." It is thus in China that the vegetables come to the door. The picture was taken in North Honan.

Under such conditions what an immense amount of good we could do here, by sending catechists broadcast in the land to preach the Truth and banish the cult of Buddha. The work of native teachers is most effective. Often we have families come to us for enrollment who have in their isolated homes heard the catechists speak but once, and yet their hearts have been touched and they have responded to grace.

If we missionaries speak often on the subject of catechists it is because they are so essential to the conversion of a pagan land.



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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

WHEN two years ago we extended our congratulations to Fr. Ketcham on the occasion of the twenty-fifth anniversary of his ordination to the Holy Priesthood, we expressed the hope that the wonderful work he has done for our Indian missions, in his capacity of both Director of the Indian Catholic Bureau and member of the United States Board of Indian Commissioners, would soon be recognized by the honors of the Church. We are glad to announce that our hope has been realized. Fr. Ketcham has been made a Domestic Prelate with the title of Monsignor. This dignity has certainly been well earned by twenty-seven years of faithful work for the Indian missions. We offer anew heartfelt congratulations to Monsignor Ketcham and pray that he may continue for many years his successful labors in the field where Providence has placed him. *Ad multos annos.*

* * * *

IT is reported that German missionaries, Catholic as well as Protestant, have urged their government to demand for them from the Peace Conference the right of free entrance to any part of the world for the purpose of spreading Christianity. We gladly endorse that demand and take this occasion to protest anew against the expulsion of German missionaries which has taken place in China, the Philippines, Africa, and some German colonies now in the hands of the Allies. A missionary who is faithful to his vocation must entirely forget the material interests of his mother land and never be its political agent; the only interests he has at heart are those of the Church and the souls he has come to evangelize. Consequently, as long as he obeys the laws of his adopted country, there is no reason why he should not be allowed to pursue his apostolic labors, whatever be his nationality.

IN connection with the foregoing we may quote the following letter just received from Bishop Otto, Vicar Apostolic of North Kansu, China.

"Being the senior Bishop of the second region of China in which are located the German missions of Shantung, I pray you to publish in CATHOLIC MISSIONS my heartfelt protest against the measures of expulsion of which some missionaries have recently been the victims. They were expelled, although no accusation was brought against them; on the contrary, they have been always admired for their zeal in propagating the Faith and their charity toward all.

"I would have never thought such a thing possible when the most grave questions are being discussed for the conclusion of peace. Being a Belgian I need not say that my sympathies are with the Allies, but I cannot resist proclaiming loudly that such petty persecution is unworthy of them, that such odious measures hurt the cause we are pursuing in common, and that to deprive her of the help of the Catholics of Germany is to do harm to the Church."

* * * *

A CATHOLIC Monthly published in the Northwest recently printed a list of agencies for Home and Foreign Missions, in order to give its readers an opportunity of deciding where they may send their contributions. We have nothing to say regarding the list for Home Missions (except that the Propagation of the Faith might have been included in it, as it continues to assist a number of missions in the United States and its colonies), but we consider that the list of agencies for Foreign Missions is liable to create a confusion in the minds of our people, as it makes no distinction between societies created for purposes entirely different. For instance The Society for the Propagation of the Faith and the Association of the Holy Childhood exists to provide funds, *not men or women*, for the missions, and they have never attempted to found a seminary or open a novitiate; whereas the Maryknoll Seminary at Ossining, N. Y., or the Society of the Divine Word, at Techny, Ill., or the newly founded Chinese Missionary Society at Omaha, Neb., exist for the purpose of training men and sending them to the missions. Whilst we understand that these Societies need funds for their seminaries, we are not aware that they ever received any commission from the authorities of the Church to issue appeals in behalf of the missionary world at large; and we believe that it would be better for all parties concerned, including the missionaries, if each one would confine his efforts within the sphere assigned to him.

MISSIONARY NOTES AND NEWS

EUROPE

IRELAND Rev. William Barry, of the diocese of Cloyne, has been named coadjutor with right of succession to the Bishop of Hobart, Tasmania.

Bishop Thomas Broderick, L. Af. M., named Vicar-Apostolic of E. Nigeria, was recently consecrated in the Cathedral at Killarney, Ireland. Mgr. O'Sullivan, Bishop of Killarney, performed the ceremony, assisted by the Bishops of Cork and Limerick.

ASIA

CHINA Rev. Antoine Capetini, of SS. Peter and Paul Seminary (Rome), has been named Vicar-Apostolic of Central Chen-Si.

Rev. Jean de Vienne, Lazarist, has been named coadjutor with right of succession to the Bishop of North Che-Ly.

In recognition of his services to the afflicted Chinese, during the great inundation of 1917, Bishop Reynaud, C. M., of E. Che Kiang, was decorated not long ago with the Order of the Golden Wheat, a supreme honor and one rarely granted to Europeans. The decoration is a magnificent one—a star with eight points, in the center of which are eight ears of wheat.

The presentation was made the occasion of a general feast, attended by notables and Church dignitaries. Amid the general speech-making and congratulations, Mgr. Reynaud, who bears the distinction of being the dean of the bishops of China, took occasion to state that in decorating him, the government and people paid a tribute to charity, to the missionaries who had shared his labor, and to the Catholic Church itself.

INDIA The Most Rev. Dr. Bernard Arguinzonis, O.C., Archbishop of Verapoly, has resigned his See and been replaced by his Coadjutor, the Most Rev. A. Perez Cecilia, O.C.

Bishop Gaston Robichez, S.J., of Trincmalie, Ceylon, has decided to found a congregation of native nuns, and he writes regarding the project:

"In forming a native Sisterhood, I have two ends in view. The first is to give an opportunity to young Tamil girls who evince a vocation, the chance of leading a religious life; the second is to give assistants to the Sisters of St. Joseph of Cluny, who are all too few in number to perform their required tasks.

"I have no illusions regarding the difficulties of my undertaking, but the chief one comes under the heading of finances. The girls are too poor to bring a dowry, so that I must undertake their entire support. Here is a chance to foster vocations among our young women."

NEAR EAST Mgr. Dimitrios Cadi, Metropolitan of Alep, Syria, has been appointed Patriarch of the Greek Catholics (Greco-Melchite rite).

Born in Damascus in 1860, Mgr. Cadi pursued his theological studies in France and after ordination was appointed director of studies in the Beyrouth College, superior of the Damascus College and Vicar-patriarch of Jerusalem. In 1903 he was made Bishop of Alep. Bishop Cadi is a highly-educated prelate and possessed of great executive ability, which will find full scope in the functions to which he is called.

Mgr. Joseph Thomas, Chaldean Patriarch of Babylon, warns Catholics—especially in America—against the operations of certain persons now engaged in collecting money for distressed Chaldeans. Such collections have not been authorized by Bishop Thomas.

ANNAM Fr. Maunier, P.F.M., sends this good news from Quang-Tri:

"I am going to announce something that will surprise you. With the authority of our Bishop, Fr. Denis has founded at Phnoe Son, a monastery of Trappists, composed entirely of Annamites. There are a dozen young monks observing the rule with enthusiasm and evidently in love with their austere life. They recite the short Office in the Annamite tongue, the long Office in Latin.

"One of the monks is a converted bonze, son of the ferocious persecutor of Christians, Minh-Mang, a veritable Annamite Nero. This bonze is the most devout member of the community and works hard at clearing the forest, for the monastery is situated in the midst of the jungle. But soon the wilderness will bloom, after the manner of La Trappe, and bear fruit wherewith the poor community can support itself.

"Surely these Trappists of Annam deserve our prayers."

AFRICA

EGYPT Bishop Felix Couturier, O.P., has been appointed by the Propaganda, Apostolic Visitor to Egypt, and as such will have authority

to treat affairs relating to the Oriental Church in Egypt. Mgr. Couturier was born in France in 1877. His father was French and his mother English. He received his education in England, entering the Dominican Order at any early age.

BELGIAN CONGO The Vicariate of the Belgian Congo has been divided.

Under the name of Leopoldville will be included the territory of Mayombe, Boma, Leopoldville, and the district around Lake Leopold. The second vicariate, called New Anvers, will be entrusted to the Scheut Fathers (Belgian Foreign Missions) and will comprise the equatorial districts of Lulonga, Aruwini and a large part of Bangala.

CARTHAGE Remarkable excavations have been carried on for some time by certain of the White Fathers at Carthage, whereby numerous buildings, and even churches, have been reclaimed from the ancient buried city. In recognition of this work the French Academy of Inscriptions and Fine Arts has awarded to Rev. Fr. Delattre, of the Church of St. Louis at Carthage, the sum of four hundred dollars drawn from the Pilot fund with which to continue his excavations.

ABYSSINIA Abyssinia, the ancient Ethiopia of the Bible, had the Faith first brought to it, according to tradition, by St. Matthew, who there met martyrdom.

Unfortunately, temporal rulers have for many years made the work of the Catholic missionary hazardous and unfruitful. Schismatics and Mussulmans built themselves splendid mosques, but the churches of the true religion were insignificant in comparison. Two years ago, however, a new ruler mounted the throne and since then the Catholics enjoy freedom.

They propose to celebrate this era of prosperity by erecting a cathedral, one that will not be put to shame by the other places of worship. It will be situated in the city of Addis-Abeba, from which centre the Capuchins conduct a successful apostolate. They have just converted three entire tribes with their chiefs, numbering in all about four thousand persons.

Thus the blood of the great apostle is bearing fruit, and the cathedral will be a worthy tribute to his memory.

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A Magazine Devoted To
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CONTENTS

	Page
The Disinherited of the Earth Rev. J. Mazelaygue, O.P.	171
Missionary Work In the Upper Nile Rev. Dom Maternus Spitz, O.S.B.	174
The Other Side of the Story Right Rev. A. Henninghaus, S.V.D.	178
"In Extremis" - - - - - Rev. W. G. Hood, E.F.M.	181
School Problems in the Philippine Islands Rev. J. A. Landolaert, M.S.C.	183
Indian Magicians and Their Marvels Rev. J. Laplace, P.F.M.	185
When Evil is Triumphant - Rev. Fr. Marchelle, C.S.Sp.	187
Again the Native Clergy - - Rev. E. A. Merkes, E.F.M.	189
Editorial Notes - - - - -	190
Missionary Notes and News - - - - -	191
Missionary Letters - - - - -	Passim

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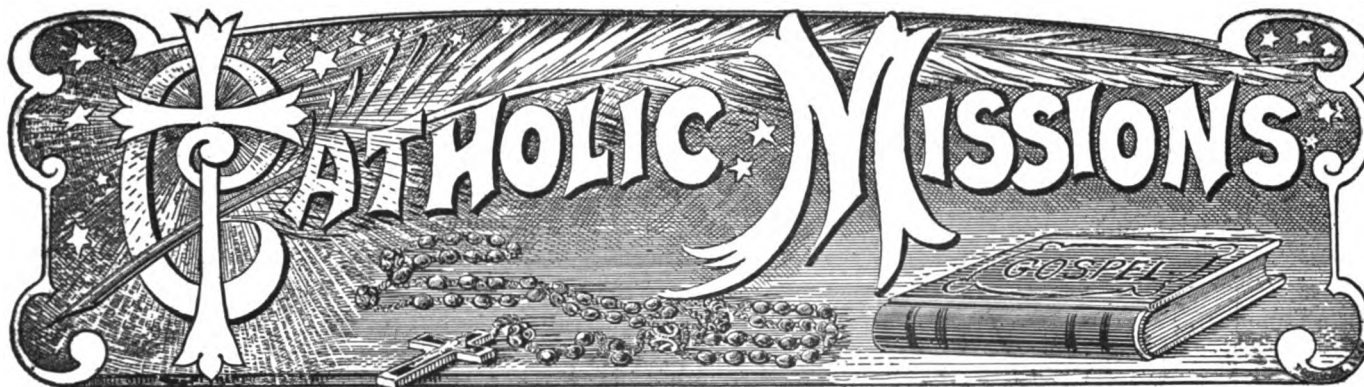
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AUGUST, 1919

No. 8

THE DISINHERITED OF THE EARTH

Rev. J. Mazelaygue, O. P.

Lepers seem grateful for whatever spiritual attention is bestowed on them, and are able to find a very real peace in the midst of their suffering through the sacraments. Strange as it seems, this consolation is sometimes denied them, because the priest in charge has not proper facilities for ministering to their needs.

MY surest converts are the lepers, and this is not difficult to understand, for misery always seeks consolation in the Church.

The leper hospital is not far from the city, yet it is much neglected. The number of people

Who Know of its Existence

is legion—those who visit it to offer alms or consolation are few indeed.

Let me tell you something of this isolated refuge of miserable human beings—human like ourselves, yet relegated to a perpetual banishment.

It is reached by crossing a narrow suspension bridge hung precariously, or so it seems, by steel cables, across the river Tra-Linh. In winter the water dashes up to the horses feet if you ride over the bridge; in summer you are treated to a view of dangerous caverns that make you dizzy and tempt you to forego the trip. But it is in summer that the weak, anaemic lepers most need assistance.

Let us suppose that the visitor has reached the island. First to greet the eye is a white pagoda dedicated to Confucius, to which come every year large numbers of pilgrims intent on offering the sacrifices required by the numerous rules of their religion.

Leaving the pagoda, a path winds its way between the rice fields of the lowlands toward the mountains, becoming every moment steeper and steeper. Finally the foot of the range is reached. Here the way becomes more tortuous, but it is necessary to persevere if one is to reach the building sought, and which is hidden by thick foliage from the sensitive eyes of the people of Cao-Bang.

The path, little by little, becomes a mere trail through the jungle—a trail used regularly only by the coolie who

Brings Supplies to the Lepers

When finally the asylum is reached it proves to be a modest structure divided into five small compart-



A group of the Lepers mentioned in this sketch.

ments. The walls are of bamboo, the roof is a thatch of straw.

Before the door is a tiny garden in which grow mustard, peas, sweet potatoes and other edibles, and nearby a babbling stream tumbles picturesquely into the ravine below, furnishing a water supply.

Near this ravine were formerly some rice fields, but their owners, frightened by the advent of the lepers, deserted them and now a thick growth of reeds lines the fields and add to the general gloom of the prospect.

Whichever way the eyes are turned they see only a silent wilderness; not a dwelling appears in view, not a curl of smoke to show that neighbors are near. Everyone has fled at the coming of the lepers.

Only a Prowling Tiger

or a panther roaming down from the mountain-tops in search of food ventures occasionally to visit the



Another well-known leper hospital is that at Shek-lung, near Canton, China. The late Fr. Conrad, founder, is shown with four of his lepers.

asylum and make away with a few chickens or a young pig.

The visitor to this dread region at first cannot repress a shudder of horror, but his horror gives place to pity as he reflects that this dim solitude is inhabited by human beings condemned by disease to pass their lives amid such dismal surroundings.

At present the lepers number about twenty men and women, gathered from all parts of the province of Cao-Bang. Some are only slightly affected, but even these gain scant consolation from their condition for they have only to gaze upon their companions to realize the fate that awaits them.

Leprosy makes its ravages first in the hands and feet. Then it attacks the face, distorting the features into curious grimaces. The nose and the lips by degrees are eaten away and finally the countenance presents a horrifying appearance. Fortunately the eyes

are last to be affected so that blindness is not as common as might be supposed.

At times the disease develops slowly, playing with its victim as a cat plays with a mouse

In Order to Prolong the Torture

But Providence has been pleased to lighten the sufferings of the lepers in a certain degree, for strangely enough they almost always possess a cheerful spirit and a capacity for forgetting the distress of yesterday if today brings a bit of comfort.

Again, mercifully, lepers do not realize the horror they inspire in others. The writer remembers that on several occasions friendly individuals have offered him a cup of tea in the most natural and hospitable manner possible. St. Elizabeth of Hungary would no doubt have graciously accepted the beverage, but your humble servant, not being certain that a miracle would be worked in his favor, was obliged to say that he was not thirsty, which in fact was true enough.

On the occasion of the principal Annamite feast, the lepers celebrate by killing a pig which they have been fattening for several months. The meat is then cooked with a savory mixture of Chinese beans and wrapped in banana leaves. If money is lacking to buy the rice wine of the country, the festivity is certainly minus an important essential.

The lepers were formerly cared for in the following manner: Every three days the government officials sent a porter to

the hospital with a supply of rice and meat. There was constant complaint that the portion of meat received was so small

As to be Almost Invisible

The coolie porter, having no supervision, appropriated the meat whenever it tempted his appetite.

Now that the mission has taken over the asylum, provisions are sent by a catechist, and petty abuses are consequently abolished.

The government conducts several large leper houses in other parts of the district, and rumors have been abroad to the effect that our patients are to be transferred to the colony at Bac Ninh, but such a move would be disastrous to our sick, who must first be transported by carriage almost a hundred miles before even reaching the railroad.

When the project was discussed, no one could be

found willing to allow lepers to ride in their conveyances, leprosy being held in the same horror as cholera, so that the government at the outset meets an unsurmountable difficulty.

I have already expressed the opinion that a large hospital especially for the mountain people should be erected at some central point, and thus avert the necessity of sending our mountain folk to mingle with the people of the lowlands, from whom they are entirely different in temperament and habits.

I have been giving the lepers of Cao-Bang religious instruction for more than a year, and I must confess that with

The Best Intention in the World

they have made no great progress. This is not to be wondered at, because the obstacles are numerous. In the first place the lepers can neither read nor write in Chinese or in Latin. Books, therefore, are of no use and one must teach them the catechism by word of mouth.

Further, most of our patients understand only the Tho language and our poor mission possesses only one catechist able to speak the Tho tongue, and he has many demands on his time elsewhere—so the task of presenting Catholic truths to our charges is slow and painful.

Whenever the catechist and myself give a lesson to the lepers, we gather them out of doors. In the

first place there is no large hall in the asylum, and if there were, it would be unwise to enclose so many of these poor infected bodies in one apartment for fear of contagion. Then, too, the odor would be insupportable bringing to mind and easily explaining the celebrated exclamation of the Sieur de Joinville to St. Louis: "I would rather commit a hundred mortal sins than become a leper."

The good saint and king was able to convince his friend that mortal sin renders the soul more horrible than leprosy does the body and makes it fit only for a resting place in eternal fire; but granting this, one may still assert that leprosy is horrible in its outward aspects.

In order that the conversion of our lepers may be accelerated, it is necessary to build another house where the catechist may hold daily classes, and even remain overnight when he thinks best to do so.

I Am Praying to St. Benedict Labre

the friend of poor lepers, and with such a patron for our work it cannot fail of accomplishment.

In my dreams I see, too, a neat little chapel shining amid the green foliage of the mountain, bringing joy and peace to the disinherited of the earth. Why should not they have this one solace left to them in their human existence! Why should my dream remain a dream?



The portrait of a Tonkinese in good health and prosperous circumstances.

Correction

In the June number of this magazine, an article entitled "Forgotten New Guinea" was accredited to Rev. Andrew Puff, M.S.H. This was an error as Fr. Puff is a member of the Society of the Divine Word.

Give This Purse A Good Meal

It is not often we hear complaints from our missionaries, but Fr. Scheffer, the Mill Hill Missionary of Asumbi, B.E.A., on the state of his

purse. "My purse," he says, "is as thin as if it had never had a decent meal all its life. But I suppose it will get a bite just in time to save it dying of starvation. That has happened often, and it will happen again, so I shall keep cheerful until I have to bury my dead purse, and a gloomy funeral that would be!"

Why not give this famishing purse a decent meal? It would mean much to the little Mill Hill mission in the Uganda bush, where the patient pastor toils year in and year out to redeem the pagan souls that, but for such men as he, would perish in the outer darkness of heathenism.

MISSIONARY WORK IN THE UPPER NILE

Rev. Dom Maternus Spitz, O. S. B.

The English Foreign Mission Society, founded by Cardinal Vaughan, had entrusted to it about twenty-five years ago a portion of the Upper Nile region in Africa where the White Fathers had already been working for some time. The natives were thus able to learn that all Catholics were not French, and that some English were Catholics.

THE veil which for many centuries had screened from view the vast, mysterious and unknown countries of Central and Equatorial Africa had at last been lifted in the course of the second half of the 19th century by the discoveries of the great African explorers, Baker and Burton, Cameron and Livingstone, Speke and Stanley, Schweinfurth and Wissmann.

Realizing the tremendous opportunities which the discoveries of such large tracts of land and people afforded to the Church for the

Extension of the Kingdom of God

and the salvation of souls, Pope Leo XIII., four days after his accession to the chair of St. Peter, entrusted the evangelization of these parts to the Missionary Society of Our Lady of Africa, or the White Fathers of Cardinal Lavignerie, who for the last ten years had been sighing for a wider and a more hopeful range for apostolic zeal.

Ten missionaries set out from Marseilles in 1878 for Nyanza and Tanganyika under Fr. Livinhac as Superior, who was also to become the first bishop of these hitherto unknown and unexplored regions.

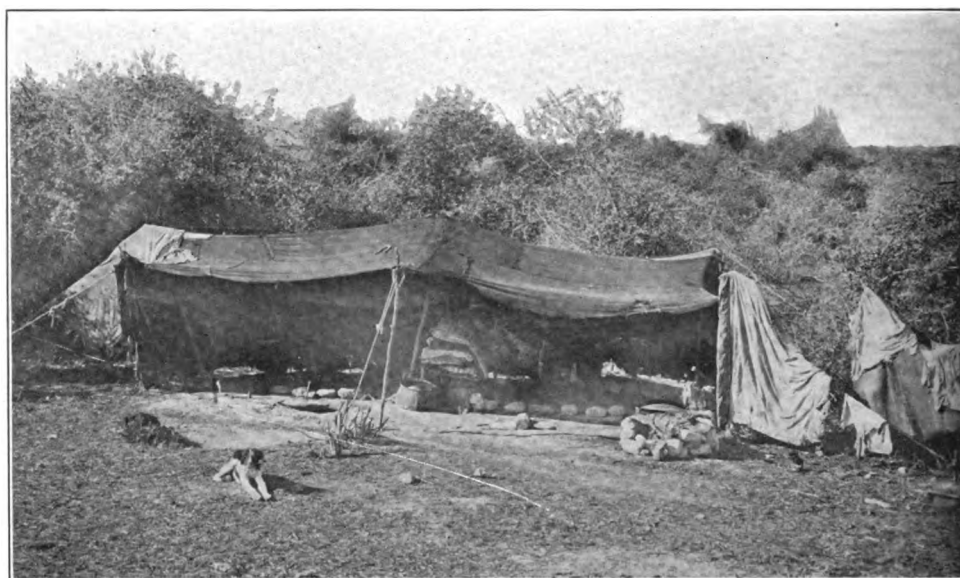
On June 17, 1879, after a journey of fifteen months, the White Fathers began to sow the seed of God's word, and under the zealous and energetic administration of Bishop Livinhac began to reap an abundant harvest. The work of their apostolate developed so fast, that in 1887 two new Vicariates, *i. e.*, of the Upper Congo and of Unyanyembe, were erected, and in 1889 that of Nyassa.

True, the Church of God in Central and Equatorial Africa was founded upon death and sacrifice, for in about fourteen years one hundred members of the Algerian Missionary Society all in the prime of life,

had either succumbed to fever or had fallen by the sword of brigands, or had been massacred by

Arab and Mohammedan Slave Dealers

Yet neither poverty nor fatigue, neither hunger nor thirst, neither the scorching heat nor the exhausting fever of a tropical climate, neither the brutality of some uncivilized tribes, nor the teeth of man-eating lions could frighten the self-sacrificing sons of Lavignerie from their God-given errand "to teach all nations." For forty years they have preserved, and besides the missions in Northern Africa, they have under their charge today nine Vicariates in Central and Equatorial Africa, with 133 mission stations, 252,000



Tent Life in the Desert. The resting spot chosen is usually an oasis where water and shade furnish refreshment and comfort.

native Catholics, and 136,000 catechumens, 2,294 schools with 59,000 boys and 34,000 girls, and they maintain 304 charitable institutions, 484 members of the Society are supported in their work by 255 White Sisters and by a number of native Sisters, called "Daughters of Mary," and by 2,658 catechists.

The most flourishing and the most promising of their mission fields is the Vicariate of Uganda, formerly known as, "Victoria Nyanza North," in British East Africa. It measures about half the size of France, is the most fertile and healthy region of the

Dark Continent and is inhabited by the most intelligent people of Central and Equatorial Africa.

Here the White Fathers under the leadership of their Bishops Livinhac (1883-1890), Hirth (1890-1894), Guillermain (1895-1896), and Streicher (since 1897) may well be satisfied with the results they have achieved since their arrival in 1879. For according to statistics of 1917, the Uganda Vicariate has 31 stations with 158,127 native Catholics and 71,000 catechumens who are under the care of 100 European and 3 native priests, 39 sisters and 1,300 catechists. They maintained 704 elementary schools with 12,350 boys and 7,900 girls, and 52 charitable institutions.

But this glorious harvest was accompanied by many trials and sufferings, persecutions and imprisonments, deaths and tortures of both missionaries and native Christians. And these were caused by pagan native kings and chiefs in 1884 and 1886, by Mohammedan and Arab slave dealers in 1888 and, last but not least, by so-called Christian missionaries of another creed in 1891-1892, who were enraged by the progress of the Catholic religion, and mixing religion and politics, were determined to crush out the Catholic faith.

By Force As Well By Calumny and Hatred

Complete justice, however, was done to the White Fathers and to their apostolic work in Uganda by the impartial inquiry of Sir Gerald Portal and the impartial judgment of the British government. The Protestant missionaries of the Church Missionary Society were to a great extent held responsible for the disturbed and unsettled conditions in the Uganda Protectorate. It was further admitted "that the working system adopted by the French missionaries was very much superior to that of the Church Missionary Society, the former being characterized by discipline and regularity, and the definite task allotted to each missionary being carried out with diligence and efficiency."

In consequence of this unhappy religious strife which had done so much harm and produced such fatal internecine hostilities, there existed in the minds of the natives of Uganda a grotesque confusion of national and religious denominations, and the opinion prevailed that anyone becoming a Catholic thereby forfeited all rights to English protection. To King Mwanga and his people, the Wa Fransa or French and the Catholics were identified with one another, just as the Wa Inglese or English were the same as the Protestants.

As the best way of dispelling this

Pernicious Error from the Native Mind

it was thought advisable to arrange that at least a part of the Catholic missionaries working in Uganda should be Wa Inglese, speaking the English tongue and hailing from the country of Sir Gerald Portal, especially as the whole of Uganda had come under the protection of the Union Jack.

Early in the year 1894, Mgr. Livinhac, since the death of Cardinal Lavigerie, Superior General of the French Society of the White Fathers, came on an important mission to England to propose to Cardinal Vaughan, the Superior of St. Joseph's Missionary Society Mill Hill, a desirable change in the vast mission field.

Of Equatorial and British East Africa

For some time negotiations had been carried on with the Propagation of Propaganda, the Colonial Office so to speak of the Catholic Church, to this effect, which culminated in the decision on July 6, 1894, that the hitherto united Mission of Victoria Nyanza or Uganda should be divided into three Vicariates, entitled respectively those of Northern and Southern Nyanza which were to remain under the White Fathers, and that of the Upper Nile, which was to be entrusted to the English Fathers of the Missionary Society of Mill Hill.

This latter Vicariate comprises some forty thousand square miles of the Uganda Protectorate and British East Africa Protectorate, embracing the Northern and Eastern shores of Lake Victoria Nyanza, long reaches of the Nile River, Mount Elgon and its populous regions. The total population of the Vicariate is estimated to be between four or five million souls of various tongues and tribes, many of them occupying parts which so far are practically unexplored by white men.

The first Bishop for the newly erected Vicariate was the Right Rev. Mgr. Henry Hanlon, born in 1862. Soon after his ordination to the priesthood in 1889, he was sent to India and was engaged in the Ladak mission. He was nominated Titular Bishop of Teos on July 17, 1894, and on his return from the East was consecrated at Rome on November 25th in the same year.

After the Departure Ceremony

held at Mill Hill on May 5, 1895, Bishop Hanlon accompanied by four priests from Mill Hill, *i. e.*, Frs. Kestens, Matthews, Plunkett and Prendergast, set out for the new field of apostolic enterprise and arrived in Zanzibar on May 31st.

Here they met with a hearty reception from Mr. Harding, the English Consul General, the White Fathers and the Fathers of the Holy Ghost. Accompanied by 160 native porters of whom 26 deserted, eleven had to be left behind at various stations, three died, and one was killed—they started from Mombasa on June 22nd to travel on foot the 800 miles from the coast to Mengo, the capital of Uganda. The journey took the White Fathers in 1878-1879 over twelve months; Bishop Hanlon and his party accomplished the task in less than three months, whilst the same journey can be done today, via the Uganda railway, in fifty hours—and from Charring Cross, London, to Mengo in twenty-six days.

Their route lay through dense forests and shrub-grown deserts, inhabited by man-eating lions and other wild animals, by porter-slaying tribes and *honko* demanding kings and petty chiefs. Trying marches had to be made under great climatic and atmospheric changes, and in a roasting equatorial sun with a scorching heat during the day alternating with icy cold nights and mornings, on routes which were strewn with human bones. They had to live on

Horse Beans and Indian Corn Flour

and to rely on the gun and the rifle to make up any deficiencies. Bishop Hanlon and his fellow laborers—unlike those of Livinhac and his companions—accomplished the journey without losing anyone by death from disease or exposure, from fatigue or wild animal, or equally wild natives in the interior. They had, however, to mourn the loss of fourteen loads which contained the most necessary things for the beginning of a new mission.

They arrived safe at Mengo on September 6th, after a journey of seventy-six days, and were accorded a warm reception. Bishop Hanlon obtained a grant of one square mile of land on Nsambya Hill, Mengo, where he built a church in honor of St. Peter, a house and a catechumenate, all of palm tree posts, weeds and grass, which he left under the charge of Frs. Prendergast and Kestens.

On their arrival the Mill Hill missionaries found in their Vicariate as a legacy left to them by the White Fathers, 200 Catholics and about 1,000 catechumens dispersed among Arabs, Mohammedans, pagans and Protestants, of whom about 160 were soon afterward received into the Church. In the following year Fr. Prendergast opened a second

Station in Honor of St. Joseph

at Nagalama, twenty miles northeast of Menga, in the populous district of Chagwe, with 400 catechumens.

On October 15, 1896, seven additional priests left Mill Hill for the Upper Nile, four of whom reached their destination on May 13, 1897, among them Fr. John Biermans who on April 24, 1912, was made Titular Bishop of Gavegaver and became the successor of Bishop Hanlon as Vicar Apostolic of the Upper Nile. Ten more missionaries followed in the course

of 1897. With this additional help the Bishop was able to open a new station of Our Lady at Mulaje.

During the rising of King Mwanga in 1897, the danger to property and life had been frequent and imminent enough, but these passed off without any loss or damage to the young mission. More danger threatened its existence during

The Rebellion of the Nubian Troops and the Busoga War

in consequence of which several outlying stations had to be abandoned. Yet the efforts of the Mill Hill missionaries were crowned with success as years went on.

In a letter, dated on June 13, 1899, the Vicar Apostolic states: "I am here in Uganda scarcely four years, and behold 7,000 people who were pagans when I came are now by God's blessing learning our holy religion. Already over 2,000 have been baptized by us." Owing to this promising outlook, twelve new



Priests in Africa often send requests for money to purchase a bicycle. This well equipped apostle will doubtless cover many miles on his useful steed.

missionaries set out for Uganda on November 7, 1899, among them Frs. Brandsma and Grimshaw, whilst death demanded its first victim on June 20, 1900, in the person of Fr. Prendergast, for five years the indefatigable pioneer of the Vicariate and the founder of its first two mission stations.

With the arrival of fresh and vigorous young priests the peaceful work of spreading the Gospel was pushed forward, free from the daily dread of violence and civil war—and extended from Uganda proper to Usoga and Bukedi, to Kavirondo and Kisi, to the tribes east and north of Kavirondo, the Basuma, and Batende, the Kikuyus and Wamasais, and to the district of Mount Elgon, etc., starting everywhere new stations with catechumens, chapels, churches and schools. On a visit to England in 1902, Bishop Hanlon felt justified in taking back with him six Francis-

can Sisters from St. Mary's Abbey, Mill Hill, who were established in their own convent close to the Catholic Cathedral on Nsambya Hill in Mengo.

Since that time they have established other convents, thus sharing in the arduous labors of the missionaries in schools, orphanages, hospitals, dispensaries and other charitable institutions and works in caring for the sick, in distributing medicines and attending to the many ailments of native women and children.

Thus in the peaceful Vicariate of the Upper Nile, missionary labor is carried on today under fairly favorable conditions. The dangers incurred and the difficulties to be faced are no longer due to cruel persecutions and civil wars or to the savage instincts of Arab and Mohammedan slave dealers or pagans, but to the normal circumstances of life in a tropical country. True Mohammedanism in itself and the primitive pagan religions with all their various deities prove a serious obstacle to Christian progress, sorcerers and medicine men still exercise a considerable and baneful influence over the uncultivated native minds, the beehive-shaped fetish huts erected for the spirits of this primitive heathenism are still a great attraction, yet the missionaries have learnt by experience how to deal with these questions and obstacles which in course of time will diminish as the natives learn and realize to understand the civilizing influence of true Christianity.

All who have come into contact with the Baganda speak highly of their gentleness, their adaptability and intelligence, their superior appearance and their eagerness to acquire a civilized standard. They may be averse to any kind of constant labor, their notions of honesty may be somewhat low yet

They are Not Beyond the Hope of Improvement

In their relations with the missionaries as well as with the "Babikiras" (Sisters), they are docile and affectionate, anxious to learn and to be taught reading, writing, singing, sewing, agricultural and domestic work. To serve the missionaries in any way is an honor for them, and to receive a trifling gift in return is the height of happiness.

In spite of climatic and hygienic difficulties, in spite of the "housing and food question" in a tropical country, of isolation amidst uncivilized natives and of pecuniary means for building, maintaining and ex-

tending the necessary constructions, in spite of death, fever and shattered health, the Mill Hill missionaries have not only persevered in their errand for the salvation of souls, but they have been going forth in numbers ever increasing for nearly twenty-five years.

A few statistics will make clear what the members of St. Joseph's Missionary Society have been able to accomplish since the inauguration of their Apostolate in the Vicariate of the Upper Nile. When Bishop Hanlon and his fellow laborers arrived in Mengo in 1895, they found in the Vicariate 200 Catholics, and about 1,000 catechumens, no church, no school, no house to live in. Ten years later, in 1905, there were 18,033 native Catholics and 11,943 catechumens under the care of thirty priests, six sisters, with twelve stations and twelve schools attended by 1,649 pupils; there were 265 native catechists and fourteen charitable institutions.

Twenty-four years after the inauguration of the Vicariate, *i. e.*, in 1918, we find there 35,818 native Catholics, close to 30,000 catechumens under the care of fifty-six priests and twelve sisters, with twenty-two principal stations, 676 catechumenates served by 889 catechists which are used as village chapels as well. There are twenty-five mission schools with 4,408 pupils, two high schools with 133 scholars. There were three hospitals and nineteen other places which serve as dispensaries, where 91,536 patients were attended to in 1918. That these native Christians of the Vicariate were not only nominal Christians, carrying a baptismal certificate with them, but also practical Catholics, is proved by the

301,573 Holy Communions Which Were Received

during the same year.

But the apostolic life in Uganda or Upper Nile Vicariate is by no means a sinecure. For in addition to his apostolic work, the missionary has to be architect and builder, brickmaker and bricklayer, carpenter and locksmith, farmer and gardener, lawyer and doctor, and has to be acquainted with everything connected with household and kitchen work. With the apostle of the Gentiles, the missionary in our times must "become all things to all men to save all," for it is only in this capacity that he can place his mission and apostolate upon a firm working basis to serve as a cradle of Christianity in these primeval fastnesses of paganism.

A Good School Begun, But Not Finished

From Rev. M. F. Barboza, S.J., of Tellicherry, India, comes this appreciation:

"America is really doing much for missions far away, and in these times, when everybody feels the pinch of want, she is more generous than ever.

"My parish includes a fishing village. We have begun a school for its poor children, but we have no means to complete it, and there it lies. But I trust in the Master, Who, I am sure, will come to my help, since it is His own cause. These children are steeped in ignorance, and everything done to educate them is furthering their spiritual and temporal good."

THE OTHER SIDE OF THE STORY

Right Rev. A. Henninghaus, S. V. D.

In connection with the efforts that have been made to prevent the expulsion of German priests from China, comes this letter from Bishop Henninghaus, Vicar Apostolic of South Shantung, who pleaded for American intervention several months ago.

I HASTEN to express my sincerest and heartiest thanks to the Propagation of the Faith Society, to Cardinal Gibbons, and to all, who by their activity, intervention and prayers helped to save our mission from disastrous ruin. I also venture to give a description of the events that occurred a few months ago.

From the very day when China declared war against Germany, arose the danger, that in the case of repatriation of Germans and Austrians the missionaries too would be obliged to leave their work. However, this danger did not seem probable, as Japan did not molest the German missionaries, and at the time of the war between China and France in 1884 the missionaries were not troubled.

Besides we made inquiries in government circles and got calming promises. Although the activity of the missionaries

Was Restrained by the Articles of War

we had nothing to complain of in general. The Chinese officials always took a benevolent attitude towards the mission.

Notwithstanding this fact we were very often alarmed by the papers which stated that the Germans, including the missionaries, ought to be repatriated. The danger seemed to be especially imminent in summer of last year; but Europe received notice of our sad condition, and His Holiness himself intervened for our poor menaced mission to our greatest consolation. From His Eminence Cardinal van Rossum, Prefect of the Propaganda, I got under July 26, 1918, this consoling information: "His Holiness Pope Benedict XV. has made all possible efforts to obtain that Your Lordship and your missionaries be not removed from the Vicariate and his request has been granted."

When, then, in the beginning of November the armistice was signed, we all began to breathe again, hoping that the long feared danger had ceased forever

and we could not believe that anyone would still trouble our peaceful work. But in December and January rumors were spread that the Chinese Government was

Urged to Repatriate the Germans

the missionaries not excepted. A newspaper edited in Peking, incited the public opinion by grave calumnies and attacks against our mission and myself personally. I was accused of paying political agents and spies in Indo-China, for which accusation not the least proof can be brought and which is so fool-



Bishop Henninghaus, S.V.D., and priests associated with him in the mission at South Shantung, China.

ish that no man of sense can believe such a thing. I was never occupied with politics. I never exercised espionage, nor had any relations with Indo-China. I have not the least knowledge of the commercial and political condition of that country.

In the latter part of January, we got positive information, that the long threatened repatriation would really be executed. All Germans except those who were more than sixty years old or sick, had to leave the country. When these measures were executed, when our missionaries and myself were expelled from China, what would happen to our poor mission?

Our Christians are neo-converts. In the year 1882

we began with only one hundred and fifty-eight baptized, consequently our Christians are not yet as strengthened in faith as old Christians; they need the care and the direction of pastors. Besides, the number of our Chinese priests is still too small, numbering only eighteen. How will they be able to take care of more than one hundred thousand baptized Christians and catechumens? What would become of our institutions, of our children, schools and seminary? Indeed, those days were for me and mine real hours of agony, such as we never had before, except at the time of the Boxer uprising.

In this trouble and distress we had, as a matter of course, first implored Him, in whose hands lies our fate. In public and private prayer, devotions, and vows

We Tried to Storm God's Mercy

But we also looked at those from whom we could expect help. Catholic America had the first place, as she has taken our mission in her special care for many years, and particularly during this war is was she who offered the means with which we were able to continue our work.

My dear colleague and neighbor, Mgr. Giesen, Vicar Apostolic of North Shantung, whose mission was also threatened very much, as nearly all his missionaries are Germans, had the same idea and asked me by letter, whether I should deem it good, to send a cablegram to the office of The Society for the Propagation of the Faith. I doubted that the telegrams reached their destination, as the telegraphic communication with foreign countries was rendered very difficult. But with great delight I learnt from the March issue of CATHOLIC MISSIONS, that they, or at least one, arrived safely.

In the meantime the repatriation took place. Early in February we were ordered to prepare the departure for February 25th. A wave of inquietude went through the whole mission. The new Christians and pagans, who scarcely know the affairs and happenings of the great world, first believed that the action was only directed against the Catholic mission. Although the Mandarins tried to explain the matter, there still remained the fact, which the Christians could by no means understand, that the missionaries, even those who were in the remotest districts, must prepare to go.

None of them did it with a light heart. By means of requests and remonstrances, by written petitions to the authorities, everyone tried to emphasize the reasons which should prevent the departure.

Chinese Catholics too, and even the pagan population sent petitions for the same purpose.

Our Episcopal colleagues in China had not been idle. One of them, Mgr. Wittner, Vicar Apostolic of East Shantung, left with some of his French missionaries for Peking to speak in our favor. Others intervened by letters—a beautiful proof of how Catholic

charity overcomes national quarrels: indeed, this was Our Lord's consolation in the bitterness of those sorrowful days.

All these petitions were, it seems, in the beginning without success. Only in the middle of February there began to be a ray of hope. We were informed, that missionaries who were occupied with charitable works could get exemption from repatriation. At first this news was only vague, and but few mandarins took notice of it. On February 22nd missionaries with their small luggage from every part, under military escort, began to arrive.

I shall never forget the scene which took place, when I announced that some might remain. But alas, I was not able to give this great delight to all the missionaries. Fourteen priests and lay-brothers were obliged to go the same day; however, they could take with them the soothing knowledge that the mission, as such, was saved.

In thanksgiving for this great grace we immediately sang a Solemn High Mass and held adoration of the Blessed Sacrament during the whole day.

Without doubt, next to God, we owe this lucky, favorable turn of matters to the vigorous intervention of the

American Government in Washington

and the American Legation in Peking, and particularly to the activity of His Eminence, the Cardinal Gibbons, and to The Society for the Propagation of the Faith. The American Minister, Dr. P. Reinch, wrote under March 18th to Fr. Koesters, for whom he has personally gotten exemption by his intercession.

"While the Legation was authorized to support your mission to the extent of preventing the break-down and destruction of your work through repatriation of missionaries necessary to it, this does not involve personal protection of individual missionaries, the latter can be extended only to American citizens."

For us everything depends on the first part of this sentence, in so far, as it is a confirmation that the American Legation was really authorized to intervene for the continuance of our work. Accordingly I immediately expressed to Dr. Reinch my sincerest thanks in the mission's name, and I added that the American Catholics without doubt would join their thanks with mine, as they have always done so much for our mission and take the liveliest interest in it.

The same thanks we owe to the Government at Washington, which by its generous support of our work in the best sense of the word stood up for right and humanity. On account of not having the means to express these thanks, I dare to beg The Society for the Propagation of the Faith kindly to forward them for me. To this Society and to the Most Rev. Cardinal Gibbons, who have taken charge of our cause in so fatherly a manner, and to everyone, who has supported us by prayers and actions, I can only cry a sincere and heartfelt "God bless you for it."

I cannot add the soothing information, that the danger of repatriation is gone forever. A short time ago, a new mandate was announced by the authorities, that the Allies in Peking are not content with the number of missionaries not repatriated. Therefore a new selection of others was ordered, and the authorities, to which the whole matter is most disagreeable, chose again a number of victims. Already seven are designated to be repatriated with the next transport.

I sent a report of this matter to the American Minister and asked for his kind intervention, especially in consideration of the fact, that for five years now our forces are weakened by death, old age and sick-

ness, and at last by the departure of twelve missionaries. We are hardly able to fulfill our daily tasks and we scarcely can maintain our work. Further repatriation will weaken us more and more, and cause great damage. Dr. Reinch asked, April 12th, for the list of those who are ordered to be repatriated, adding that he would take the matter into consideration. We have not yet got any favorable information, and thus the danger is not over.

We would so like to take more care of our poor flock, that has suffered very much from the robberies of the last year and from the events above described. May Providence grant that our apostolic work can be successfully carried on.

Remember the Islands of Oceanica

The Sisters of St. Joseph's Convent, of Enabong, North Borneo, are finding great difficulty in clothing and feeding the little ones under their care. They had no money to buy their usual supply of rice, when they could have purchased it at a little reduction, and now since the Government has bought up all its needs for its own use, it looks as if Sister Stanislaus' little ones must go without, for it is absolutely impossible to pay the price demanded.

"And it breaks my heart when I look at their poor little rags of clothes," Sister writes. "You see we have to save every cent for the rice to keep them from starving, so we have nothing left for their clothes. They are almost naked, and we cannot help it. I know that good St. Joseph is our Father Procurator and that he is only testing our patience. He will not see these helpless little ones starve. He will come to our aid very soon, I know, by putting it into the hearts of some of our good readers to send us a little help. I hate very much indeed to come begging again after having received help from you not so very long ago, but I assure you I try to make every penny that is given me go just as far as it possibly can, and in spite of all my poor purse is as empty as it ever was. You have no idea what it costs to care for all these hungry little ones. Help me, good friends, I beg of you, in St. Joseph's name!"

A Bishop Pleads for Schools

The Bishop of Allahabad, East India, is Mgr. Angelo Poli, O.M., and he writes at length about the sad state of the educational facilities in his diocese.

"I plead," he says, "in behalf of the education of many poor children in my diocese, and, incidentally, in favor of providing an establishment to meet their requirements. A Collegiate school has long existed in Allahabad to serve the purposes of a day school for boys who happen to reside in the place; but day schools have a precarious existence in India where the residents are continually on the move from one place to another, and children are certainly not improved by a constant change of school. In short, a boarding establishment where the pupils could be brought under the supervision and training of the school authorities in a Catholic atmosphere can alone afford the means of sound education to the generality of our boys in India.

"I am beset with appeals from many who live in out-of-the-way places where no Catholic school exists, to establish a residence at Allahabad to which parents, whose means are limited, may send their boys to be trained. I have endeavored to meet their wishes in the case of a small number of pupils, and with a success that prompts me to employ every means to increase the admissions. To meet the needs of the case, I have purposed to erect a second story on the present school building, and so afford accommodation for at least a hundred resident pupils.

"Of course, we have the usual competition of rich Protestant schools, and even Catholic children can be enticed to them if we have nothing good of our own to offer."

Another Letter for the Parish of St. Eloi, Minn.

Reference has been made to the fact that the Catholics of St. Eloi's parish, Minn., followed their first gift of a bursar for the education of a native priest in Mongolia, by a second donation of the same amount.

In expressing his thanks, Mgr. Van Dyck says that the people of this parish take first rank among the benefactors of Southeast Mongolia. The seminarians pray every day for their good friends who will have a perpetual share in their good works.

The second candidate for the priesthood is Pierre Kang, the son of Christians, who, during the Boxer uprising, gave evidence of the solidity of their faith. He is in the third year of theology. When he is ordained in 1920, the income from the bursar will be transferred to a student in philosophy. Bernard Ka, the first beneficiary, is now also studying theology.

Bishop Van Dyck suggests to the good souls of St. Eloi that they assist him in founding a Christian settlement to be called the Ghent St. Eloi of Mongolia. He will furnish the men, and will start the buildings, and the friends who have already shown such sympathy for Belgian missionary work in China will give once more of their abundance. Perhaps this suggestion will bear fruit.

"IN EXTREMIS"

Rev. W. G. Hood, E. F. M.

"Even as ye do unto one of these little ones, ye have done unto me."

"SWAMI, Swami, a sick call, quick, the patient is unconscious, going to die!"

So the catechist, busying himself in the sacristy preparing things for the last journey of the dying, called me at blazing midday to venture forth into the furnace of heat a South-Indian sun is almost diabolically capable of furnishing for the wayfarer.

"No excuse from setting out at once," I told my unwilling boy, literally

Parching and Crinkling Up

with the anticipation of the natural blast-furnace outside the cool parochial house. My unwilling flesh would have postponed the sick-call till the sun sank below the horizon; but my reasonable soul admonished me there was no time to lose.

The patient, an old, old woman suddenly gripped by the stern, unyielding, visitant death, had the grace of the comforting Sacrament of Extreme Unction, howbeit conditionally administered.

I knew the holy soul well indeed! A pariah woman, who had worked all her long life. She was the sole survivor of a large family, waiting in simple faith for the last call. A pariah, an outcast, an untouchable, a stand-at-a-long-distance-from-me subject of the King Emperor; despised of all but her own kind, her European white priest

At Her Beck and Call

braves the raging, shriveling, devastating death-dealing heat at twelve o'clock on a May day in Madras to go to her succor.

As I stepped into the road, a fiery blast comparable only to the combined single breath of a thousand bakehouses struck me madly in the face and caused me to reel with giddiness and stomach disturbance.

Recovering as quickly as might be from the sud-

den onslaught I stepped along to the accompaniment of the dancing, shimmering heat-waves in the direction of the house. Scarcely a soul was in the streets at that hour, except those who like myself were bent on an errand that brooked no delay. Of the nature of mine none could guess but the catechist trudging by my side.

If anyone had known my errand of mercy scant sympathy would have been shown me.

"What a fool to risk one's life in this dreadful heat to pray at the side of an old pariah woman who is little better, if any, than carrion."

Such would have been the comment with a head-shake over my stupid perversity. But I knew better; the Lord calls in the heart of his chosen outcast; the priest, His priest

Heeds the Call

and though he die on the way, that behest must be fulfilled.

Why? Oh, because of the power of Faith, the bond of the "Communion of Saints," the brotherhood of all men, begun in Bethlehem and consummated on Calvary, promulgated on Pentecost Day and carried down to the present hour. The priest sacrificing himself at the call of Christ to hasten to the aid of the smallest of his little ones—a scene multiplied indefinitely over the whole surface of the globe where the same heed exists! Surely here is a test of the Faith! Here is a proof of its beauty and strength!

Panting, parched, painfully limping into the —? Hut? Box? Kennel? whatever you like to call the square hole walled with cocoanut leaves on three sides! Three, six, nine heathen neighbors trooped out of the opening to admit the European "Swami."

As everywhere, death compels curiosity. Be it re-



A Brahmin wearing on his forehead, arms and chest the marks which show his devotion to Vichnu. Beside him are his wife and daughter.

membered too that a Christian pariah is dying in this pen and heathen pariahs would witness the last sighs! Fear? Oh, dear no! Death has no terror for these people! Why? You ask. Life is too stern, too hard, too hungry for these foodless creatures. Scarcely one full meal a day for sixty or seventy years, maybe, does not promote a desire to live.

"Death," these poor creatures have often told me, "is a release from inevitable suffering." "We are glad to die!"

Is it possible? You ask. Aye, indeed! 'Tis the bare truth.

As my eyes grow accustomed to the darkness of the kennel, I espied my poor pariah Christian lying stretched on the mud floor slowly gasping out her lingering life. Gaunt and excruciatingly thin

The Features Had Assumed the Death Pose

Without the loss of a moment the life-giving Sacrament was administered to the departing soul, the last

blessing was given, the holy water sprinkled on that emaciated form, clothed only in rags, but as decently as could be; then a sigh, a long rattling breath, a gasp and Marie, that was her name, opened her eyes to gaze forever on her dearest Saviour Whom she had faithfully served during her long life, Whom she had constantly loved, Whom she had ardently desired to see.

Marie, the Pariah, saw Marie, God's Mother!

Oh, what a meeting was that! Comforted, strangely moved, ineffably consoled, scarcely mindful of the terrible heat, I thanked God for the privilege of assisting another pariah into heaven!

Surely American almsgiving can be devoted to no better or holier purpose than to the cause of India's poor. How many such as Marie are praying Heaven to shower blessings upon their benefactors. May the end of these good Samaritans be as comforting as my poor converts.

Practical Charity Extended by the Carmelites of Syria

Persons having a devotion to the great St. Theresa may now give practical proof of it by aiding some very poor missionary Carmelites in the Holy Land. Their convent is at Caiffa and instead of being cloistered they undertake the care of orphans, of whom there are plenty in the afflicted Orient.

This letter from the Superior, Sister Marie Mathilde, shows what the nuns found upon re-entering the mission post they had left during the war:

"We expected to see much destruction, but the sight that greeted our eyes exceeded all expectation. Of the buildings, only the walls were left standing. Windows and doors had been carried away, and every bit of furniture, linen, clothing—everything.

"Therefore, we are reduced to a primitive state of living, since we lack the bare necessities and can buy nothing at the present exorbitant prices."

The Silent Steed on African Soil

We cannot send a bicycle to this apostle in far-away Africa—transportation difficulties do not permit of that—but we can very easily mail a money order which will be quite as effective. At first thought the wretched jungle trails, or even the highroads themselves, would seem ill-suited to "biking," but the priests of that country almost all demand such means of locomotion and of course they know.

Fr. G. Ollier is the Superior of the Holy Ghost Fathers at Igbouzo, Osaba, Nigeria, and he says:

"I am now in charge of a vast district, including several large mission posts, and my first duty is to visit the different stations and become acquainted with the people. There is a leper settlement here, also under my supervision and requiring much attention.

"What I need most of all is a bicycle which will save not only my strength, but much time. Many of the priests

in this country are provided with these silent steeds, but I am not the lucky possessor of one."

His Promise

Bishop Otto, of North Kansu, says that he has promised eighty dollars to one village in his Vicariate, to build a chapel, and a like amount to another for a school house. When schools and houses of worship can be secured for these modest sums, one would think the missions would be full of them, but such is not the case.

When He Writes His Letters

In the little mission of Our Lady of Victories, in Sierra Leone, is a poor missionary very deserving of assistance. For two years and a half he has kept every part of the mission running, without assistance.

"I have been sacristan, altar bread maker, teacher, catechist, cook, planter, and everything else necessary to keep a mission going," he writes. "It was impossible for me to have an assistant because, on account of the war, the number of missionaries was very limited, so I have been very, very busy. In fact, the only reason I have a little time on my hands to write you this letter is that I am down sick and can't leave my bed.

"There is one way in which you could help me a great deal, and that is by trying to interest your good workers in supporting a few catechists in my mission. I have only one, but there is work enough for a small army of them. You know they have a great hold on the people because they understand them far better than a foreigner can ever hope to. For example, a native catechist can discover where the sick people are concealed and can save many a poor soul at the point of death with the waters of baptism.

"The small sum of four dollars is enough to support a catechist for a whole month, and I can't begin to tell you the amount of work he is willing to perform for that. Would you be so good as to try to send me enough to hire even two or three for the coming year?"

SCHOOL PROBLEMS IN THE PHILIPPINE ISLANDS

Rev. J. A. Landolaert, M. S. C.

Here is additional testimony for a cause often pleaded by missionaries in the Philippines. Conditions seem to be trying for those anxious for the well being of the coming generation, and the Catholic school is the solution offered by one and all.

THE Catholic Church in the Philippines is going through a very critical period and finds itself facing several important problems still unsolved.

This Catholic country has no Catholic press, no Catholic schools, an insufficient number of priests, and in consequence of all this, Catholicity does not sink deeply into daily life.

Without a Catholic press for Catholic opinion and Catholic mentality, without sufficient clergy, without Catholic schools, the coming generation will be poorly prepared for the struggle of life. Parochial schools, alone, can bring forth a generation worthy of its Faith. Therefore the school problem is of first importance.

And a very hard problem it is, because the people in general do not understand the necessity of making sacrifices for this end. In former days, they did not practice the kind of generosity that is known to God alone and gains no human glory at all.

They Contribute Willingly for a Statue

or a church window, but to get from them a little money for something that does not appeal to their senses, is very difficult. Of all the money we spent for our school not two percent came from the parish itself.

Filipinos spend money enough for all kinds of amusements and little vanities, but are indifferent towards Catholic education. They received the Catholic Faith and all its blessings without sacrificing anything for it.

Self-interest is so common that it pervades nearly each act of daily life. They understand so little disinterested action, that they remain distrustful and

await developments. Some thought that our interest in opening a Catholic school was, that when our pupils were grown men, we might get many mass-intentions.

We form no Catholic teachers as there is no Catholic Normal School in this province. The few teachers we have trained ourselves, in our spare time, with much patience and many disappointments, give up

teaching after some months, as their salary cannot compare with what they may gain by hemp-stripping or with an agency of the Singer Company or such like more lucrative occupations, or even because some of them cannot bear the monotony of regulated day-work. Thus many of our helpers leave teaching to devote themselves to some business in which they are their own masters, free to determine work and leisure hours.

The third factor of the problem is the indifference of parents towards the education of the children. It is not the same everywhere, but

In Tago and Neighboring Towns

the ratio of enrollment to attendance is three to one. Outside of the school nobody watches the young, they are completely free to attend school or not. If sometimes they like better to do some other thing or nothing at all, they absent themselves without scruple.

At home, education, especially religious education, is at zero or below. In many cases what they see and hear at home is rather an obstacle.

Most of the children that come to school for the first time, at an age of seven or eight years, must be taught the sign of the Cross and the Our Father.



Hemp is one of the great productions of the Philippines. This youth is engaged in what is called "stripping."

That parents with such simple ideas about the intellectual and spiritual development of their children think little of helping the Catholic school with their money is evident and needs no argument.

Another factor is the excessive, almost idolatrous fear of the common people for the government, and all that calls itself governmental. It may be a residue of Spanish rule, but still it is something strange under the democratic laws of the United States. Unhappily, authority is sometimes misused by conscienceless officials, who prove autocrats in the name of a democratic government. We heard one day a Filipino mention in the same breath "our holy mother the Church" and "our mother the government." This excessive reverence is nothing but fear.

The scarcity of male teachers could be made up by a sufficient female staff. A well-trained female staff is needed, the only question is how and where to get it. For a long time our Father Superior has been dreaming of a Normal School in Surigao, under direction of the Sisters. There are nuns, ready to come at the first call, if he is able to provide them with the necessities of life. As I have heard nothing more of the project for a year, I think the explanation is the eternal refrain "handicapped by lack of funds."

Against opposition there is no other remedy than unlimited patience and continually trying to preserve courage in the face of daily disappointments. Of course we have the pulpit, but its influence should not be overestimated.

Our people are very conciliating and tolerant. The best Catholics bear a deadly hatred against all kind of trouble. So in any company, anyone is free to vomit any calumnious nonsense against church, school and priests without opposition or interruption. Besides, the separation of state and Church we have here the separation of "mouth" and "heart." More than once some of the best of our parishers have told us that they just applauded an anticlerical speech, but "with the mouth only, not with the heart" as their stereotypic phrase has it.

Just as they listen to an anti-Catholic speech and even applaud it, without believing it, so many of them let us preach without

Any Practical Effect on their Customs or Ideas

The past generation has a certain residue of exterior practice with little conviction; the coming public-school generation lacks both. So the first of all needs is Catholic education. But there can be no Catholic schools without a Catholic trained staff, no Catholic trained staff without a Catholic Normal School, no Catholic Normal School without great expenses.

How to get the receipts to cover the expenditures? Here our arithmetic is short. American Catholics, however, understand the practical spiritual arithmetic that has solved already many difficult problems by simple methods. I lay the new problem before them; they may send us the solution and Our Lord will charge Himself to reward the right solvers.

Famine Experiences in India

Rev. F. S. Schubiger, S.J., of Sangamner, Ahmednager District, India, writes about some of the harrowing experiences that come to him in the course of his ministrations. Here are selections that should move hearts to aid poor India.

"At twelve o'clock noon, the rice-godown is opened. A crowd of hungry people are waiting for it, among them old Joseph Gangaram from Henmantlyad, twenty miles from Sangamner. In spite of his sixty or eighty years he has tramped the twenty miles to buy one week's rice allowance of four seers. Yesterday he left home, spent the night fasting at Ophar, did the last seven miles this morning, bought his rice, boiled a handful of it for a meal, and started on his trip home which he will reach on Sunday evening; three days tramping of forty miles to buy four seers of good rice, which is not to be had at home.

"Hello, what are you doing here, Henry?" cried I to a former servant of Fr. Weishaupt, whom I found lying near one of the outhouses. "Father, I am with-

out any food for three days now; I have come here to die; please give me the Last Sacrament before I pass away." Henry looked miserable enough; I tried to cheer him up; he would not believe me. "I am too far gone, Father," he replied. He was right; my attempts at feeding him were useless; on the third evening I heard his confession, gave him Extreme Unction, the next morning Viaticum, and twenty-four hours after that he expired; the first one whom I saw die of hunger.

A woman came to me, complained of fever and asked for medicines. I gave none as it would be useless. The poor woman had had nothing to eat but rice (once a day), fruit of prickly pear and such like stuff. If we Europeans had to give up bread, meat, milk, potatoes, and to live exclusively on rice once a day, we could not stand it either; and so I told her to try to get something else to eat besides the rice, say some bhaker—to which she is accustomed from childhood.

I could recite many such tales of bitter woe, but these suffice to show our misery."

INDIAN MAGICIANS AND THEIR MARVELS

Rev. J. Laplace, P. F. M.

Fr. Laplace of Kumbakonam gives here the explanation of a weird trick often performed in India. The "miracles" of the wandering fakirs have always puzzled the world to explain. These extraordinary magicians welcome the closest investigation, and yet the most astute observer, as a rule, has been unable to perform any of the more notable of the "miracles."

PERHAPS the most remarkable trick of our natives is what is called "climbing the rope"—in which the fakir tosses a rope high into the air, holding one end in his hand, and then slowly climbs the rope and disappears in the sky. Almost as astonishing is the "mango trick."

Here the fakir plants a seed in the ground at your feet, and forthwith a young mango springs out of the earth, grows rapidly, and in a few minutes has reached the size of a full grown mango tree, complete in foliage and fruit.

Thousands of visitors to India have watched these modern "miracles" with profound amazement, and at last a painstaking study of one "miracle" by a scientist has discovered the secret. We will describe the investigator of these "miracles" as Professor S.

In brief, this is what the observers see of the rope

house in Bombay. There were present a dozen or more native witnesses and two of the Professor's assistants who seated themselves, with all their faculties alert, to see through the trick.

It was about sunset when the party ranged itself around the two sides of the courtyard, as the fakirs and their assistants made their appearance. The miracle of climbing the rope was promised, but as it was the main thing on the programme, quite naturally it was reserved for the last.

Meanwhile the mango trick and half a dozen others were performed. While the exhibition was at a climax of excitement one of the investigators crept into the house and made his way

To a Room on the Top Floor

He took up a position at a small window overlooking the courtyard where he could observe what was going on without being seen by the Hindus.

Then came the great rope performance, preceded by singing and waving of arms by a semi-circle of fakirs and assistants, who sat squatted on one side of a brazier of burning coals. Four other braziers were brought in and a white powder dropped upon the coals. A bluish cloud of incense arose with a semi-pungent odor, hardly agreeable to European nostrils.

The Hindu who was scattering the powder cried out something, and one of the figures disappeared and returned with a heavy piece of rope, which he handed in a coil to his master, who poured more powder on the coals and increased the vapor.

Dropping one end of the rope, he touched the other end in turn to all five braziers, and then whirled the blazing end in rapid circles about his head and body. It tired the eye to follow the flying line of fire.

Abruptly he stopped the gymnastics and plunged



Hindu Funeral Pyre. The bodies of the dead will be rapidly reduced to ashes.

trick: A fakir standing on the ground, with nothing but the sky over his head, takes a common rope about twenty feet long and

Hurls One End Into the Air

Instead of falling back, it lands there, and as the fakir shakes it out the rope ascends higher and higher, until he finally holds the end only. Then he climbs up the rope hand over hand and vanishes in the sky.

Professor S. says that the act was performed in the open courtyard of a rather spacious and high

the glowing end in his mouth, extinguishing it as if he had doused it in a pail of water.

Amid the singing and swaying of his choristers, the master fakir gathered the rope into a coil, and with an unexpected movement hurled it upward, holding to the end. Then, indeed a miracle seemed to happen.

The rope went writhing up, sharp and black against the evening sky. Then it started to fall back to the earth, but a sharp cry from the fakir, and a quick motion of his arm seemed to arrest the force of gravity, and the rope hung limply in mid-air, gently swinging.

The fakir breathed heavily and smote his naked breast with his left hand, while the rope was seen slowly, inch by inch, to be

Settling Upon His Other Wrist

He seemed to be resting his energies for another effort.

Suddenly he broke forth in cries again and twitched the rope, which now ascended slowly, until at last it grew taut and rigid as a bar. The fakir, holding on by his right hand, seemed almost lifted from the ground.

"Look!" someone shouted, and it seemed that the upper end of the rope was now smoking furiously, giving off a dull red glow with clouds of vapor that darkened and obscured the sky.

Looking at the fakir, it was seen that he had left the ground, his feet swinging some inches from the pavement. He was still holding on by his sinewy right arm.

After a moment his left arm joined his right and he proceeded to climb hand over hand into the air. The rope-end seemed to follow after him as he went higher and higher, finally disappearing into the vapor above. The rope too dwindled, became indistinct and also vanished.

The vapor gradually cleared away and the observers stood with open mouths staring up at the evening sky.

In a few minutes was heard the patter of naked feet, and behold: the fakir was running up the roadway to the house, with the rope wound about his waist, and proceeded to take up a collection.

The Hindu in explanation said that his powers came from fasting, punishment of the flesh, and many years of introspection. In brief, he maintained that it was no trick or deception of the senses, but a true miracle, in that he was able to reverse the laws of nature.

"You missed a most remarkable phenomenon," Professor S. remarked to his assistant who had been hidden in the Hindu's house, as the assistant entered the courtyard.

The assistant then explained that he had been successful in gaining entrance to the house without being seen by the natives. He had found a little window which gave him a view of the courtyard and the tops of the surrounding houses.

He saw all seated there, and just then the fakir commenced pouring powder on the coals, and the fumes nearly caused him to withdraw. But he watched until the rope was introduced.

While the fakir held attention by whirling the burning rope-end about, there was something more important going on. From the roof of the house a very fine line was dropped

Just Behind the Semi-circle of Assistants

one of whom quietly tied the end of the fine line to the unburnt end of the rope, which lay on the ground unnoticed.

The fine line, unseen by those on the ground, explained the whole trick. When the fakir hurled the end of the heavy rope into the air, the fakir's confederate on the roof took in the slack on the small line, and behold! the miracle had begun.

To further obscure operations, a little bundle of some smoking, smouldering substance came down the fine line and stopped at the beginning of the big rope, giving off a prodigious smoke and acting as a screen to all operations above. This happened while the fakir distracted all attention to himself by beating his breast.

Screened by the smoke, a heavy rope, weighted by a metal catch, slid down the small line and snapped over the head of the big rope. Now all that remained to be done was to haul the fakir through the smoke to the roof of the house which was forthwith done.

While all were staring at the sky, the fakir descended with his rope, ran around the house and took up the collection.

As far as is known, this is the only explanation ever made of the famous rope-climbing trick. To verify this beyond all doubt, another fakir was induced to perform the trick in Calcutta, and Professor S. was able to see the small line dropped from the roof and the remaining details executed in the same manner.

"The Call of the Missions—will this call be heard amid the clarion calls of countless noble causes which are summoning the forces of our people? The call of the missions—the reverberation of a long, drawn-out appeal, not a new call; a throb, made faint by distance; a low wailing, as of suffering unalleviated. The call of the missions—it might almost be termed a silent call. Will it be heard? Will it be heeded?"

WHEN EVIL IS TRIUMPHANT

Rev. Fr. Marchelle, C. S. Sp.

In Africa the evil power of the sorcerers and fetishes sometimes succeeds in overthrowing a successful mission. But though overthrown the mission is not really dead, and it can be revived with proper treatment—all of which is just another way of asking someone to give assistance to a poor apostle in a continent that can look extremely dark at times.

THE French Congo is inhabited by numerous tribes. Each tribe is under the authority of its own chief, and the small chiefs who command the villages are under the authority of the one who has the directing of the entire district.

About six miles from Loanga, we enter the sub-district of Nbumpu. It is one of the most interesting I know, and I shall write of it to our American friends, in order to thank them for their sympathy with our poor missions in the French Congo, which is the last and most abandoned place in all the world.

At the beginning of my missionary life, the Vicariat of Loango was directed by a very venerable Bishop, Mgr. Carrie, who founded it.

His motto was: "Let us work hard, we have eternity to rest in."

He died after he had passed thirty-three years in the French Congo, and had founded there many prosperous missions.

He sent me, first, to a country whose name is Mpili, situated in the north-eastern part of Loango.

There were plenty of swamps to cross, on the road, and that tiring voyage

Was Very Difficult

I did not find any sympathy expressed by the natives that I encountered.

Leaving Loango, the road passes to the beach, near the country of Nounpu, and I met on that beach many fishermen who told me always: "Why are you going so far away, and why do you never pay us a visit? Come along to our village, it is a fine one."

I acquainted Mgr. Carrie with their request and

he ordered me to abandon the new station of Mpili, in order to found another at Numpu.

I went therefore to that place, accompanied by an intelligent boy, who was later to become a good teacher.

What a surprise! I found there in Nbumpu an enormous population whose chief was a very amiable

man. He asked me to establish a mission in his village. His people also used such entreaty with me that I was obliged to leave them my boy

Who Set Immediately to Work

I also built a small house, and the mission was effectively founded, and received the name of St. Maurice.

It began well, and numerous baptisms gave me a pleasing hope for a future Christian centre.

To these advantages was added the beauty of nature. On the edge of cheerful hills, one breathed pure air, because of the sea breeze. Towards the ocean, the hills have been worn away by the rains and cut in deep circular ravines whose soil is brick-red. Long ridges descend from the sides of the ravines, to the center of them. This looks like the spokes of a wheel, or long saws having unequal teeth, and the red color of the ridges is lovely.

During the first ten years, St. Maurice Mission gave

me a great consolation. True, I had no large resources, having undertaken the support of the station upon myself; but, notwithstanding poverty, I was obliged to build another larger chapel. It was very plain, and our American brothers would have



Slowly a native African clergy is being trained and native nuns also offer their services to the Church. This Sister belongs to a community in Basutoland.

been amused at its appearance. But, are not the works of God begun in lowliness and poverty?

The chapel was built in 1908, and, after that I returned home to France. My Bishop, Mgr. Querouet, successor of Mgr. Carrie, urged me strongly to make a voyage to America. Oh! the lovely dream I had of seeing the country which had been discovered by Christopher Columbus! But circumstances prevented the voyage.

I left France at last, and came back to St. Maurice. I found with great pleasure that it was still flourishing.

Very soon, however, the devil decided to interfere with the work of the Master in order to overthrow it.

Fetichism began to increase in a stupendous manner

Above All With Poisoning

In a short time, I ascertained that one person, at least, died each week, and that very few children were born.

Again the sorcerers told the sick people that if they allowed themselves to be baptized, they would die, certainly. Thus dreadful mortality spread terror over the unhappy country of Nbumpu. Soon I ascertained that a whole village had left the place, to establish itself about five miles farther on.

In what a state of mortal anguish was I not thrown! I understood perfectly well that it was the beginning of complete ruin, and I strove strongly against it; but in vain. The exodus continued, and in a short time, two other villages emigrated, in order to escape from death.

However, my Christians kept calm until that time, and I relied on their remaining so. But I heard one day that the best of them, Michel Myrambu was gravely sick. He died like a good Christian a few days after.

Alas! This was the beginning of calamity. The Christendom of St. Maurice became discouraged. I hoped in God; but there is remedy for anything, but death and God seemed to have decided that the country of Nbumpu must perish.

Burials followed one another, and because of that, villages moved off, so that in 1918 there remained only

Six Small Villages Instead of the Twenty-seven

large ones which existed before.

The last chief died finally and I found myself quite alone on the vast tableland. All was over!

Formerly I had beheld fishermen going to and from the beach and a great number of women; I had heard the shouts of children, the crowing of cocks, the barking of dogs. Now, all is silence and desolation.

The ants always build again when their work has been destroyed by travellers; so must I do. I must go where my people are. I must leave dear old Nbumpu to the silence of death.

Such was the conclusion I came to, the only conclusion open to a faithful apostle. I am planning a new mission, and this means building a new chapel, a new house, and starting all over again the good works that the fetishers so successfully destroyed. To be frank I want help—prayers and—yes, money. With these in the end I shall triumph over the demon.

Medical Propaganda in China

Rev. A. Rousseau, S.J., voices a sentiment that will be echoed by many priests in China—the need of a medical propaganda. His letter is as follows:

"In China, it has often been explained, there is one class that has a predominating influence over the people; the doctors. Those who practise this profession have always enjoyed such an influence that the early missionaries had to enter the Celestial Empire as physicians, and in this way they succeeded in converting millions to the true Faith.

"In the last few years, others have realized that this is the mysterious key to the heart of this nation, and medical colleges have been opened to conduct extensive propaganda for the churches of different denominations. Within the past decade five such colleges have been opened in China by American Protestant organizations, American money and American propagandists. The missionaries of the Catholic Church could not remain passive when this new situation was confronting them. They accepted the challenge and opened in 1912 a medical school in the University they had already founded in Shanghai. But at that time they could count on European generosity, and now this source of revenue and support is practically dried up.

"It is therefore to America and to American Catholics

that these missionaries turn. They feel that every Catholic there is but too willing to do something to help those who have abandoned everything in order to gain these souls for their Master.

"An appeal has been made to American professors and it has been heard. Some will teach in the University; one has been asked to organize the needed laboratories.

"Now this requires funds, and we are confident that it will be sufficient to mention the case to our devoted Catholics in this country to ensure a prompt response.

"Aurora University of Shanghai is the only Catholic University in China, and it is the only institution we have to maintain the prestige of the Catholic Church in that country. It has a Faculty of Law, a School of Engineering, and an Academic Course, and three Catholic Colleges are aggregated to it. It is at present giving the greatest satisfaction in all its Courses, and the only difficulty is a lack of funds needed for the Laboratories of its Medical School.

"Connected with the University there are numerous Industrial Schools. These were founded and are directed by the missionaries; they have thousands of students who become very proficient in all trades, and later, when the missionaries start new missions, they are the greatest helpers to those who have to take charge of these colonies amongst the pagans.

"Three hospitals are directed by the missionaries and have the greatest influence over the natives."

AGAIN THE NATIVE CLERGY

Rev. E. A. Merkes, E. F. M.

Fr. Merkes, of Madras, India, recently sent to the National Office of the S. P. F. two photographs of more than usual interest, one of which appears below. The other shows a fine body of native students, many of whom will undoubtedly reach the priesthood. Fr. Merkes knows the usefulness of the Indian missionaries already at work in his district and bespeaks the help of the American clergy in educating a large number of young men.

I HAVE read the very interesting articles on native clergy in the *Ecclesiastical Review* and I sincerely hope that God may abundantly bless this work. It would be carrying coal to Newcastle if I added any argument to your strong plea for

The Necessity of a Native Clergy

I trust that the Catholics in America and more especially our "confreres" in the priesthood will generously respond to our call.

I am sending you two photographs which will be of special interest to you. Fr. Thomas is, I think, one of your correspondents. I am sending you his pic-

ture. It is true every Indian priest is not exceptionally zealous, but is there not the same difference among European priests? Fr. Paul, who appears on the photo, is another example of

A True Missionary

and in his case it should be noted that his work is chiefly among the non-caste people—the untouchable pariah's—whilst he himself is of course a Sudra, *i. e.*, caste man. Fr. Paul, the third in the group, lives forty miles away from the nearest railway station, and he is in charge of what is perhaps the hardest mission in the whole Archdiocese. He also has over

two hundred adult baptisms to his credit. The fourth Indian priest is a friend of Fr. Thomas but does not belong to the Archdiocese, he is a priest of the diocese of Nagpur.

The other photograph shows a group of the students of the Seminary at Mangalore, with Archbishop Aelen and Mgr. Perini, S.J., the Bishop of Mangalore—and the staff of Jesuit Fathers. At the top are the ecclesiastical students belonging to the Carmelite Congregation. According to the Catholic Directory of Malia, 1919, this congregation has eighteen private schools, three Vicariate Monaster-



Fr. Thomas, a frequent contributor to "Catholic Missions," sets in the centre of the mat. In the group are also Fr. Xavier, Fr. Paul and Fr. Y. Paul, all native Indian priests.

ture in the midst of the priests, both Indian and European who assisted at his first Mass.

Fr. Xavier is a zealous and successful missionary among his own Telugu people, and has spent twenty years already deep in the Indian jungle, where he has established several flourishing communities of new converts. Except for his report he does not leave his mission but is always travelling from village to village—and he certainly gives the lie to the assertion that native priests do not make good missionaries. I can assure you that there is no truth in this assertion.

ies, and one branch house. There are in all eighty-seven Fathers, four hundred and sixty-seven students (professed), thirteen choir novices, twenty lay brothers (professed), besides thirty aspirants to the priesthood. These students attend classes in St. Joseph's Seminary, and are taught by the Jesuit Fathers—among whom there are some Indian priests.

His Grace, the Archbishop is well, and I do my best to follow his good example, but my health is not the most robust. The climate of India does not tend to increase one's strength.



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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

THE Rev. James A. Byrnes, Director of The Propagation of the Faith in the Archdiocese of St. Paul, was recently preaching a mission in the parish of St. Barnabas, Barry, Minn. On the closing day he

called the attention of the people to the needs of the foreign missions and impressed upon them the duty of assisting the missionaries.

He mentioned in particular the work of the native clergy and how necessary it was to increase their number. The parishioners decided at once to found a bursary in perpetuity in some seminary of the Far East. The project was started immediately after mass, and by the evening the entire sum (one thousand dollars) had been raised under the direction of the zealous pastor, the Rev. P. I. Barran.

If we consider that St. Barnabas parish numbers less than three hundred members, the achievement is a notable one.

Surely the blessings of God must come to a pastor and his people who grasp so enthusiastically the opportunity to bring the boon of the one true faith to their unfortunate brothers and sisters of the pagan world, by increasing the number of its apostles.

* * * *

THE total population of Holland is about six millions, of whom four millions are Protestants, one hundred thousand Jews, eight thousand Jansenists and the rest Catholics. Considering their small

number one might not expect that Catholics would have a large share in the work of the missions, and

yet at present there are over eight hundred missionaries that have left the shores of Holland for the field afar. All may not be of Dutch descent, but all have been trained in some of the missionary colleges of the country, thirty in number. Besides there are fourteen houses for the training of missionary Sisters.

When the Ven. Arnold Janssen, driven before the

godless power of the *Kulturkampf*, had to go to Holland to found his Society of the Divine Word, he probably much regretted to leave his beloved country. But Providence has its designs; that foundation contributed greatly to make known the work of the missions, and to incite other organizations of the same nature.

The great number of missionary houses in Holland is also due to the persecutions which drove away from their countries many religious orders, or at least made their recruiting impossible. It is ever true that what is a scourge for one may prove a blessing for another. Let us hope we shall be similarly blessed.

* * * *

WHILST self determination is in principle the privilege of every nation, it does not follow that all are prepared to exercise that right for the greater good of the masses.

According to some missionaries, political troubles are rife in India. On all sides one hears the cry of "Home Rule," and a desire for change is in the air, but morality and a spirit of justice are far from being practised by those loudest in shouting fine sentiments.

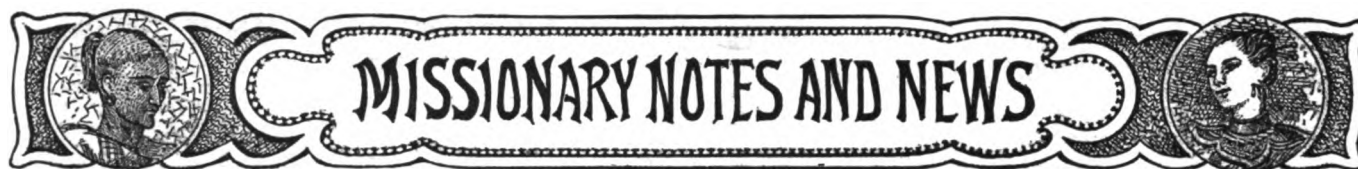
How would Home Rule affect India? The Brahmins, who constitute the governing and the educated class, may preach the beauty of liberty, equality and fraternity, but would they place themselves on an equality with the oppressed classes and forget their own interests in seeking the good of all? Such qualities are not consistent with Brahmin character.

Just at present these lordly masters are exciting the crowds with lofty-sounding phrases, often quite meaningless, but capable of working upon the ignorant mind, and there is danger of having the conditions of Russia repeated in India. In fact, it is believed by well informed people that the Bolshevism of Russia would be nothing compared to that of India, and that a return to a most deplorable paganism might be expected.

* * * *

SINCE self determination for small nations who are under the yoke of some powerful neighbor is now recognized, we do not see why the Koreans should not enjoy the privilege of governing themselves, especially if they are

dissatisfied with their present masters. In fact there was lately a very strong nationalistic movement in Korea. There has even been some clashing of arms and many killed and wounded. Among the killed were some non-Catholic ministers, but we are glad to hear from Bishop Mutel that Catholic missionaries were not implicated in any way.



AMERICA

NEW YORK Thirteen Maryknoll students received Orders at the hands of Archbishop Hayes, Saturday, June 14th, in the seminary chapel at Dunwoodie, Yonkers, N. Y.

Of these, three were ordained priests, three received major orders, and minor orders were given to seven others.

We know that the Propagation of the Faith Society was founded partially for the purpose of assisting poor parishes in the United States. That was almost a hundred years ago, and during the century Catholics have become very numerous in all parts of the Union.

"The Official Catholic Directory," published and copyrighted by P. J. Kenedy & Sons, of New York, states that there are 17,549,324 Catholics in the forty-eight States.

Tracing back the population figure twenty-five years it is shown that the increase in the number of Catholics in the United States during the past quarter of a century has amounted to 8,471,459.

Adding to the figure 17,549,324, which is the Catholic population of the United States proper, the number of Catholics in Alaska, the Canal Zone, the Virgin Islands, Guam, the United States possessions in Samoa, the Hawaiian Islands, Porto Rico and in the Philippines, it develops that there are 26,332,650 Catholics under the protection of the United States flag.

When the administrative committee of the National Catholic War Council met in New York early in May, it considered also Catholic interests and affairs at large, and among these came foreign mission. The resolution was as follows:

"Our enormous needs at home in this progressive country have so absorbed our thought and our zeal that we hardly have been able, till very recently, to turn our attention to foreign missions. The new position of our nation as the great world power will surely enlarge our vision. All over the world, America will have tremendous influence. Up to the present moment, we may say, that influence has been entirely non-Catholic. To the world in general, even to the Catholic world, American is synonymous with Protestantism. The wonderful strength of the Church in this country is almost unknown to foreign lands. The reason is that the Church abroad has profited little by

our strength and our riches. Now we cannot doubt that vocations in this field, both of men and of women, will be found in abundance, and it is our confident hope and prayer that God will use American zeal, energy, and organizing ability, to give a great impulse to foreign missions.

ASIA

CHINA At the close of the year 1918, the total population of the Chinese Republic was estimated to be 460 millions.

The country is divided into five ecclesiastical territories, administered by fifty-one vicars apostolic. The Catholics number 1,954,499, with 2,325 priests, of whom 1,423 are Europeans and 902 natives. There are 9,643 churches and chapels. About 2,408 students are in the various seminaries.

The Catholics of 1918 show an increase of 95,328 over the number for 1917.

Rev. J. Hernaut, P.F.M., of Kien Tchang, China, labors among the Lolos, of whom he does not speak in very flattering terms:

"The Lolos, just now are more than ever in the black book. They pillage, burn and kill whenever they get a chance; they swoop down from their mountains like birds of prey and bear away numbers of inoffensive Chinamen as captives, redeemable only at a large ransom. The walls of the city have no terrors for them, as they commit depredations within their very shadows.

"Sometimes the soldiers seek to capture them, but they are not swift enough to entrap the wily Lolos, and, indeed, are scarcely less barbarous than their enemies.

"Not long ago the Lolos captured three boys who were about to enter our seminary, and we have not yet been able to ransom them. They also seized a woman and her child from a rice field, quite near the city. When the little one cried out and tried to escape, they burned its hands and the soles of its feet with a red-hot iron. Just then soldiers appeared and began an indiscriminate slaughter after their custom. But they finally directed the mother and her child to our infirmary where the poor little one was treated for its injuries. Indeed, the populace is terrified by these wild mountaineers and scarcely less reassured by the appearance of the soldiers."

During the past year the First Magistrate of Wenchow had occasion to visit

Shanghai and, on the way, stopped at Pou-io-dan, where are gathered about fourteen hundred poor, sick and aged, under the care of the Sisters of Charity. Both sexes, and all conditions of poverty and misery are represented in the great establishment and the Magistrate marvelled at the order and cleanliness of the building and the good appearance of the inmates. His surprise was increased when he learned the sum with which these devoted daughters of St. Vincent de Paul managed to feed so many mouths and care for so many bodies.

INDIA Though progress in the founding of the Faith in a mission is slow in every part of the pagan world, scarcely an example can be cited where the attempt has been a total failure. The little seed always germinates and, years after, the crop is gathered.

Fifty years ago there was only one priest in North Burma, the late Fr. Y. de Cruz, M.F.M., who hailed from Maulmein and was educated in Rome. He was in charge of the military chapel and of a few Catholics made by the first three missionaries from Italy. Fr. de Cruz was later recalled to South Burma. Today the mission has eighteen priests under a bishop, with over 21,300 Catholics.

Besides the bishop's house, there is an orphanage for the Karen boys in charge of a priest, a technical school and a Roman Catholic Anglo-vernacular school.

OCEANICA

Mgr. Nicholas, who has been **FIJI** made titular Bishop of Panopolis, and coadjutor to Mgr. Vidal, Vicar Apostolic of the Fiji Islands, was recently consecrated in Sydney, Australia. The ceremony was performed by Mgr. Cattaneo, Apostolic Delegate to Australia and New Zealand.

BOOKS RECEIVED

Observations in the Orient. Very Rev. James A. Walsh of the Catholic Foreign Mission Society.

This book is a record of Fr. Walsh's travels in search of a field for American missionaries. It is richly illustrated and gives a clear idea of present day conditions in the Far East. It is published at Maryknoll, Ossining, N. Y., and may be purchased at Catholic bookstores. Price \$2.00.

Requiem Mass and Burial Service from the Missal and Ritual. Rev. John J. Wynne, S.J. Published by The Home Press, 23 East Forty-first Street, New York.

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CONTENTS

	Page
Home Again - - - - - Rev. A. Turquetil, O.M.I.	195
Catholic Missions in British North Borneo Rev. Dom Maternus Spitz, O.S.B.	198
A New District in Manchuria Rev. Joseph Dubos, P.F.M.	202
The Crying Need of Catechists Right Rev. T. Broderick, L.Af.M.	205
Safe in Port - - - - - Rev. Paul Gagnon, S.J.	207
The Papal Delegate's Visit to Madura Rev. J. P. Leonard, S.J.	209
Maria, the Slave Girl - - - - Rev. J. Willemen, W.F.	211
A Little Franciscan Letter Rev. L. M. Frederic, O.F.M.	212
Full Hands and An Empty Purse Rev. R. Herviz, O.C.D.	213
Editorial Notes - - - - -	214
Missionary Notes and News - - - - -	215
Missionary Letters - - - - -	Passim

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TO EVERY
CREATURE



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is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

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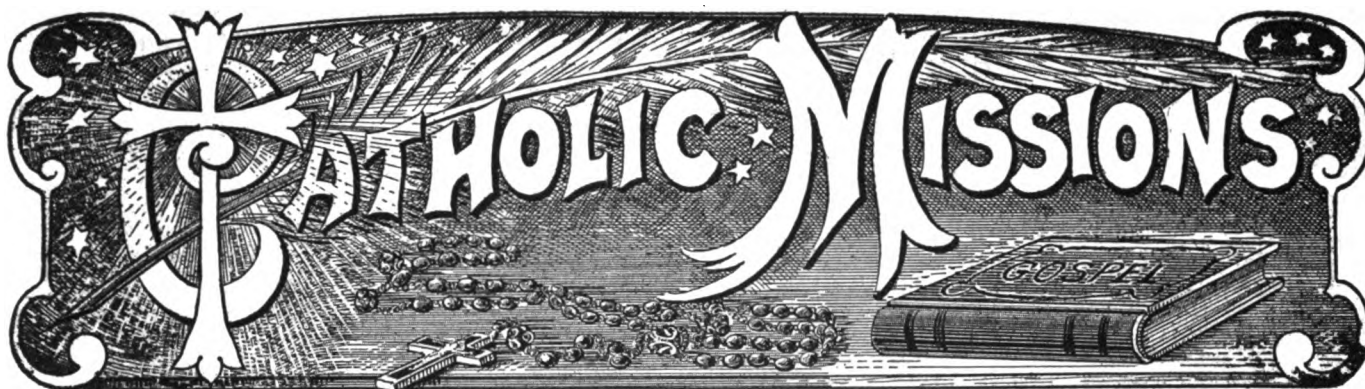
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HOME AGAIN

Rev. A. Turquetil, O. M. I.

When Fr. Turquetil visited New York a couple of years ago, he stated that he did not like the climate finding it, indeed, difficult to breathe in our atmosphere surcharged with smoke and dust. He longed to be back in the Arctic where the winds that come down from the North Pole are free from contamination. And now he is settled once more in his beloved fastness, absorbed in the slow work of making Christians of the Eskimos.

THAT a long list of conversions cannot be reported from this mission will not surprise those who have followed its history from the date of its inception in 1912, to 1917. It was in 1917 that Fr. Pioget baptized the first Eskimo child born of Christian parents, this event taking place after five years of hard work.

Next spring I expect to give the waters of regeneration to a grown person who has been

Under Instruction for Two Years

and First Communion to a little girl of seven years. Such are the extent of my hopes at this moment.

There is just a single Christian family living near the mission station, but this family means a great deal to us poor apostles. It means that we no longer exist in the absolute solitude of our first years; it means that we have souls to direct; it means that a nucleus has been formed and that we must feel encouraged to add to our tiny community.

No doubt a few of the friends I met during my visit to the United States and whose sympathy

is so valuable to me would like to learn how I have passed the time since coming home to my dear Eskimos.

It was on the twenty-third of last August that I set foot once more on this Arctic soil. As I neared my home, the first sounds I heard were the joyous cries of a little child who had caught sight of me afar off and began shouting, "Atatatsier, Atatatsier." This is the name the children have given me, and means grandfather.

I believe the joy of this small person was reflected by all present. It happened that the men were away



Eskimos in their kayaks. The kayak is made of seal skin, and is about sixteen feet long, with only sufficient room for one man.

hunting and only the women and children at home, but these rushed to welcome me, taking my baggage and escorting me in triumph to the house.

When I set out on my long journey in 1917, tears filled the eyes of the good souls who bade me farewell; now joy shone from every countenance.

The following day brought back the men, and all the Christians attended mass, showing by their devotion and the way in which they recited their prayers that they had not forgotten their religion during my absence.

All this occurred in September. Soon most of this little flock scattered to their winter camps. The single Christian family of which I have spoken, remained to be my companions during the long weeks to come.

The month of December proved severe, and the heavy snow storms and bad state of the icy ground made it impossible for many of the Christians to come to the mission for Christmas. One good man, named Peter, spent

Ten Days Making a Trip

that would take but two in good weather. It was in the early part of the month, and after resting a week he set out to seek his brother and bring him to the feast.

We awaited the pair up to the last minute. They did not come, so at the foot of the little crib on Christmas Eve there knelt only the Christian family and myself. The next day brought a man from the West named George, and thus Epiphany saw a larger gathering in the chapel. The humble converts showed true devotion, and I remarked that it is not necessary to have a vast cathedral filled with thousands of persons to feel the effects of prayer and piety.

We were uneasy about the two men who intended to pass the feast with us, for storms and famine were abroad in the land. Autumn had not brought caribou, and with winter the fish that are caught by making holes in the ice showed a tendency to come only to the most remote crevices.

Life Is Not Gay

for men who must secure their food this way and have absolutely nothing else to nourish them. When the tempests are so bad for a few days that a fisherman cannot go out on the ice, famine stares him and his family in the face. Forty or fifty Eskimos perished in this way last year and five children this year already.

In November, some children who were playing on a little lake behind their huts found a half-starved boy lying unconscious. They brought him to shelter, and when he recovered his senses he told his rescuers where his father was awaiting death in a tent half destroyed by the gale. Such tragedies are of frequent occurrence in our Arctic clime.

Famine makes many orphans, and some of these find their way to the mission seeking refuge. We give them what we can—a morsel of bread, a cup of tea. Would that our resources permitted us to relieve a larger number of unfortunates. A few sacks of flour, a few boxes of biscuits would save many lives.

While we are not actually fasting here at the mission, we have practised continual abstinence for the last six months. Beans and oatmeal, bread and tea, constitute a diet that gives us strength enough to carry on the tasks of each day, but if we were obliged to go out and

Battle With the Storms and the Bitter Cold

as the Eskimos must do, I doubt if our vitality would long sustain us.

And now a word as to our winter occupation. After the departure of the boat, we started to put a lining of boards on the walls of our sleeping apartment. This did not come under the head of luxuries and was subject to no war tax, as will be readily seen when I say that in previous winters it was necessary to chop the ice from the walls with a hatchet.

This year, only on one occasion of intense cold were we obliged to melt the ice that had formed around our beds with a lamp. So progress is being made. Also we are no longer obliged to pass the night in a warmth produced by the most primitive means.

When it comes time to retire, we divest ourselves in the living room of our heavy fur garments, placing them near the fire to dry. Then we make a quick assault on the next chamber and bed, gliding into the sleeping bags of caribou skin without wasting a moment.

In the morning our little nook is not warm you may be sure. A dash is made for the living room. If the fire has pretty nearly burned out we don our fur garments again, and while the fire is reviving we meditate on the hollowness of all terrestrial things. Later come the soutane and mass.

Winter is above all else the time for study. Our Christians have taken good care of the books I made for them in 1917, and we will now take up grammar. I must also instruct my companion, Fr. Pioget, who happily possesses a good memory and has learned a creditable list of words, but continued speech in the Eskimo tongue is still a long way from him.

The Native Language Here Is Very Difficult

one verb, capable of about seven hundred tense endings and changes, is *some* conjugation.

The verbs include the adverbs. For instance: I walk, I walk fast, I can walk or can not walk, are all expressed by tense endings of the same verb. To attempt to memorize the forms would be folly. It is necessary to have a key to follow in forming phrases we have never seen written. The writing of

this key will take a year. Fr. Pioget says that he is attending Chesterfield University. Pupil and secretary, he studies my notes, writes them clearly in manuscript form and thus acquires considerable knowledge himself.

Naturally, we are also tailors, bakers, shoemakers and repairers at large, but these labors and a hundred other petty cares offer distraction from the

Fatigue of Continual Study

At this writing, several pagan families have camped near the post to escape famine. But they are shy about becoming acquainted with us missionaries for fear we would induce them to give up their ancient superstitions. Of course the sorcerers are banded against us and do all in their power to keep their flock from coming under the influence of Christians.

But this enmity does not discourage us—it is a proof rather that our work is advancing, inasmuch as these men now realize that there is a distinct difference between their belief and ours, and that to be Christians means an absolute divorcing from their pagan ways. We feel that the hour of grace will soon sound for these poor Eskimos, and that their minds and hearts will cease to be lost in an obscurity as dread and hopeless as the land in which they dwell.

We have decided that it is not wise to baptize young people while they are still under the jurisdiction of pagan parents. A girl of fifteen who at-

tended our school, and after sufficient preparation desired and received baptism, was later forced by her father to marry a pagan who already had other wives. She had nothing to say in the transaction, which was little more than a sale, and is not to blame, but the affair shows us that we must take precautions in dealing with the young.

So we will patiently continue to study the Eskimo character and the Eskimo language, and to do the best we can with the souls that Providence sends to us. That is all the missionary can do—the question of conversions rests not with us, but with God.

May a number of persons be drawn to the work of this Arctic mission and assist us by their prayers, for we need such prayers. Nor are we ungrateful: on New Year's day both priests and Christians

Prayed for the Intentions of Our Benefactors

Before closing, I must add a postscript to say that I have just received news of the two Christians who were to have spent Christmas with us, but failed to return. They are living out on the ice of our frozen sea, chasing and eating seals. One of the men was very ill for a time, but he had recourse to prayer and was cured. This simple faith speaks well for the heart of the good Eskimo, and it is a joy to us to know that our friends have not perished of cold and famine.



Aged Eskimo grandmother, a survivor of countless hardships.

The Coffin in the Chinese Home

The respectful fear that a coffin inspires in us is one of the many things that has no place in the life of a Chinaman, who has been formed to think and act in a manner utterly different from us. It is the greatest consolation for Chinese to have in their home the coffin that will receive their remains. The poor that cannot defray the heavy expenses of a

funeral keep the dead body at home until various members of the family die; and they then make one grand interment. Chinese graves are always in the mountains or hills; the higher the better. And this is carried out so consistently that practically the valleys are the only land given over to cultivation; the mountains are sacred places reserved for the spirits of the ancestors.

CATHOLIC MISSIONS IN BRITISH NORTH BORNEO

Rev. Dom Maternus Spitz, O. S. B.

The "wild man of Borneo," has long been a tradition, being considered the very last word in terrifying ferocity. No circus was complete without this strange individual, and he usually satisfied even the most exacting in the general strangeness of his appearance. But the wild man is being tamed. The Mill Hill Fathers (English Foreign Missionaries) have undertaken his conversion, and this amid the most distressing climatic conditions. Progress must be slow and desperately painful, but the task will not be abandoned.

FAR away in the Malay Archipelago there lies right under the Equator one of the world's largest insular masses—surpassed in extent only by New Guinea—a beautiful and fertile island which has been called "the garden of the sun" and the "unexplored treasure house of nature." It is the island of Borneo, which from a geographical point of view forms a sort of halfway house between Australia and China, between India and Japan. It measures some 830 miles in length and 600 miles in width, and covers approximately an area of 280,000 square miles. Roughly speaking, it is five times the size of England and Wales. Yet its population is very small, amounting to only 1,850,000 inhabitants, largely on account of

Lawlessness and Piracy

slave-trading and kidnapping, head-hunting and tribal wars which have been prevalent there during the nineteenth century, and last but not least, on account of cholera and small pox which at intervals decimate the population.

The latter consists of numerous native tribes with various languages and dialects such as the Kayans and Keniahs, the Dusuns and Dyaks, the Bajans and Bugis, the Molenos and Muruts, and of immigrants consisting chiefly of Chinese and Malays. Among the native tribes, the Dyaks are the best known all over the world owing to the head-hunting propensities they have been addicted to for many centuries, a practice, which from their point of view, is considered a sign of courage and bravery.

The Dyaks have been and still are looked upon as a fierce and cruel race of men who spend their

time in killing their fellow creatures and keep the heads of their slain victims as trophies over their fireplaces, yet few have ever realized that this "head-hunting wild man of Borneo" at home and in time of peace is a warm-hearted

Hospitable and Cheery Fellow

The male inhabitants of Borneo are well proportioned and slightly built and are known for their activity and endurance, their easy and graceful movements. The women are smaller, bright, cheerful and good-looking in their youth. Their color varies from a dark bronze to a light brown with a tinge of yellow; their eyes are black or dark brown, clear and bright, they possess a quick intelligence and a good temper. Their dress is scanty, yet they are fond of bright ornaments, especially of copper and brass rings.

The island is very hilly and mountainous, varying from 3,000 to over 13,000 feet in height. The mountain ranges are divided by intervening fertile lowlands, which are intersected by numerous rivers. From an economic point of view, the latter are of the greatest importance as they constitute practically the sole and only highways of transport owing to the lack of roads and rail-



The wire hoop costumes of the Dyak women are peculiar to themselves. The question suggests itself—how do the ladies get in and out of them?

ways, and at the same time mark the lines on which the population is to be found.

Many of the rivers are navigable for two-thirds of their course by steamers of fair size, but landing is of considerable difficulty owing to the bars. Consequently, the interior of Borneo is still unexplored and unknown, civilization and cultivation have so far only nibbled at the shag of forest and jungle under

which the enormous riches and treasures of its soil lie hidden and buried.

Its mineral wealth includes diamonds and coal, gold and quicksilver, copper and iron, antimony and tin, sulphur and marble, and especially mineral oils. The flora too is very rich, for Borneo is clothed in luxuriant vegetation among which ironwood, palm tress in great variety and sixty other kinds of valuable timber are furnished in more or less profusion. Beside these, Borneo is a great supply depot of rice and sago, gutta percha and rubber, camphor and cinamon, betel and cloves, coffee and sugar cane, indigo and pepper, and last, but not least, of edible nests.

Moreover, the island is the home of the orang-utang (Malay name for jungle man) and of numerous species of the monkey family, of rhinoceros and alligators, of honey bears and babirusas (wild pigs), of the flying frog and flying fox, and of various kinds of snakes.

From a material point of view, this domain of the sun, with its unexplored treasures, might be regarded as a delightful garden of Eden were it not for its

Swampy, Sandy and Marshy Coastline

and the damp, hot, enervating and unhealthy climate which makes the island a hotbed of smallpox, dysentery, malaria fever and cholera, obnoxious to both natives and immigrants.

Politically the island of Borneo is divided into Dutch Borneo, comprising the western, southern and eastern portions, and by far the largest and most valuable ones, amounting to some 120,000 square miles with 1,100,000 inhabitants, whilst the remaining northern cap consists of British North Borneo (30,000 square miles with 200,000 inhabitants); the Sultanate of Brunei (4,000 square miles with 200,000 souls), and the Raja of Sarawak (50,000 square miles with 600,000 souls).

Borneo began to be known to Europeans after the fall of Malacca in 1511, when Alphonso d'Albuquerque despatched Antonio d'Abreu in search of the Moluccas. The latter landed on the southern coast of Borneo and returned to Malacca in 1514. Later on the followers of Magellan visited Brunei on the northwestern coast of Borneo (1522). The Portuguese were the first who opened commercial relations with the Sultan of Brunei and they were followed by the Spaniards in 1580.

In the meantime, however, both the Dutch and the British East India companies had been formed and they destroyed the monopoly which both Spain and Portugal enjoyed in the Malay Archipelago once they had obtained a footing in Borneo, the Dutch in 1604, and the English in 1609. Having obtained a trading monopoly from the Sultan of Brunei in 1733, the Dutch speedily became

The Predominant Race in the Malay Archipelago
and finally the sole traders in Borneo till the year

1809, when the natives of Borneo, assisted by others, devoted themselves to organized piracy, terrorized the neighboring seas and rendered the trade of civilized nations almost impossible.

From 1823, however, the Dutch succeeded in extending their authority once more in the south of Borneo, whilst in 1838, Sir James Brooke, later on Raja of Sarawak, a retired cadet of the East India Company, exerted his influence on behalf of England. For services which he had rendered in suppressing piracy and in establishing law and order, the Sultan of Brunei granted him

Supreme Authority Over Sarawak

which by other additions of lands covers today an area of 50,000 square miles, with a population of 300,000 to 500,000 inhabitants. Sarawak has since then been ruled by Raja Sir James Brooke, Raja Sir Charles Johnson Brooke, and since 1917 is under the rule of Raja H. H. Charles Vyner Brooke.

Britain's relations were renewed with Northern Borneo when in 1848 England occupied the island of Labuan, and they were further extended when, through the influence of Sir Alfred Dent, Baron Overbeck, Sir Rutherford Alcock and Sir Harry Keppel, the British North Borneo Company was formed in 1882, which in course of time obtained new concessions and possesses now 31,000 square miles with 150,000 to 175,000 inhabitants.

From the ecclesiastical point of view, Borneo is divided into two Prefectures Apostolic, *i.e.*, Dutch Borneo which is under the care of Dutch Capuchins with Fr. Pacificus d'Uden as Prefect. The number of Catholics, however, is very small—only 2,000 among a population of over a million—sixteen priests and fifteen Sisters scattered in eleven stations carry on a heavy work in evangelizing these natives.

The remainder of the island, *i.e.*, Labuan, British North Borneo, the Sultanate of Brunei and the dominion of His Highness, the Raja of Sarawak, *i.e.*, a district about twice the size of England, form the Prefecture of Labuan and North Borneo, which since 1881 has been under the jurisdiction of St. Joseph's Missionary Society of Mill Hill.

The first attempt to convert the natives of Borneo to Christianity was made at the time when the Portuguese and the Spaniards had entered into commercial relations with the islanders.

The First Missionary Who Carried the Tidings of Salvation

to Borneo was Fr. Antonio Ventimiglia, a native of Palermo and a member of the Order of Clerks Regular or Theatines.

After he had made his religious profession he first applied to be sent to the missions in East India, this being refused, he appealed to Pope Innocent XI. (1676-1689), and offered his services for Borneo. Accompanied by his friend, Cavaliere Luigi Cottigno,

Fr. Ventimiglia embarked in May, 1687, and arrived at Banjarmasin, in the southeastern corner of Borneo on February 2, 1688. Here he was welcomed by three native princes who asked for instructions and guidance for the native tribes of the Bugis. Of the success or failure of his mission, however, very little is known. The Mohammedan Sultan of

The District Grew Alarmed

as under the influence of Christianity the Bugis obtained the upper hand over the Malays and determined to murder the missionary. Three attempts failed, whereupon the Sultan took his revenge upon the converted Bugis. Where, when, and how Fr. Ventimiglia died is unknown.

Owing to the subsequent change from Portuguese to Dutch control in these parts, further Catholic missionary work was checked for well nigh a century and a half. The next attempt to introduce the Cath-

olic faith into Borneo, as far as is known, was made in 1857 by a Spanish priest, Don Cuarteron, who previous to his ordination had a rather romantic career. As captain of Spanish vessels sailing between Spain and the Philippines he discovered in 1850, on one of his journeys in the Chinese Seas a sunken vessel laden with precious treasure, which he reported to the British authorities in Hong Kong. But the owner of both vessel and cargo was sought for in vain, and as no one claimed the property, part of it was handed to Don Cuarteron.



The little buildings on the right constitute the Catholic mission at Nanga-Sedjiram, on the Sebrolang River.

Being in imminent danger of shipwreck himself, he made a vow to devote life and property to the Catholic missions in those parts should he escape. Soon after he went to Rome, entered the College of Propaganda at forty, and after his ordination was appointed Prefect Apostolic of Labuan and North Borneo. Accompanied by some priests he arrived on

Redeemed Some Filipino Slaves

whom he returned to their homes.

But the missionaries were unable to penetrate into the interior to pursue their apostolic work. Some died, others were exhausted by fever, and others disheartened returned to Europe, with the exception of the Prefect Cuarteron who persevered from 1860 to 1879. In that year he left for Rome to state his case and to beg of Propaganda to entrust the mission to somebody else, and then went to Spain to end his life there.

Propaganda thereupon applied to the Missionary Society of St. Joseph's, Mill Hill, to undertake the Apostolate in Borneo, the Superior of which consented to plant there the standard of the cross. Leo

XIII. reestablished the Prefecture of Labuan and North Borneo on March 19, 1881. Fr. Thomas Jackson, then serving as military chaplain to the British troops in Afghanistan, and who had gained the highest commendations for courage and bravery amidst the horrors of the battles at Maiwand and Kandahar, was appointed Prefect Apostolic and became the pioneer of Christianity among the wild races of Borneo.

On his arrival at Singapore he found that the young missionaries who had been sent out from Mill

Hill as his fellow workers had already arrived at Kuching, the capital of Sarawak, where they had been received with the greatest kindness by Raja Brooke and the European residents. He set out at once and joined his brethren on August 24, 1881, at Kuching, a town of 20,000 inhabitants, mostly Malays and Chinese. The Raja made him a present of fifteen acres of land, and on this they opened a mission for the Chinese as a base of operations for the stations to be founded in the interior of Sarawak.

As no provisions had been made for their support and the maintenance of their work, and as they knew nothing about the language, manners and customs of the strange people among whom they were to labor, their mission was indeed uphill work under trying climatic conditions and continual poverty. The Chinese mission at Kuching was only a preliminary to serve as a stepping stone. The real work was

to be among the native savage and semi-savage tribes, as yet untouched by any teaching of religion.

The work of these first pioneer missionaries was, therefore, to explore the island and to select centres for future mission, to find out the people and to learn their language. Fr. Jackson found every encouragement and support from Raja Brooke and the North Borneo servants. Whilst he visited the Dusans, Fr. Dunn started out to find the Dyaks in the Rejang River district and opened a mission at Kanourt with Fort Kapit, Sibu and Sarik as outstations. With the help of new missionaries who arrived in 1882 and 1883,

New Missions Were Opened Farther North

in the Papar and the Pataton districts and at Sandakan.

In 1884 the Prefect Apostolic was able to report that, notwithstanding difficulties almost insurmountable and having endured sickness, privations and sufferings of every kind, the missionaries had explored a considerable portion of the vast island, had fixed their stations and had succeeded in learning several languages used by the natives. There were in 1884, seven priests with permanent stations on Labuan, in British North Borneo, in Brunei and in three places within the dominion of the Raja of Sarawak. A considerable number of children had been baptized and about one hundred adults had been received into the Church, and four small schools started.

The experience already gained had convinced him that Dyak children were capable of being educated and trained. As a rule they were not deficient in intellect and showed as great an aptitude for learning as the generality of European lads. The relish they seem to have for learning

Surprised and Pleased Him Very Much

On his return to Europe in August, 1884, to attend the General Chapter of the Mill Hill Missionary Society, Fr. Jackson made an appeal for £800 for the Borneo missions and returned to his missions with new missionaries and five Sisters to open schools for girls.

In order to get this well disposed population settled to a life of civilization and make religious impressions lasting, Fr. Dunn started a model farm at Kanowit similar to those opened by the Trappists in Vatal, the Benedictines in Western Australia or the White Fathers in Northern Africa, etc. To conclude from the results, this work seems to have been a success—true enough—slow, but sure.

Fr. Jackson, who had labored in Borneo and had paved the way to others since 1881, returned to Europe in 1896 to take up other work at home, and died on April 1, 1916, at the age of seventy-two. On his retirement the Prefecture numbered fifteen missionary priests, six catechists, fifteen Sisters, ten sta-

tions, three missions, two churches, twelve chapels, 895 native Catholics, and 127 pupils in elementary and agricultural schools.

Fr. Edmund Dunn, one of his fellow laborers who had borne with him the burden of the Apostolate from the beginning, was appointed his successor as Prefect Apostolic, and has fulfilled his duties as such for the last twenty-two years. Under his discreet, yet energetic administration, schools, as far as possible, have been opened in the interior

Dispensaries Have Been Established

for the sick, which in many cases have been the first step towards the conversion of these poor people, and the residences of the priests have been improved.

With the help of the missionaries he has been striving to ameliorate the conditions of the tribes by teaching them useful industries, especially how to utilize their uncultivated lands. A large quantity of rubber plants and seeds of various kinds have been distributed among them, and both heathens and Christians are now cultivating small plantations in the vicinity of their villages.

In order to obtain easier access to the natives and to multiply the power of the missionary for good, he has increased the number of catechists to instruct both children and adults and to conduct the services in the absence of the priest. Constant appeals are made to the Prefect Apostolic by the chiefs of many tribes in the interior as yet untouched by Christian civilization to send priests or catechists.

Considerable progress, though somewhat slow, has been made in the Prefecture of Borneo during the administration of Fr. Dunn.

In 1916 we find there fourteen stations, ten churches and twelve chapels, twenty-eight priests and twenty-two Sisters, twelve schools with close to 1,200 pupils, thirteen dispensaries, six convents and five catechumenates. The number of Catholics has risen from 1,650 in 1900 to 4,250 in 1916.

Borneo is anything but a paradise, though it is generally stated to be such. One can realize what missionary life is like in the Prefecture of British Borneo when he bears in mind that it covers a distance as far as from the extreme north of Scotland to the extreme south of France. An eyewitness who has seen the missionaries of Mill Hill at work in Borneo says:

"The Missionaries Are Overworked and Underfed

and this in a scorching, fever-sodden climate; they spend weeks in a crazy boat on a crocodile-infested river, they lie fever-rotten and unattended in a jungle amid snakes, wild pigs and scorpions; they venture their lives among arack-maddened head hunters, and carry the Blessed Sacrament to the dying over endless miles of well-nigh impassable swamp and jungle, and yet there are living cheerfully on a smaller remuneration than a navvy's wage."

A NEW DISTRICT IN MANCHURIA

Rev. Joseph Dubos, P. F. M.

There are still parts of Mongolia unfamiliar to the missionaries who are seeking to bring that country into the fold. Fr. Dubos tells about the province of Tsitsikar, as he saw it on a recent expedition.

IF you cast your eyes over a map of the Province of Tsitsikar you will be able to estimate the size of our missionary field.

We are bounded by Soungari in the south, on the east by the Trans-Siberian railway, on the west by the long mountain chain of King-gan, on the north by Toao-nan. This immense territory is divided into three sections which differ in aspect.

Three races inhabit these regions. Small groups of Manchurians are found in the east and north, Mongolians predominate in

The Mountains of the West

The remainder are Chinese emigrants from Shantung and Che-li. The latter are mostly farmers who have in a short time reclaimed land formerly useless.



This looks like a hay-ride if such things occur in Mongolia.

A small number of merchants and artisans have also settled in the same place.

A missionary who decides to become an explorer provides himself with certain indispensable adjuncts for saying mass. Personally, he "travels light," as soldiers say. A coverlet and a change of linen suffices.

One beautiful day in July of last year, I left my home to begin my first trip through the country. Our little Tartar ponies responded to the influence of

The Fresh Morning Air

and galloped off in fine fettle. I meditated tran-

quilly. My small Mongolian altar-boy, delighted to find himself on horseback, sang romantic songs with a light heart. My practical Chinese servant wondered when our next meal would be served.

The highroad unrolled like a white ribbon between the green harvest fields. We could travel so easily on this plain, that I was surprised to reach the home of an old Mongolian friend at an early hour. Our intelligent horses had been there so often that they stopped of their own accord.

The aged man welcomed us with the local salutation, "Amara," or

"Peace Be With You"

and his voice trembled with emotion.

We entered and seated ourselves. Pipes were lit, and we conversed under the eye of Buddha, enshrined upon his altar. A servant soon brought in milk, butter, cream and toasted grain—a toothsome repast. While we rested, our host often had recourse to a large flask, in consequence of which he waxed eloquent.

"You well know," said he, "how unfortunate I have been." And the old familiar tale began.

"The Cossacks stole my cattle during the Russian-Japanese War."

I had heard this story each time I visited here, and presently I took my

leave, extending an invitation to my host to visit me when he found it convenient.

We now found ourselves gradually descending to lower levels, while the sun of midday

Augmented In Heat

We soon perceived the houses of Tjao-Tjeu, wherein dwelt a group of isolated Christians, neither numerous nor fervent.

I presented myself at the home of Yan k'ing chan, a barber, who had enriched himself by the sale of land to some Mongolian settlers.

As soon as I entered this house, my heart

failed me. The children, grimy and unwashed, clustered timidly together, staring at me in terror. I looked up at the crucifix and holy pictures on the wall. They were covered with dust. Although they still remained in the room, one could plainly see how little influence these holy emblems had on the lives of the family. The neglected appearance of the children and the condition of the family altar were

of the evil one. Confession and Communion brought you back to God, so we will lose no time in again strengthening the bond. I will begin today to hear confessions."

In the evening, young and old, women and men, reconciled to God, listened as I expounded the eternal truths which they had nearly forgotten.

The next morning my room was prepared for the celebration of mass.

The Dust Had Disappeared

a rug had been laid upon the floor, and a large box served as an altar. The light of my candles fell upon the crucifix, now newly polished.

Some tardy penitents soon appeared. It was necessary to instruct these poor men patiently, as they had long been neglectful of their duties. It was also the time for diplomacy and praise, to put in practice the teachings of the Gospel, bidding us not to demolish the broken vase, or extinguish the smouldering fire.



A tea plantation in China. The workers are engaged in picking the leaves for commerce.

two infallible signs of the state of these Christian souls. Wherever there are schools and chapels, or in a word, where Christian life is a reality

The Attitude of the Faithful is Far Different

When the Father appears, the children hasten to him with cries of joy. The crucifix is not pitifully abandoned but a real and living thing.

I sent an emissary forth to gather the flock and he soon appeared with about twenty men in his train. After seating themselves in respectful silence all prepared to listen attentively to my discourse.

I found that these poor men possessed the Faith. As I progressed, their eyes flashed, their countenance brightened, I felt their hearts beat in unison with mine. Therefore, I determined to strike while the iron was hot.

"Last year," I said, "when Providence led me here, you had been for many years in the grasp

of the evil one. Confession and Communion brought you back to God, so we will lose no time in again strengthening the bond. I will begin today to hear confessions."

After Holy Communion, when my congregation was complete, I bade them all be present without fail on my next visit.

Taking everything into consideration, I was satisfied. It was a wonder that the souls of these poor creatures were not entirely lost, so adverse were the conditions in which they lived.



Burial of a rich gentleman in North China, the occasion having every appearance of a festival

I set out forthwith for Ta-lai-hien, a region I had never visited. The direct route was said to be impracticable, so we veered toward the north.

We passed some Chinese villages wherein hungry-looking, dirty children danced about us with eager curiosity.

Then came monotonous steppes. In the distance we could discern some Mongolian villages, easily recognizable by the white lamb's wool curtains floating from the houses.

Finally we arrived at T'eou-tai-tjan. Alas! The wretched inns of Mongolia can often

Furnish No Food for Travellers

only fire and light. In such a case, we go from door to door in the village foraging for refreshment for men and beasts.

While my servants went out on this mission, I walked about to view the settlement. There was an unsightly huddle of little houses under the flank of the hill, some inns, a camp of soldiers and a fairly ornate pagoda. These military stations are called khans. The imperial couriers stopped here in former years. They were built on the main roads sixty miles apart.

The inhabitants of each khan are not always of the same origin, as one soon learns by conversing with them. I cannot diagnose them precisely, but they are usually a mixture of Chinese and Manchurians. I met many descendants of the soldiers who fought under the famous General Ou San Koei.

After the conquest of China by the Tartars, many troops were sent to these frontiers to keep the more turbulent tribes in check and also to guard the road to Peking. They mingled with the aborigines, and gradually adopted their

Peculiar Dialect and Manners

But there still exist certain characteristics that mark these people as a race apart.

But to return to the subject in hand. After due waiting our meal appeared and consisted of boiled millet. Well, when one can not have what one likes, one must like what one has.

The Horrors of Forest Fires

Rev. Fr. Dubois has undertaken the task of building a church at Cold Lake, Alberta, Canada, a wild and remote spot. There are vast forests there and the Father's plan was to cut the lumber for his little house of worship and have it constructed by local labor.

But the region has been suffering from lack of rain and, in the latter part of May, fire started in the woods and swept over hundreds of miles of country. The magnificent pine trees, dry as tinders, blazed terrifically, the flames mounting one hundred and fifty feet in the air. Birds, animals, hunters and

Our repast despatched, the Chinese boys with me were all for taking a siesta, for midday is very hot here in summer. But I decided to push on since our road lay toward the plains which would be much cooler than these suffocating highlands.

We set out, therefore, lonely figures against a vast landscape. A few farmers here and there were wrestling with the stubborn soil seeking to draw a scant subsistence from its reluctant bosom.

We marched till sunset, passing only two villages, one with three families, the other with a dozen.

Mao-sing proved to be a little larger than T'eou-t'ai, and a little more animated. The houses were small, and each possessed a courtyard. But men and manners were the same and not the shadow of a Christian could be produced, so we pushed on again.

Our journey now lay westward to Ta-lai-hien, by way of Nonni. It was an uncomfortable route. We had to cross streams of considerable depth, and penetrate ravines well-nigh impassible.

We set out before sunrise. A damp fog chilled us to the marrow, so we trotted our ponies briskly across such bits of level prairie as might intervene between creeks and gullies.

Our steeds entered the water reluctantly. In one particularly black canyon the water rose to my knees

But We Crossed Safely

and in time reached the river bank where we embarked in a boat.

This primitive affair consisted of two long, narrow skiffs united by a heavy plank. There was a helm, a sail and oars. It was light and easily managed.

We had a pleasant sail of two hours. Then the burning sun rose high in the heavens. With bowed heads we sat motionless, blinded by the dazzling waters. The terrible heat forbade all effort, absorbed our strength and finally sent us mercifully to sleep. Slowly our bark glided over the glassy tide between the sable cliffs in the languor of the tropical noon-tide. If only the miles ahead could be made in a similar manner.

trappers, fled before the fire, many, of course, not being able to escape. The little farms at the edge of the woods were wiped out and their owners sought safety at the edge of the river. Vast clouds of smoke choked the air for miles around, and Fr. Dubois, himself, when bound on an errand of mercy, narrowly escaped death.

Naturally, the timber made ready for his church was destroyed, but he expresses himself as not discouraged, but more determined than ever to erect a house of worship for the hardy settlers who cling firmly to their faith in spite of the isolation and hardship of their lives.

THE CRYING NEED OF CATECHISTS

Right Rev. T. Broderick, L. Af. M.

Readers of mission publications must be patient if they are called upon to peruse a great many articles and letters relating to native priests and catechists. Such helpers are the only solution to the great problem of taking care of the Christians now formed, as well as of making new converts. The missions in many countries are prospering as far as the attitude of the people is concerned, but workers are lacking. Therefore, over and over again must come appeals from bishops asking for aid in educating the good material at hand. Bishop Broderick is Vicar Apostolic of West Nigeria, with residence at Asaba.

TODAY, perhaps more than at any time in the history of Catholic missions to the pagan, the question of catechists has a very special—I would say a very vital importance.

This is particularly the case in missionary countries such as West Africa where indeed, "the harvest is great but the laborers few;" where the lives of European missionaries are generally of very short duration, and where unfavorable climatic conditions render it literally impossible for the white man to do anything like the same amount of work he can accomplish in healthier countries.

Moreover, as a result of this world-wide war, the ranks of the European clergy especially in missionary-giving countries like France and Alsace have been considerably diminished, and many vocations to the apostolic life have been nipped in the bud by a cannon ball or diverted to other vital pursuits, so that for years to come the missionaries available for Africa will be necessarily

Very Much Restricted

In the face of such a very regrettable state of affairs, the laborers in the mission field are obliged to rely more and more on trained native helpers. Such auxiliaries drawn from the teeming masses whom we are endeavoring to evangelize

Understand the Mentality

of their own countrymen far better than the average missionary, and they speak the numerous languages with a facility unattainable by foreign missionaries

after years of patient, painstaking application. They are also fully conversant with the multifarious complicated customs and usages which play such a very important part in the daily lives of their own people.

Again, the very fact of their fellowmen seeing some from among themselves versed in the knowledge of Catholic doctrine, instructing them in the vernacular, and above all leading exemplary Christian

lives, produces results that humanly speaking, nothing else could accomplish. We know by experience that for the average West African the faithful practice of our moral code is naturally a very difficult matter. His is indeed

A Pagan Inheritance

Catholic ideals are far removed from his vision; his daily life is cast in an atmosphere and amid surroundings that are calculated not to ennoble, not to elevate, but to degrade and to debase.

Moreover, a tropical climate is not one to develop in him a very great refinement nor a very very keen sense of Christian modesty. If then natives be chosen who have had an exemplary Christian record—and thank God there are many such instances—and if systematically taught to second, and especially to extend,

the necessarily restricted efforts of a depleted staff of European missionaries,

The Observance of the Commandments

will become easier to the neophytes.

People in civilized countries born, so to speak, into the bosom of the Catholic Church, are not in a posi-



An open air school. The need of a school-house does not stop the progress of knowledge.

tion to realize what a far-reaching effect the establishment of a Catholic centre is bound to produce in these regions where apart from Mahomedan and Protestant influences, the pagan tribes are, generally speaking, by no means hostile to missionary endeavors.

In point of fact, during the past week, deputations have come long distances from two or three different tribes inviting us to establish Catholic schools and churches amongst them. Our priests remark that in mission districts where the catechists exist in great numbers, the invariably favorable results are in most cases due to the preparatory work of devoted catechists.

The question then naturally presents itself: can we find among our Catholics a sufficient number of suitable subjects willing to undertake the task of catechists? An affirmative answer can at once be given. In other missions of Africa similarly circumstanced

Native Catechists Are Doing Splendid Work

So much must be admitted. But we must not forget that in this as well as in most missionary enterprises, it is only the persevering united efforts that are eventually successful, nor must we lose sight of the fact that day by day Christianity penetrates more and more deeply into the Dark Continent and into the native's mind and heart.

Furthermore the work, difficult as it is, must be placed on a well organized basis and undertaken with a will to succeed; it will then accomplish its purpose. The time seems most opportune. Already half a dozen men have offered to become catechists, and the Fathers in the various districts of this Vicariate are strongly of the opinion that if a suitable house of study could be found, subjects from most of the principal stations would not be lacking.

We have consequently determined to set aside a special building for the purpose at Igbozo, some seven miles from our head centre at Asaba, and to allot to aspirants plots of land which they would be taught to cultivate, or they would be trained in some handicraft with a view to meet their future requirements.

Beautiful Carthage

North Africa is the setting for some of the most effective work of the White Fathers and their helpers, the White Sisters.

At Carthage, the Sisters may claim to have one of the most interesting corners of the mission field—for what name better conjures up the high romance of history, sacred and secular alike? As one gazes over that surpassing beautiful bay, with its sapphire sea girdled by the distant mountains, and dominated

At the above mentioned station we have

The Greatest Number of Catholics

a spacious, though very unpretentious church, usually served by two priests where the inspiring ceremonies of the church's liturgy could be suitably carried out before the eyes of the very impressionable natives.

Under the guidance of an experienced priest specially charged with their formation, these future catechists would for at least a period of one year, go through a regular series of exercises of piety and would acquire a sound knowledge of the Gospels and of the Catechism. In a word, they would be fully equipped for their future work of catechising the people, visiting their districts, baptizing those in danger of death, edifying all by word and example while opening up the country from a Catholic standpoint.

They would send regular monthly reports to the Father in the nearest principal station, who would be charged with their supervision. Thus in the space of a few years numerous pious and zealous catechists would be formed, out-stations would be multiplied and

Thousands of Stray Sheep

would be gathered into the true fold. In fine, the all important work—the formation of a native clergy—would be considerably facilitated.

Who amongst our generous Catholics will enable us to put our plans into execution by sending a sum for the education and maintenance of a catechist. The name and photo of each catechist so adopted will be sent to the respective benefactors. Already two zealous priests have together subscribed seventy-five dollars for the formation of a catechist. A school teacher has given a like sum. The smallest contribution will be welcome.

I hope and pray other generous benefactors will come to our rescue and thus in a spirit of grateful recognition for the untold blessings they enjoy, will enable us to make Our Lord's sweet name known and loved by thousands who are at this hour "sitting in darkness and in the shadow of death."

by the gleaming white flat-roofed houses amid their green gardens, what visions of the past rise before the spectator of "old unhappy far-off times and battles long ago" when Roman and Carthaginian were at grips, of that early African Church whose glories, blurred awhile through the upheavals of the Middle Ages, are being revived in its gorgeous cathedral with its crown of towers that bespeak Our Lady's enthronement as Queen of the Earth.

SAFE IN PORT

Rev. Paul Gagnon, S. J.

The Jesuits have had charge of the missions of Southeast Che-li since 1857. Now they are fostering vocations among the native youths and with much pride have just admitted six new Chinese priests to the altar. The voyage to this point is often hazardous, but out of the many who start, enough persevere to cause rejoicing in the hearts of the bishops.

THE ordination on May 28th of six Chinese priests, was really a great event. Trained by the mission, these priests form part of the native secular clergy to whose existence very great importance is attached. Under the circumstances, you can easily imagine the happiness of Bishop Henry Lacroart.

Indeed, for some young novices, it is very difficult to reach the port in safety. Discouragement, unfitness, disease, and several other causes contribute in decreasing the number of our seminarians. However, there is compensation. Those who remain are, of course, the best, and their long perseverance shows how highly they appreciate their sublime vocation.

For his first sacerdotal ordination, Bishop Lacroart had chosen the vigil of Ascension Day, one of the greatest of feasts; the Christians had come ten or fifteen miles

In Order to Attend Mass

receive Holy Communion and be present at the ordination that was to take place.

Nothing of a more solemn character could be witnessed even in Europe. The assemblage, it is true, was not so bright, composed as it was of men and women from the country; but, one could see the faith of our Christians, all of them, men and women kneeling down on cushions without any support; when tired they simply sat on their heels. The younger ones tried to climb the steps of the Communion Table, and two lay-brothers had much difficulty in keeping them back. In looking at the crowd you could easily notice that they were doing their best to grasp the meaning of the dialogue between Bishop Lacroart and Rev. Fr. Charles Herault, Superior of the mission.

"The Roman Catholic Church asks Your Grace to promote these deacons to the priesthood."

"Can you certify that they deserve it?" asked the Bishop.

Reverend Father Superior can answer with full conviction—for he has all the possible guarantee that human prudence can secure; he has known them for many years; he has seen them at college during their Chinese studies, and at the Seminary while they were studying Philosophy and Theology.

Before admitting them to the Sacred Orders that will bind them for life, they were sent to one of our districts and intrusted with the task of acting as catechists or school-masters. In that position, they faithfully discharged their duties

They Proved Worthy of Their Vocation

although left alone, having had very few relations



Bishop Lacroart, S.J., and the newly ordained priests of Southeast Che-li.

with the Father in charge of their district; why then should they not remain good, now that they will every morning celebrate the Holy Sacrifice?

Then Reverend Father Superior answers in a more steady tone, and emphasizing every word: "In so far as it is possible for human weakness to know, I know and I attest that they are worthy of the office."

And the whole assemblage seemed to reiterate the favorable answer: "Yes, Your Grace, they are worthy of the office." The pagans of our village spied on them whilst they were working for our souls leading a lonely life, so contrary to our customs; they were never seen in fault and we ourselves who are Christians, can testify that they gave us but

good examples. "Let us have no fear, Your Grace, they are worthy of the office."

And the Bishop, his soul overflowing with joy, utters the Pontifical words: "Deo gratias" "Thanks to God."

There is nothing particular to say regarding the ceremonies of the ordination; they were the same as those of the Roman Catholic Church everywhere. China, however, stamped its mark. A great number of priests of our missions made long journeys in order to comply with the cordial invitation of Bishop Lecroart. Everything was done sedately, with a wonderful dignity.

After the ordination, the newly made priests, save for a very short time spent with their numerous relatives

Remained In Retreat Till the Next Morning

The first mass of the young priests was celebrated on Ascension Day. At six o'clock they all

left the vestry-room and went in processions to the high altar where they knelt down. Then they struck up the "Veni Creator," and at the end of it they went to celebrate the Holy Sacrifice. They were followed by their respective relatives, who assisted respectfully at the great Drama. Many received Holy Communion.

After their mass, the young priests offered thanksgivings and bestowed many blessings. They spent part of the morning with their relatives.

At noon, they had dinner with their Bishops and the Fathers and lay-brothers of the Society of Jesus.

In the afternoon, at three o'clock, the church was again filled with Christians who attended the Benediction of the Holy Sacrament.

Bishop Lecroart was accompanied by the newly ordained priests.

Our missionaries will soon go to their native villages to celebrate the Holy Sacrifice. On their return, Bishop Lecroart will assign to them a post in one of our districts.

Take Out a Perpetual Membership on Easy Terms

Perpetual membership in The Propagation of the Faith Society may be obtained in the installment plan. Forty dollars is perhaps too large a sum for many people to pay at one time. In order that all those willing to make a sacrifice may be able to avail themselves of the invaluable spiritual benefits offered to such benefactors, the Church has allowed an extension of time. It is sufficient to pay the required sum in as many installments as desired, provided it be done within one year. When the last installment is paid, a certificate of Perpetual membership is issued, but the privileges may be enjoyed from the time of the first payment.

Figures That Stagger

From *The Missionary Herald*, the organ of Congregationalist foreign mission endeavor, is taken this extract. The figures fairly stun one, and how small, by comparison, seems the million and a half so painfully collected by the Catholics of America this last year, and their greatest achievement up to date.

"The Methodists have got what they went after. It is announced that they have secured their Centenary Fund for Foreign Missions, whose goal was originally \$80,000,000, but has been gradually advanced till it now stands at the staggering sum of \$110,000,000. Congratulations and rejoicings! It fairly takes the breath away to think what will be possible to our enterprising and adventurous Methodist brethren in the way of support and expansion of their already huge undertakings on their foreign fields. It looked like a pipe dream when it was proposed, this campaign to raise unlimited millions in the midst of war times for missionary work round the

world. It seemed to smack of the publicity agent and the promoter. But it has been accomplished—and more; and nobody is hurt and everybody is happy.

"The Northern Baptists are completing their \$6,000,000 Victory Fund, having got to the last \$500,000 with the promise of an added \$2,000,000 if the goal is reached. The Southern Baptists are undertaking to raise \$75,000,000 for their missionary work of all varieties during the next five years; and the Northern Baptists, at their Denver Convention in May, set their stake at \$100,000,000 for expenditure on their denominational tasks within the next five years. That last-named sum is what the Northern Presbyterians have fixed upon as their aim in the New Era campaign on which they have embarked."

St. Joseph is a Good Model

In West Africa is a little band of priests of the Holy Ghost community that has been giving valiant service for the past fifteen years. Death and disease have thinned the ranks, but others filled them unhesitatingly though they saw suffering and perhaps death at the end of the trail.

The Very Rev. Fr. Shanahan has been placed over the whole prefecture apostolic of Adamana in Northern Cameroon, and he says:

"An order like this gives one an idea of what St. Joseph must have felt when he was told in the middle of the night to get up and go over to Egypt with the Divine Infant and His Mother. At his age, with his means of transport, the path through the desert into exile must have appeared to him helplessly long. Yet he got there because he did his part like a man, knowing right well that God would do the rest.

"May St. Joseph help me and my handful of priests to carry the Divine Infant over the long, dreary path that leads to Adamana. It will mean so much to the poor people not to lose Him. It will mean great consolation to them to see the priest again, to have their confessions heard, to assist at Mass and receive Holy Communion."

THE PAPAL DELEGATE'S VISIT TO MADURA

Rev. J. P. Leonard, S. J.

The Jesuit missionaries in Madura live up to their traditions as educators. More than twelve hundred students attend their college and are able to prepare an entertainment equal to the youths of any like institution in the western world.

THE first visit to Palamcottah of the new Delegate Apostolic to the East Indies proved a great success and a brilliant triumph for the Catholic cause. Palamcottah, it must be known, has long stood as a formidable stronghold of Protestant influence in the south of India. At one time, indeed, what with its many educational and philanthropic institutions, its numerous well-organized missionary stations, its active propaganda and vast resources, Protestantism reigned supreme here. If at present, thanks to the unwearied

Efforts of the Jesuit Fathers

the good cause is progressing apace, it cannot be said that the field has as yet been definitely won for us.

The struggle is necessarily to go on for many more long weary years. This being the case, it was thought wise to make the visit of such a great dignitary as the Papal Delegate the occasion of an enthusiastic outburst of Catholic feeling. And truly the event answered the most sanguine expectations.

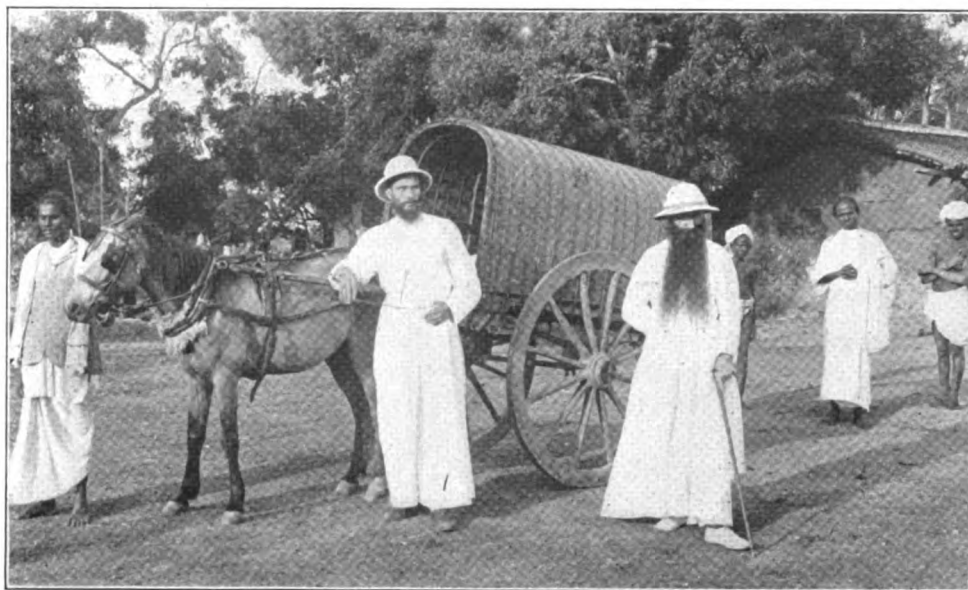
After stopping at Tuticorin, where he was heartily welcomed by the large Paraver community resident there, His Excellency embarked with Mgr. Faisandier, S.J., bishop of Trichinopoly, en route for Tinnevely-Bridge station and arrived there on September second. On alighting, the distinguished visitors were greeted by the Reverend Father Superior of the District and welcomed by the Eurasian community, mostly railway servants.

Two motor-cars were placed at their disposal and they drove up to the Catholic quarter of Palamcottah town which on the occasion was gaily festooned and ornamented. Halfway up they were met by the boarders of St. Francis Xavier's school who on first sighting His Excellency broke into lusty cheers and shouts of welcome. At the same time the Reserve

Police band in attendance struck up a spirited march and firearms rang out their deep-mouthed salute.

The procession then faced about and surged slowly up the street in the direction of the Father's residence. Under each principal arch it halted; and the cheers went up afresh clear and loud, and garlands were showered on the cars. Very impressive it was to behold the crowd, that lined the street on either side, pressing eagerly forward to catch a glimpse of the bright smiling countenance of His Excellency, and hear his kindly words of encouragement. After the benediction of the Blessed Sacrament in the church, the Delegate dismissed his sympathetic escort with a solemn blessing.

His first visit in the afternoon was to St. Xavier's



A cart of this sort constitutes a real luxury to the missionaries in India's burning sands.

High School which since 1880, when it was started, has been gradually making its mark in spite of keen opposition on the part of local institutions under Protestant or Hindu management; and it is at present steadily on the ascendant. His Excellency, we were told, was favorably impressed by the sight he beheld as he entered the vast hall of the boarding school where

About Twelve Hundred Students

were gathered to do him homage. Those twelve hundred youthful faces, bright with expectation, those

twelve hundred pairs of sparkling eyes rivetted on him and watching his every movement, as he walked through their midst, bespoke the liveliest interest and the warmest welcome.

The programme comprised a number of literary productions in prose and verse—all expressive of

Joy and Gratitude for His Excellency's Gracious Visit

various musical selections with band accompaniment, the customary "Kolattams" (an exhibition of club swinging by a dozen of our school athletes), and the pretty feat with the shields.

This last performance formed a display of a novel kind. Some sixteen dancers, arrayed in a charming fancy dress striped with the Papal colors and holding each a shield with a particular letter inscribed on it, came in tripping it deftly round and round, until by a series of swift evolutions they fell into line, when the different letters traced on their shields made sense and told their own glad tale of welcome. These words of greeting were then interpreted and commented on in verse—and the magical dance was resumed and repeated as often as the letters allowed of appropriate combinations. With breathless suspense all present watched the merry group swing themselves deftly into their respective positions—and thunderous applause followed each new feat.

In his speech, the Delegate expressed his satisfaction at finding himself in the midst of such a large gathering of bright promising youths; he congratulated them on their excellent spirit, exhorted them to profit well by the training given them and expressed his hope that all of them might score high in the struggle of life and

Become a Credit to Their Alma Mater

To the school he promised long years of prosperity and success and fondly wished it might develop from an Upper-Secondary School to a College in the near future.

His Excellency next proceeded to the Parish Church where he was given a similar reception by the parishioners.

Next morning he was due once more at the St. Francis Xavier's boarding school for the solemn high Mass. Accompanied by Mgr. Faisandier, he drove up to the gate at six A. M. and was led in procession to the boarding chapel which thanks to the industry and skill of our young artists, had assumed an air of festive grandeur equal to the unique occasion.

At the end of the high Mass His Excellency imparted the Papal blessing to the kneeling congregation. He remarked afterwards that he highly approved of the solemnity of the religious services as conducted at the boarding chapel. The choir, backed up by the military band and directed by the Rev. Fr. Lebau, S.J., Manager and Headmaster, had acquitted itself very creditably. The congregational singing at benediction was exceptionally good. But what he

was most delighted with was to find that daily communion was held in great honor, and that the mass recitation of the common prayers was conducted with so much order and devotion.

In the afternoon, His Excellency was back once more in the vast school hall to preside at an English drama, staged by a selection from among our four hundred and fifty Catholic boarders. The play represented the martyrdom of St. Agapitus, the boy hero of Prenesta, in 275 A. D. The stage left nothing to be desired. The acting was good, some of the youthful artists playing their part with remarkable skill and success. The musical selections adapted to the play were truly soul-stirring and

The Lofty Moral Lesson

that breathed through them and through the whole play went home to every heart. Some European gentlemen, unfortunately rather indifferent regarding religion, were heard to remark that there could be no religion worth the name other than that of Agapitus. There is every reason to hope that the drama will be productive of fruits of conversion. In fact, some time after, a master of the Church Mission Society placed himself under instruction to be received into the true pale of the Church.

Next morning His Excellency was entertained by the convent girls who had insisted on having their own little share of the favor of feasting the Pope's Legate, and truly he was much delighted by what he saw and heard, and quite enjoyed the children's naïve unconventional ways.

He spent the evening once again in the boys' hall, where he attended a vigorous debate on

St. Peter's Supremacy

conducted by the members of the Catholic Truth Association. The Delegate greatly approved of such exercises and insisted that all the Catholic students should try and be well up in the knowledge of their religion, and as of token of his approval, and as an encouragement, he presented each one of the debaters with a little souvenir. Thereupon he was invited to a grand banquet prepared for him by the wife of the inspector of the Salt Department, an excellent Catholic, who had thought of doing her bit towards rendering the Delegate's stay in Palamcottah a pleasurable one.

Next morning His Excellency started for Trivilliputtur to visit the missionary station and the prosperous establishment of the Belgian nuns, the Canonesses of St. Augustine. He was well pleased with his three days' stay in Palamcottah, and left us an after-taste of sweet consolation. It is to be hoped that his kind venerable countenance and his words of sympathy and good counsel will live long in the memory of the Palamcottah flock, and that the Papal blessing will bring forth fruit a hundredfold.

MARIA, THE SLAVE-GIRL

Rev. J. Willemen, W. F.

The story of a baptized African Christian, who during the famine was sold by her mother to a pagan husband. Starvation often forces parents to dispose of their children in this way.

WHEN we built a catechumenate in Maria's village, Lwala, she was about twelve years old and responded at once to the voice which called her to be a Christian. After she had learned the morning and evening prayers in the village, she came to the mission to be prepared for baptism.

She was content, joyful, sang and danced with the other girls. Life in the mission was a happy one. After her three years' course she proved to be worthy of baptism. She received the name of Maria and was filled with delight.

After her baptism she asked permission to go home and help her mother, a widow, by cleaning the bananaries,

Fetching Water at the Well

and gathering firewood. She was a willing girl and her mother gave her permission to come here regularly for the Sacraments.

Then came the famine, the time which accounts for about 2,500 deaths in this country, but a time which we can record as being of special grace to our heathen, because in a month and a half our catechists together with ourselves baptized one hundred and eighty-five adults and two hundred and sixty-four children in danger of death.

Happiness faded also from Maria's home. Their little granary was empty and Maria had to look for a few leaves and roots of the forest to satisfy the hunger of her mother and herself. She had no time to come to the mission to receive her regular spiritual food, and was able to attend only short prayers in the village. Her mother felt her strength going day by day and though she loved Maria, she, the heathen, has to speak harshly.

"Is there no Christian who has asked you in mar-

riage?" "No, mama, I am still young, and I wish to stay on with you for awhile."

"I shall die of starvation," says the mother, "so we will look for somebody who wants to buy you."

Her mother arranged with Maria's brother to sell her. Her brother came home, robbed Maria of her rosary and medal, dressed her in her native dress of banana leaves and led her from village to village till he found a heathen, who bought her for one cow with the promise of giving more later on.

This heathen had already one wife and Maria became his slave woman. Maria tried to escape but she is watched day and night.

This is the sad story which Maria came to tell me when I was last week on my missionary tour there.

"But has your mother no other cows?" I asked her.

Yes, mama has one cow at home, but this one has been dedicated to her protecting spirit, and

She Would Rather Die

than sell that cow, as it has to be sacrificed on her grave, as you know is our heathen custom."

What was I to do? Leave her with this heathen and let our work of three years go to ruin? No! Trusting in Divine Providence that we would find a good benefactor who would adopt Maria, I ransomed her, returned one cow to

the heathen and promised to feed the mother till the famine would be over.

Maria came here and is now praying for her poor mother. We may well hope that the mother will become a Christian because she has agreed to live here in the mission.

Please, dear readers, say a prayer that Maria may find a good Christian husband.



An exhibition of perfect poise.

A LITTLE FRANCISCAN LETTER

Rev. L. M. Frederic, O. F. M.

There were some dark days in the Franciscan Mission of Chefoo, in Shantung, China, during the past four years, and they have not entirely brightened yet. That boggy, the high cost of living, still lurks near, and forces the missionaries to call for help now and then.

THE cost of living has become very high in China, as in all the other countries and it has become extremely difficult to maintain our various establishments, notably our seminary for native students.

Our mission possesses two churches. They are small, it is true. One is devoted to parochial services, the other, a simple chapel,

Is Reserved for the Patients From the Hospital

The director of the mission presides at the latter. These two temples of the Lord need to be enlarged, as they are inadequate for the needs of their congregations. But, alas! we cannot dream of spending money for new buildings now, since we can scarcely find money for indispensable needs—food, first of all.

Our Chapel of St. Anthony would require the dimensions of a veritable parish church to accommodate the crowds of Christians who are attracted hither by the teachings of our catechists and their assistants from the seminary.

We also hope before long to have a dispensary

or a hospital wherein poor, sick pagans may find

The Grace of Holy Baptism

and also a primary school. At the present time, after a certain amount of instruction we are forced to abandon the poor children for lack of a proper shelter. Thus they are in danger of losing all that they have so faithfully acquired.

This is a fruitful apostolate. Last year, in spite of all our misfortune, we baptized two hundred pagan adults, twenty-six of whom were in a dying condition. One hundred and thirty-six infants were baptized before death. We made thirty-one thousand five hundred and twenty visits to the sick.

The missionaries in China turn anxiously, but confidently to their friends in America who are as generous and chivalrous in their efforts to sustain Our Lord in His Church on earth as they were brave in the battle for freedom on the field in Europe.

So with the advent of peace, we can hope for new prosperity in religious circles.



"Po' lil' lambs!" And there are flocks of them in China.

United in the Faith

The mission of Moukden, in Central Manchuria, has had its reverses and its bright days like other missions. But Bishop Choulet, P.F.M., states that in spite of all, the established works have not only been maintained, but developed. The cathedral was never so well attended as at this Easter and at the Communion rail were gathered French, Americans, English, Danish, Portuguese, Japanese, Koreans and Chinese—all happily united in their common faith.

Moukden has a seminary for the training of native clergy and a secondary school where younger children can receive a good education without going to

pagan classes. There is also a convent for girls directed by the Sisters, and some catechist schools where people of both sexes receive instruction in the catechism.

To these may be added an orphan asylum and a home for the aged. All these valuable institutions were founded since 1900 when the Boxers practically destroyed the missions, so that it will be seen that wars and rumors of war are not able to kill the germ of religion in our much-harassed mission countries. Manchuria is barren, cold and remote from civilization, but wonderful work is being accomplished there.

FULL HANDS AND AN EMPTY PURSE

Rev. R. Herviz, O. C. D.

The Carmelite Fathers of India perform an active apostolate in two districts, and have been successful in training young men for the priesthood. The upkeep of their seminary should appeal especially to those interested in forming a native clergy for the missions.

THE two beautiful Carmelite Missions of India are situated on the Malabar coast between Calicut and Cape Comorin, in the Kingdoms of Travancore and Cochin under native rulers. They are administered by the Most Rev. Bernard of Jesus, O.C.D., native of Biscay in Spain, as Archbishop of Verapoly, and by the Right Rev. Aloysius M. Benziger, O.C.D., native of Switzerland, as Bishop of Quilon.

These missions are most fruitful fields. About eighty priests labor here. Some devote themselves exclusively and with admirable success to the conversion of the infidels. One of the missionaries has already baptized with his own hands

Over Twelve Thousand Hindus

The number of conversions are many thousands yearly; but if there were a sufficient number of missionaries, and adequate pecuniary help, they could easily have three times as many more. I know exactly the conditions of those missions; and therefore am justified in making these statements.

When about to leave my dear mission of Quilon for Europe, I received an appeal which at one and the same time gladdened and embittered my heart. How can that be? you will say dear reader; if you were a missionary for any length of time in the Carmelite missions of India, you would understand my language.

I received a message from a very respectable village of about one thousand souls, requesting me most humbly to admit them into the Catholic Church. The only thing they wanted from me was a catechist and a schoolmaster. They were willing to enlarge their little school, and repair it sufficiently to serve as school and temporary chapel. Was this not consoling? And could I refuse their just appeals? Yes, I did refuse. Was I not hard on those unhappy

Hindus? Was this not sad and heart-rending? But why such an injustice done to those poor people?

My hands were more full, and my purse was more than empty; I had debts, and even if I wished could not have contracted more, because there was nobody to provide me with the necessary funds.

I had a large parish with several missionary stations, some of them at

A Distance of Seventy and Eighty Miles

which I could reach but once or twice a year on a poor cart driven by bullocks. Was I justified in refusing their petition? I think I was.

Such are the conditions in which the Carmelite missionaries of India are now working.

Besides these difficulties in the conversion of the infidels, our good missionaries must see to the upkeep of the many and very important institutions which already exist in our missions. We have two large seminaries for the education of the native clergy, two preparatory seminaries for ecclesiastical vocations, four high schools, six middle schools, about one hundred and fifty primary schools, four catechumenates, and twelve orphanages; some of them keep over two hundred orphans. These institutions are



The young people of India are bright and adaptable, eagerly seeking education in order to advance in life.

Important and Costly

Only last week I received a letter from the Archbishop of Verapoly, my dearest friend, and quondam co-novice, saying:

"I am daily contracting new debts for our dear institutions, and I do not know what will happen next. I am sad."

I believe these few words will acquaint my readers with the great work that is being accomplished by the Carmelite Fathers in India, and of the urgent need of pecuniary help. Though one of many mendicants I trust I shall not be forgotten.



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RIGHT REV. JOSEPH FRERI, Editor
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ON June 23rd the annual Convention of Catholic Educators took place in St. Louis, Mo. A special session attended by Directors of Seminaries from all over the country was devoted to the subject of "How to develop missionary spirit among seminary students." Important papers were read by Fr. Walsh of Maryknoll Seminary, Monsignor Kelley of Church Extension and Fr. Janser, S.V.D.

Having been invited to address the meeting we remarked that the best means of inciting the interest of seminarians in the work of missions is to have them pray for it, and this remark applies to all those earnestly interested in the extension of the Kingdom of the Sacred Heart on earth. What we need for the success of our mission is above all the grace of God which is obtained through prayer. Money will never Christianize the world. If such were possible our separated brethren would have done it long ago with their hundreds of millions of dollars.

Those who have the real apostolic spirit understand this and most of the missionaries who apply for assistance generally end their petitions by saying: "Yes, the alms of our American brethren will be welcome, but please secure for us the help of their prayers that we may overcome the many obstacles that we meet every day, that we may resist temptations of discouragement in face of the apparent uselessness of our efforts, that we may be true Apostles of Christ."

There are two conditions for membership in the Propagation of the Faith: a short prayer and a very small alms; one is essential, the other is not, so that he who is too poor to make any monetary contribution is exempted from it and may, nevertheless, have part in all the spiritual benefits of the Society provided, however, he gives the far more important contribution of his prayer.

IN the June issue of CATHOLIC MISSIONS we called attention to the fact that The Society for the Propagation of the Faith had passed the million dollar mark in 1918, this for the first time since its formal organization was begun in the United States in 1897.

Gratifying as this result is, it will appear less so when we know that in that same year the Catholics of France—poor, crippled, devastated France—gave over \$700,000.00. And we will be still more surprised to learn that little and heroic Belgium collected for the same purpose \$106,000.00.

In the presence of such facts there is nothing very remarkable for the Catholics of prosperous United States giving one million dollars for the missions.

* * * *

FR. SCHNEIDER, pastor of the Church of the Holy Trinity, Brooklyn, was recently called to his reward in an island in the Vicariate of Curaçao, where he had gone in quest of health. In his death the Diocese of Brooklyn has sustained a heavy loss and the missions one of their best friends.

The Late Fr. Schneider

Few priests, if any, were as well acquainted with our work as Fr. Schneider. He had travelled extensively all over the world and had visited our missions in Japan, China, Africa, and even some of the islands of the Pacific Ocean. He saw our apostles at work, he was able to appreciate their devotion, their efforts, their sacrifices and the results obtained with means entirely inadequate. He became at once a staunch friend of the missions and besides giving them a generous personal assistance, solicited and procured considerable sums for them.

The pastor of Holy Trinity Church was interested in all forms of missionary endeavor and there are probably few parishes in the country where the cause of the missions was more frequently and more successfully pleaded. Fr. Schneider will have a large share in the prayers of the missionaries whom he assisted so zealously, although we hope that, owing to his great charity, he has already found mercy and eternal rest.

* * * *

THE annual census recently taken in the big city of Peking, the capital of the Chinese Republic, shows that there are 982,540 inhabitants, of whom 687,681 are men and 294,859 are women. There is abundant matter for reflection in this extraordinary ratio and points conclusively to the fact that women are considered of little value and that the destruction of female children has been carried on in a wholesale manner.

Food for Reflection

MISSIONARY NOTES AND NEWS

EUROPE

ENGLAND

An impressive ceremony took place in Westminster Cathedral, London, when the English Branch of The Society for the Propagation of the Faith publicly observed, for the first time in England, the feast of its foundation, and the ceremony will stand for many years as a notable landmark in the history of British Catholic missionary endeavor. The great edifice was crowded in every part, and there were hundreds of people standing.

The sermon was preached by His Eminence Cardinal Bourne on the text: "The Harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the Harvest, that He send forth laborers into His harvest" (St. Matt. ix 37, 38).

CONSTANTINOPLE

Monsignor Dolci, Apostolic Delegate to Constantinople, has assumed the direction of the Archdiocese of Ispahan, Persia, and has appointed as Vicar General of the Archdiocese, Rev. Aristide Chatelat, Lazarist.

ARMENIA

Rev. Fr. Rigaud, Jesuit, has made public some figures which doubtless give accurate information regarding the condition of the Church in the Armenian Catholic Province of Marache. Fr. Rigaud was formerly an instructor in St. Francis Xavier College, Beyrouth. He states that Frs. Constantinian, Ter-sian and Tchalekian are living. Frs. Paramian and Akrabian were put to death. The hierarchy of Marache (Armenian rite) has been preserved. About 70,000 Armenians (Catholics) were killed; about 30,000 remain; altogether the South fared better than the North during the persecutions.

ASIA

For several years Rev. Alfred Botty, Belgian foreign missionary in Mongolia, has been one of the most prolific writers to the publications printed by The Society for the Propagation of the Faith. From Bishop Abels comes the sad news that he has suffered the loss of this apostle, and another, Fr. Van Obbargers, within the past few months.

The death of Fr. Botty will be severely felt in the mission of East Mongolia. He was a professor in the seminary for native clergy and an active worker in many fields of action.

Bishop Abels has ordained two new priests, which brings the number of native apostles up to seventeen. These co-workers are much needed in the present dearth of missionaries.

Fr. Gerard, P.F.M., of Changehun, says that the little seminary for native clergy in North Manchuria progresses, thanks to its benefactors. Seventeen priests have been ordained; and on the second Sunday of each month a mass is celebrated for benefactors.

Sister Mary, of Wenchow, is in the forefront of the small army of missionary nuns engaged in saving Chinese babies. She and her companion Sisters of Charity have been given charge of a large pagan orphanage formerly controlled by a mandarin, and feel duly triumphant. She says of it:

"Babies just pour in. No less than twelve in one day; they come at all hours and from all parts of the country. Some are left outside the gate; some are put in the 'Door Hole,' the majority, especially when very small, or deformed, are brought in old baskets or wrapped in matting. Poor little ones! They just come in time to receive baptism, and then go straight to Heaven. How we came here is a miracle, and how we have replaced the idols by the Crucifix another miracle. But the path is a very thorny one, and the devil does not hide the fact that he is angry with us."

SIAM

Siam is not behind in the great general move that is being made for a larger number of native clergy to extend the works so nobly founded by the pioneer European missionaries. Not long ago six young priests were ordained in the cathedral at Bangkok, by Monseigneur Perros. The occasion was marked by great solemnity and also by the enthusiasm of those present who have watched the progress of Catholicity in Siam. Three of the new apostles have been allowed by their bishops to go to Laos where their services are much needed.

INDIA

India is to have a much needed addition to her staff of missionaries in the near future. It is stated that six Jesuit priests and four scholastics have volunteered their services for missionary work in that country and will soon start for Bombay.

The names of the young priests are: The Rev. Daniel P. Crowley, S.J.; the

Rev. Francis P. Donnelly, S.J.; the Rev. Eugene De L. McDonnell, S.J.; the Rev. Jeremiah M. Prendergast, S.J.; the Rev. Paul V. Rouke, S.J.; the Rev. William J. McGarry, S.J., and the Rev. Messrs. William F. McHale, Thomas J. Murray, William W. Rice and Leo W. Weber.

An authority on the subject of the Church in Japan says that without doubt, the number of converts to the faith is not large. In the last fifty years not more than 20,000 persons have been baptized. In all, the Catholics number only about 75,000, out of a population of 55 millions, and this population increases at the rate of at least 700,000 souls a year.

The writer adds that he does not despair of Japan's conversion, but that apostolic work must be pushed at once with every means possible in order to be successful.

AFRICA

This account of present conditions in Dar es Salaam, occupied territory in what was formerly German East Africa, comes from Rev. J. Laane, W.F.:

"On account of the removal of the German missionaries from this mission in November, 1918, two White Fathers sent by Bishop Roelens, Vicar Apostolate of Upper Congo, have taken over the mission. From that central mission depend four other stations, now without priests, but they are visited regularly by the missionaries of Mahenge.

"To the mission of Mahenge is joined a leper asylum, containing about 500 lepers. The mission itself has nearly 3,500 baptized Christians. For six months they were without priests. I went there myself to introduce the Fathers to the Christians. They were received with great enthusiasm, especially by the poor lepers."

OCEANICA

The Marist Society and the South Solomon Islands have sustained a great loss in the death of Bishop Bertreux. As missionary and Vicar Apostolic, Monsignor Bertreux had been in this difficult field since 1879. He first labored in the Fiji Islands and in 1912 became Vicar of the South Solomon Islands. He was born in France in 1853 and was consequently sixty-six years of age at the time of his death.

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CONTENTS

	Page
Reconstruction in the Orient	Rev. P. Clement, A.A. 219
Among the Pariahs	Rev. A. Favril, O.M.I. 222
Persia in Distress	Rev. P. Frannen, C.M. 224
In the Belgian Congo	Rev. Fr. Brandsma, E.F.M. 227
Where the Blessed Perboyre Met His Death	Rev. P. C. Silvestri, O.F.M. 229
Bettiah, and Its Outlook	Rev. Fr. Finck, O.C.D. 231
An After-the-War Harvest	Rev. Fr. Tanguy, W.F. 233
Happenings in the House of Mercy	Sister M. Symphoriana 235
First Flowers of New Guinea	Right Rev. A. G. de Boismenu, M.S.C. 237
Editorial Notes	238
Missionary Notes and News	239
Missionary Letters	Passim

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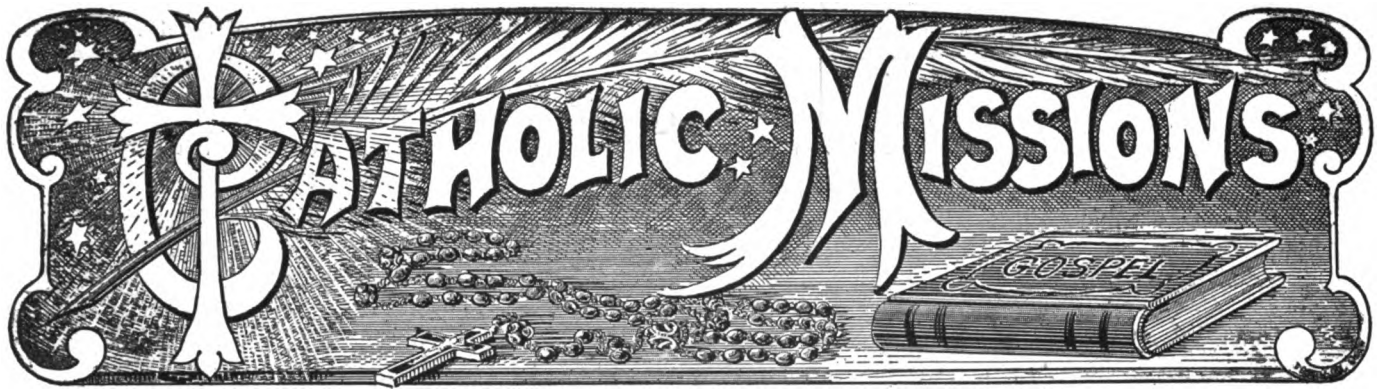
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RECONSTRUCTION IN THE ORIENT

Rev. P. Clement, A. A.

While all the missions suffered from the effects of the war, none of them were near the actual scenes of combat except the missions of the Orient. Here buildings were seized by Turkish troops, occupied and frequently destroyed. The priests and nuns fled in winter to the nearest points of safety, many traveling to France by way of Russia, Norway and England. Now they have returned to resume the most difficult apostolate of winning the schismatics.

THE Congregation of the Assumptionists was founded at Nîmes, France, by Fr. Emmanuel d'Alzon, who gave to his spiritual children this motto as a direction and inspiration to their lives, *Ad veniat regnum tuum*.—"Thy kingdom come." To extend the kingdom of God on earth: such was the aim of this new army of humble priests.

From the first the Orient, with its millions of souls plunged in the shadows of schism, claimed the attention of Fr. d'Alzon, and he conceived a plan immense in its scope and grandeur, namely, the conversion

To this end, Fr. Galabert was sent to Philippopoli, and there founded a school for the Bulgar Latins. This important event took place in 1864; the school was

Dedicated to St. Andrew

and became the cradle of work of the Assumptionists in the Orient. From it branch classes were opened, notably one at Adrianople, destined to serve as the centre of propaganda among the Slavs.

But on account of the enclosed life led by the

From the Russian Church

the principal one of the Extreme Orient, of those who had spurned the true Faith, thus causing so much sorrow to the Catholic world.

Pope Pius IX., much saddened by the defection of the Bishop of Bulgaria in 1861, also heartily endorsed this project, and in 1863 sent Fr. d'Alzon, "his friend" as he termed the new apostle, forth on his mission with every blessing.

Fr. d'Alzon remained three months in Constantinople where he preached Lenten sermons, and gauged the difficulties that lay in the path of his apostolate. At the end of this period of observation he stated that in his opinion the two most necessary aids to the work in hand were schools for the children and a Greco-Bulgarian seminary for the education of a native clergy.



Augustinians of the Assumption and students from the college for Slavs at Kara Aghatch

women of the country and their natural suspicion of strangers, many avenues of conversion remained closed to the Assumptionists. Plainly the assistance of a community of nuns was needed. A new congregation of missionary Sisters was therefore founded, whose purpose was to prepare the way for the priests. The Oblate Sisters cared for the sick in hospitals, dispensaries, and even in the homes, thus breaking down many of the barriers that hampered the spread of Catholicism. It was in 1868 that the Sisters came to Bulgaria.

Constantinople, the capital of Turkey and the hot-bed of schism, remained the citadel which Fr. d'Alzon most eagerly desired to attack, but no priests were permitted to enter

For More Than Twenty Years

They then succeeded in making a foundation at Stamboul, heretofore jealously guarded against Catholics and, indeed, all Christians.

Rev. Fr. Joseph, the present Vicar General of the Assumptionists, was made head of the small band of pioneers, which began operations in 1883. In 1886, he pushed on across the Bosphorus and founded a mission at Phanaraki; a few years later he established another post at Cadi Heurî where the few secular priests were much in need of assistance.

The mission developed slowly as was inevitable. Against it were the

III Will of Fanatics

the national pride of schismatics, the ignorance of those unfamiliar with even the fundamentals of religion. The apostolate was far more arduous and arid here than in China, or among the wildest Africans where prejudice against Catholics is less profound.

How, then, was it possible even to establish foundations in such a country?

The priests sought to find towns where a few neglected Catholics dwelt—Italian or Maltese workmen, perhaps, lost in the midst of Mussulmans and schismatics, yet fundamentally of the Faith.

These discovered, one room in a modest house served as a chapel, another as a class-room. The Catholic children came first to the school, gradually others followed, and before long the missionary realized that he was in need of a regular school building.

The Task of Teaching Was a Thankless One

in a way, for while the people still avoided the priests, they were anxious to have their children learn the languages and sciences of Europe.

Nevertheless, the school proved the nucleus of a future Christian settlement. From it the influence of the priests extended gradually day by day. After a while, libraries were established and also some of the societies that are found in Europe, such as Children of Mary, and St. Francis de Paul Society.

Then the Sisters came and opened dispensaries at each post, going often into the poor quarters to carry relief to those forsaken by the Turkish doctors.

A special division of our work is for the Greeks and Slavs, and for that branch some of our Fathers are specially fitted. We know that the purpose of our holy founder was to convert the schismatics, orthodox Greeks and Bulgarians; to that end we were consecrated by Pope Leo XIII.

Just here comes a difficulty for the Latin priest—a difficulty of politics and nationality. The people of the Orient seem to feel that to change their religion is to change their nationality. Catholicism to them becomes synonymous with *French*; they come to believe that all Catholics are French.

To overcome this obstacle, several of our Fathers, with the permission of Rome, did not hesitate to embrace the Byzantine rite with all the obligations accruing to it.

They Wear the Oriental Costume

with long hair and beard; they follow the rigorous fasts; they say mass in the Greek or Slav languages.

In 1914, priests of the Greek rite were established at Stamboul, Cadi Heurî, Cæsarea, and Gallipoli in Turkey. Those of the Slav rite worked in Philippopolis, Zamboli, Sliver and Kara Agatch in Bulgaria.

There are three small colleges connected with the work and one Grand Seminary, wherein the young men follow the courses necessary to bring them to the priesthood.

Altogether, in 1914, the various establishments of the Augustinians numbered twenty-nine, scattered in different parts of Turkey, Europe, Turkey in Asia and Bulgaria, and the outlook then was favorable. The schools were well filled, several with boarders. Many poor Oriental buildings had given place to regular and appropriate structures, similar to those found in Europe and America. Four new churches had been built, and their congregations were full of fervor. In short, a golden era seemed setting in for the patient toilers in this part of the apostolate.

But Divine Providence had other designs. The

War Began Bringing Ruin In Its Train

Most of the priests were called to their respective countries, and when Turkey entered the hostilities, all French subjects received notice to leave Turkish soil. At first two days only were allowed them, but the American minister obtained a stay of eight more days.

Many of the priests and nuns went to Bulgaria, but there hostile feelings were soon manifested. The refugees were obliged to start for France, and this in the midst of a most severe winter. To reach France they must travel through Roumania, Russia, Norway and England. At times the thermometer fell fifty degrees below zero. What a journey for these soldiers

of the Cross, accustomed to years of residence in a warm climate.

A handful of them remained in Bulgaria to safeguard such of the missions as they could, and they were a great comfort to the Christian population. All the houses in Turkey were occupied by Turkish troops.

With peace came the Allied troops to Constantinople, and their first move was the restoration of property to its rightful owners. This act of justice the soldiers undertook with real zest, being glad to show the Turks that it is never safe to interfere with the great nations of the earth.

But what was the condition of this returned property? Alas, a state of almost complete ruin prevailed everywhere. Yet the priests and nuns bravely set themselves to the task of reoccupation. Such repairs as were possible were made; the

Savage Destruction of the Turks

had affected not only buildings, but gardens and forests; these must be cleared and order secured from chaos.

Each station received one or sometimes two missionaries. Religious services began again, schools were opened, and the faithful, after so many afflictions, gathered joyfully about their shepherds. In February, however, a veil of sorrow was cast over the entire country. The steamer bearing the new Provincial, two priests and three nuns, was wrecked. Only one Father survived the catastrophe. This blow was a heavy one for the Assumptionists, who had already borne so much.

Missions now resuming somewhat normal activities are: the four districts of Constantinople, with their chapels, and schools for girls and boys; four parishes in Turkey in Asia with schools; one parish in Turkey in Europe with Bulgarian seminary, schools and hospital; three parishes in Bulgaria with college and schools. Forty-seven priests are distributed

Among the Several Districts

and there are about eight hundred and fifty pupils in the schools. These numbers sound small, perhaps; but it is a fine beginning when one considers the devastation wrought by the enemy, and that our missions are literally rising from the ashes.

Relief commissions exist in this country, but their help goes to the native population whose distress is



Oblate Sisters giving soup to refugees at Stamboul, Constantinople.

acute in the extreme and cannot be disregarded.

For means to rebuild our churches and schools we must depend on benefactors far from the scene of action, and we therefore trust that this account may meet the eyes of those interested in the evangelization of the Oriental peoples.

Give to Abandoned Children

The little child who realizes that no one wants him is the saddest thing in the world, and mission countries are full of such unfortunate creatures. Pagan parents in China cast their superfluous children by the roadside; in Africa, children are bartered like cattle; love, or even mild affection for their offspring, does not enter into the pagan parents' conception of their duty to these helpless little ones.

The priests and Sisters could fill mansions to the skies with neglected children. Sometimes they seek

the poor waifs, often they find them lying on their doorsteps; again they must ransom them from a cruel state of slavery. Whatever the case may be, money is needed for the rescue work, and this rescue work is one of the most pressing tasks of the missionary career.

It is just here that small offerings accomplish a great amount of good. A few dollars in mission countries buy a comparatively large amount of food, when that food is rice, barley or potatoes. Orphanages are grateful for the widow's mite, for mites in the aggregate save countless bodies and as many souls.

AMONG THE PARIAHS

Rev. A. Favril, O. M. I.

Fr. Favril says: "Lazarus is well known here. Turn wherever I will, I see nothing but hungry faces, sores and nakedness." The wretchedness now existing in India is almost beyond belief. Where is Dives?

I was hungry and you gave Me to eat, I was naked and you covered Me." These words have been continually ringing in my ears since I came back from Ivanaitivu, a small island lying twenty miles south of Jaffna, on which dwells a population of eight hundred pariahs, all Christians.

During the last twelve years, I had often heard of the wretched condition of these unfortunate outcasts. I knew how my predecessor Fr. Deslandes had spent himself in bettering their lot, and what struggles he had with the Mohammedans who used to

Prey Upon These Helpless People

steal their poor cattle or give in exchange bottles of arrack and gin which worked havoc among them.

He rescued them from many other evils, and if his health had allowed him to stay longer with them—he was in charge of them for ten years—there is no doubt that the war over, he could have found means more efficaciously to relieve their physical and moral condition. His health broke down and he had to give up his post, and it has fallen to the lot of the present writer to continue his work.

On Easter Tuesday, at noon, I set sail for the land of the pariahs, and the next day at dawn I was in sight of the island. The bell of the small church soon rang out, and long before I landed, men and women lined the shore. Four pariahs scantily dressed and wearing on their close-cropped heads something resembling a Roman helmet boarded the "Thony," carrying with them a chair tied to two poles, an improvised palanquin. Into this I stepped, steadying myself as best I could, while the

men stumbled over the stones, and inwardly rejoicing that my weight was only one hundred and five pounds.

We Safely Reached the Shore

Men, women and children bowed most reverently. At a glance I could see that the textile industry did not thrive here. The women had a modicum of clothing wound about them. The men wore a shred of cloth, the children wore the same, or . . . nothing at all.

You are thus at once forcibly reminded of the war: the price of cloth has trebled and the small earnings of the islanders are now insufficient to procure the necessities of life.

The trade of these pariahs is diving: hence their close cropped heads, as the long flowing hair worn by Tamils generally would be a hindrance to their work. As their occupation consists in picking chanks and sea-slugs, they go out to sea in their long and narrow canoes, dive to depths varying between five to eight fathoms to gather the shells which they afterwards sell to a Chinaman for a couple of pennies a piece.

The Chinese, it would seem, are very fond of sea-slugs, which they use as a condiment in the flesh of a pig—choicest delicacy for the Sons of Heaven.

Owing to the absence of freight this trade has disappeared, and the pariahs are now compelled to quit their

small island for the larger one—a few old people only left—and to hire their services as day-laborers for a few measures of rice. Some roam about the jungle in quest of "palai palam," a kind of fruit on which they feed until the advent of the rainy season when they return to their island.



A celebrated Hindu physician who is on friendly terms with the missionaries and has often aided them.

But I am digressing. Let us come back to the object of my visit. From the shore I proceeded to my hut, a mud building fifteen feet by ten, seven feet high. My belongings are being brought from the boat, a chair, a small table, a canteen. The hut yields

Not Even Space Enough for a Camp Bed

But there is room outside and a breeze, and we shall lie *sub dio*. When the rainy season comes, however, sleeping in the open will no longer be practicable, and yet I shall have to stay here three months to look after these eight hundred souls.

In the meantime, people assembled in the church, which is only two yards from the presbytery. By and by, I began mass, while the recitation, or to be more precise, the singing of the rosary went on—men alternating with women, in rhythmic cadence. I told them the reason of my coming; that I wanted them to perform their Easter duties. They listened with great attention to the parable of Lazarus and Dives. Lazarus is well known here: turn wheresoever I will, I see nothing but hungry faces, sores and nakedness, enough to make my heart shrink. Can it be that I am Dives? Alas! I am by no means rich, a fact over which I occasionally lament.

The example of St. Martin cutting his cloak to cover with it the beggar in the street, could not be practicable here. My cassock cut into pieces would only provoke envy.

I recommended them to make a thorough cleaning of their souls, and for three days they crowded round my confessional. All came, men, women, young and old people. The sick got themselves carried to the church or dragged themselves along to make their confession.

An old woman in the evening of the first day of my arrival, crawling along, at last reached my confessional. She was all shrivelled up; a dirty rag as long as my arm was all she had about her; how long she had it on I don't like to think. "Swami," she said, "I shall certainly die soon:

If You Wash My Soul I Shall Be Happy."

Then she devotedly said her prayers and eagerly received the words of comfort which I tried to give

her. Such a sight of utter wretchedness overcame me. I took a spare piece of cloth belonging to my boy and handed it to her. The chief of the tribe noticing it, came to me with the warning that I should wait till my departure to give alms, even to those in sorest need because, should it become known that

Their State Had Attracted My Attention

there would be an interminable procession at my door, the misery was so great. I continued my ministration in their midst. All came to confession and communion.

My task was now over. There was no more drinkable water in the island and nothing to eat. They had waited for me impatiently. Now that their Easter duty was performed, they were free to cross over to the mainland, scatter themselves about the country for the harvest, and this done, to roam about the jungle in search of wild fruits.

I left them with the promise that I would come without fail during the rainy season to spend three months in their midst when they had returned. My short visit to these poor islanders, both simple and good, made me happy, but my heart was heavy also at the thought of the hardships they endured, they in whom nobody takes an interest.

It has occurred to me that I should make an appeal to the generous souls that can afford to come to the relief of these good people.

"Ask and You Shall Receive"

Our Lord said. I send an appeal to generous hearts and I stretch my hand imploringly for my pariahs. They are hungry, give them to eat: they are naked, cover them. Their missionary sleeps in the open, give him wherewith to shelter himself against the tropical sun and rain.

If he could get those crumbs which fall from your table, old robes and coats thrown aside to the lumber-rooms for example, how many people would be made happy in this world.

Readers, do not forget this appeal sent by the missionary of the pariahs.

Catholic Churches are Lighthouses in Pagan Lands

Right Rev. A. Wittner, O.F.M., Vicar Apostolic of East Shantung, North China, makes an appeal for funds to build a church in a certain portion of his territory in these striking words:

"Many denominations have established themselves in our province, and thanks to ample financial support from home, are spreading their doctrines even to inland places. Nevertheless, we hope that with the grace of God and the

generous help of our Catholic brethren, the Church of Jesus Christ will finally attract the best of their converts by her light of truth. In pagan countries Catholic Churches are lighthouses indeed, where the holy lamp, burning day and night, symbolizes the Light of the World hidden in the tabernacle, but actively spreading the rays of supernatural grace. Churches are places of concentration, where the neophytes of the respective district are strengthened in faith and refreshed for the struggle against the enemy. Therefore it is of the utmost importance that the vast district of Chagi should get its central church, which, at the present juncture, would doubtless mean a lasting occupation of that territory."

PERSIA IN DISTRESS

Rev. P. Frannen, C. M.

The opening article of this number deals with the missions of Turkey, and the task which the Assumptionist Fathers are facing in their efforts to bring order out of chaos. Persia suffered even more severely: the Apostolic Delegate Mgr. Sontag was assassinated, and several other priests and a countless number of Christians were also put to death. Epidemics and starvation followed in the wake of the war, and Persia is, therefore, one of the most afflicted regions of the world. This article was written in May, 1919.

I AM now Superior of the Catholic mission of Tauris, Persia, and am the only surviving missionary in the province of Azerbaydjam.

I think that Americans must have read in newspapers and despatches of our sufferings in northern Persia

Especially in the Christian Districts

A little over one year ago the whole country trembled at the rumor of a Turkish invasion. At first we did not credit these reports, but later we could not doubt that the danger was real, since the news was officially confirmed.

The Turks advanced to the frontier as far as Ourmiah and Salmas where we had two flourishing missions. Our Christian parishioners were very prosperous.

As soon as the invaders drew near, all strangers prepared to depart. However, since the Turks might not penetrate as far as Tauris, most of the families here decided to wait till they were certain that flight was necessary.

A relative tranquillity reigned till June 7th. At four o'clock in the afternoon forty Turkish soldiers dashed into the town. At once there was a rush for safety. By ten o'clock a long procession was filing down the road to Teheran. This was a

Sad Blow to the Native Christians

as they were left unprotected. Even the consuls left their posts, so these converts were abandoned to the Turks.

Happily Divine Providence watched over us, and at a time when all hopes of human aid had disappeared, a last plank was laid over which we passed to safety. At this critical moment I received two telegrams, one from Spain and one from Holland. I was

authorized by Spain to take under my charge all the Christians of the province. I immediately assured them of this fact, and promised to protect them if we were attacked. In the end I was permitted to hoist the Spanish flag as a signal that

We Were to Be Guarded

by a neutral nation during the siege.

Later, I was detailed by the Allies to take on the duties of their consuls, as not one consul remained in Tauris. The regiment of Turks was augmented as time went on, till we were at the mercy of an army which took into its hands the government of the entire province as well as our town. All communication



Education in Syria. A class of boys being taught writing.

with the outside world was forbidden, and no Christian was allowed to leave the city.

This measure caused great anxiety amongst the Christians, as they feared a massacre.

Soon the Turks and Persian Mussulmans began to establish a union of races and religions. Then they proposed to wage a Holy War on the Christians.

Committees met under the title of "The Islamic Union." Soon they inaugurated a public campaign, and placards appeared. These proclamations called upon Mussulmans to begin the Holy War and exterminate the Christians according to their ancient custom.

How many battles I had during this time with the Turco-Persian authorities will never be known. I wrote several protestations against these anti-Christian edicts, and reprimanded the chiefs of the committees. I warned them that they would be held responsible for any loss of life or property.

After a while hostile demonstration grew less violent, but I well knew that

Our Lives Hung by a Thread

One day a Turkish officer went about with a list of names of the men of belligerent nations who had been acting as agents for their governments. Two Presbyterian missionaries who had remained in Tauris to guard their property were imprisoned for forty days. As these gentlemen were under my protection, I made many attempts to deliver them, but without success. The Pasha accused them of anti-Ottoman plots. This I believed to be false, and but a pretext to make trouble.

The six Sisters of Charity in our mission were not frightened, as the Turks molested only men.

Fourteen prominent Armenians were also arrested,

He and his assistant, Fr. Dinkha, were assassinated in the most barbarous manner. The mission was completely pillaged, and about a thousand Christians perished. A native Catholic Bishop, Mgr. Ando, with most of his priests, were also slain, as well as all the unfortunate Christians who had not fled.

In Tohnas, the situation was scarcely less frightful. There, our mission was destroyed after being looted. The Christians who were found in the town were murdered, with the exception of a few women and children

The Missionaries Were Beheaded

The native Bishop, Mgr. Aziz, with several priests, were sent as prisoners to Turkey.

All the houses were destroyed, the wealth confiscated, and the harvests were ruined. The women and children were enslaved, many being forced to embrace the Mohammedan religion.

The poor Christians have passed the winter without any shelter whatever. Many have died of hunger, cold and abuse. Others contracted the plague and the epidemics that have ravaged the country.

Since the retirement of the Turks I have made strenuous efforts to have the Turkish government repay our province for the damages they inflicted; but what influence have Christians in such a case? I have tried to find a suitable person to represent me

In These Devastated Districts

that I may alleviate the misery therein; but being the only missionary in the province I am handicapped in many ways. So far, no suitable person has appeared.

In fact, no one dares to invade a region where since the departure of the Turks, the

dreadful Kurds have held sway. No Christian may ever feel safe near the Kurds.

Fortunately, there is a native Catholic priest in Tauris whom I had appointed to act as Consular Agent for Spain. Protected by this title, he can minister to the few survivors of the terrible war both spiritually and corporally.

Out of the thousand women and children who escaped massacre, only one hundred and eighty remain. The rest died of hunger and disease. The Father found this remnant in the last stages of misery, and suffering for want of proper clothing. Many of the victims belonged to the well-to-do class. Some, even, had been rich but had been despoiled of all their goods and property.

It goes without saying that we did the seemingly



Needy Christian children, thousands of whom have been killed during the War.

but were released after a few days imprisonment. Many Greeks, Russians and Turks were temporarily confined, receiving also some energetic rebukes.

Fortunately, the tide of war turned in favor of the Allies, and after five months of occupation, the Turks were obliged to evacuate, or I am certain that we would have shared the fate of Ourmiah, Tahnas, Khoi and Makou.

These regions suffered horribly. I cannot speak of Ourmiah in this letter. No details have arrived from

Our Missions at Talmas

Ourmiah has been subjected to frightful ravages. This mission was the See of the Apostolic Delegate to Persia, Mgr. Sontag.

impossible in our attempts to aid these sufferers. Moreover, I had to support my mission and the Sisters of Charity.

Before the massacre, the Christians of Ourmiah and of Salmas had fled to Tauris which also harbored refugees from other towns. Thus, several thousand were added to my care. Happily the American Red Cross aided in supplying our wants. On our side we

shared the burden in certain ways. We received the orphans, many of whom had seen their relatives slaughtered in comfortable homes. Each day we fed about three hundred people.

May these humble lines which I confide to the Mother of Pity, finds an echo in the hearts of our American friends, and engender sympathy for our Christians, so sorely, tried.

Natives Expect to see the White Man Rich

Fr. H. A. Röttgering is another poor apostle who begs aid for the mission of Kisumu, in Kavirondo, B. E. Africa. He says:

"The native knows us to be the white men and expects to see us supplied with rupees, otherwise he will not believe in us. Rupees, however, are scarce, and it costs some heartbreak to show your last one to the black man; he gets the wrong idea then, and believes us quite despicable.

"Our yearly income is but three hundred and fifty dollars, and all expenses must be paid out of that. And because nothing is impossible, I am taking the liberty to recommend our mission to you."

succeeded in getting out of the clutches of native officials a couple of midgets who will now receive Christian baptism. The circumstances are as follows:

"Two girls had been sold by their pagan mothers to a mandarin who has an orphanage for the abandoned. I sent one of our Chinese women to visit there, with the hope of being able to have a few of these poor little mites. The nurse managed to persuade the person in charge to give her two baby girls. You cannot imagine our joy on receiving these dear little creatures so neglected. But they have got to be placed with a nurse, and the latter must be paid. So with the Providential help which I have had the honor to receive, I hope to continue to do much good."

A Poor Heathen Who Became an Able Catechist

"Let me tell you about my good catechist, Jacob," writes Fr. Koperdraad of India. He was born a heathen and remained one until my predecessor, Fr. Ignatius, preached the Gospel of Christ in his native village, when he was baptized and received the name of Jacob.

"After his baptism he was taken into the orphanage, where he endeared himself to all, and proved to be such a good student that now he knows how to read and write his own language, and can recite the entire catechism by heart.

"When his schooling was finished, he went to work in the fields to support his father and mother, who were dependent upon him. They owned neither house nor land, so we gave Jacob a tiny plot, some old poles, and a few branches, and in a couple of days, he had constructed a shelter for his parents.

"This hut measures about eight by twelve by five, and was originally intended for Jacob and his parents. Now that he is married, the same roof covers his wife, his parents, his uncle with his wife and child, and himself, that is, seven persons in one small room! Do you wonder there are daily squabbles in such close quarters?

"You would like to know what they have to eat, I am sure. Well, as a rule they have rice, but in these hard times when it is so scarce they use as a substitute "raggi," "cambu" and other kinds of grain. They boil the rice in water and then strain and dry it. Next they make a sauce of fish, meat or vegetables, which has a very ungent taste from the pepper and other spices with which they flavor it.

A Few More Little Ones Saved

Some time ago an offering for Chinese abandoned children was sent to Sister Gertrude of Kinkiang. She was not long in finding good use for the money, and

Religious Orders Found in the Mission Field

We are so accustomed to hear mentioned a certain few of the congregations engaged in apostolic work that we do not realize how many Orders and Societies are represented in the mission world. Of course not all of them are entirely devoted to seeking the salvation of the pagans—they were not founded for that purpose—but they dedicate certain of their members to such work and help swell the army of cross-bearers in remote quarters of the earth.

In all the societies represented in the official lists of The Society for the Propagation of the Faith number about forty, and are as follows:

Benedictines, Franciscans, Jesuits, Dominicans, Lazarists, Oblates, Sacred Heart of Issoudum, Sacred Heart (Picpus), Congregation of the Holy Ghost, Lyons African Missionaries, African Missionaries (White Fathers), Paris Foreign Mission Society, Belgian Foreign Mission Society (Scheut Fathers), Milan Foreign Mission Society, English Foreign Mission Society (St. Joseph's), American Foreign Mission Society, Salesians, Society of the Divine Word, Verona African Missionaries, Augustinians of the Assumption, Oblates of St. Francis de Sales, Society of Mary, Pious Society of Missions (Pallotins), Eudists, Redemptorists, Holy Cross Fathers, Passionists, Carmelites, Trappists, Children of the Immaculate Heart of Mary, Norbertines, Trinitarians, Foreign Missionaries of Rome, Foreign Missionaries of Parma, Foreign Missionaries of Turin, Society of the Divine Saviour, Sacred Heart Society of Soissons, Fathers of the Holy Cross, Augustinians.

IN THE BELGIAN CONGO

Rev. Fr. Brandsma, E. F. M.

Fr. Brandsma is Superior of the Mill Hill Missionaries at a place in the Belgian Congo called Basankusu. With funds sent by benefactors in the United States, he has been empowered to build two much needed chapels for the poor blacks. He sends his sincerest thanks to the kind persons who befriended him.

THE chapel in honor of "All Saints" has been built and was, indeed, finished before Christmas, except for some details. It is in a place called Waka, belonging to the Basankusu mission. We have there three hundred Christians and some four hundred catechumens. It is also one of the starting points from which the Fathers make their missionary journeys to the interior; consequently, it gets frequent visits under ordinary circumstances.

The Chapel Is Made of Sun-Dried Brick

and though the roof may require renewing after some four or five years, the building will last. I have managed to save a little on the building, so as to allow for these recurring expenditures.

I had hoped to enclose a photograph in order to satisfy the desire of the generous donor; but the pictures taken were a failure. When I was there in December, I took four snapshots, but the plates were too old. In the month of February a Father went there again; he took other plates, and in all he secured eight photos

But They Were Likewise Failures.

We are now awaiting the arrival of new plates, and let us hope that we shall get a decent result. If so, I assure you, the picture will be sent at once.

As regards the chapel in honor of the "Holy Family," I regret to say, we have not been able to get so far, though the Father in charge started on it early in December of last year. However, he had to abandon the work, and it is impossible to commence again until new Fathers come out from England.

In order to understand this, allow me to go back to the middle of last year, the month of June. On the 20th of that month, the Rev. Fr. de Nocker got an attack of blackwater fever, and fifty hours later he

rendered his soul back to the hands of its Creator. The mission was the loser. Again, in August, the Rev. Fr. Van Tongeren developed the same illness

For Seven Days We Fought the Sickness

but on the night of the seventh day he also was called to his reward. We remained with but ten Fathers for the whole mission, five stations, and between the first and the last, a distance of seven days by steamer.

We "carried on" as best we could and then in the latter part of December the Spanish influenza broke out and several of the Fathers got a serious attack. I



The Apostle in the Belgian Congo finds not the least part of his labors is the incessant journeying required to keep in touch with his flock. A horse is useful; a motorcycle would be a dream of happiness.

am happy to say they survived and are quite well again.

In the meantime, experience had shown that the work in Basankusu was too much and help had to be found, the more as my presence was required up-river, where a Father had been alone for a considerable time and where the influenza was approaching. So I had to remove the assistant Father from the mission where they had just started on building the chapel in honor of the Holy Family, and where all work had long been stopped owing to the influenza. Work will be recommenced, but not until new Fathers arrive.

During the month of January, we drew up the usual report for the Motherhouse, and I take much pleasure in quoting some of the items. During the year past, *i. e.*, 1917-1918, Providence bountifully blessed our humble efforts. We baptized 1,578 persons, of whom nearly five hundred were in danger of death. The number of Catholics increased to 5,279. The number of catechists was increased from one hundred and seven to one hundred and fifty-nine, and

The Catechumens Increased from 7,000 to 12,319.

From all sides demands for catechists are coming, and everywhere I have allowed the priests in charge of the stations to again further increase their catechists, should their work require it. Though this expenditure is a heavy one, yet it has to be faced and our trust is in God and our generous benefactors, and so far, our trust has proved to be well founded, for the expenses have been tripled in two years' time and yet we are not poorer on that account.

The missionary journey about which I spoke in my foregoing letters I made last year, getting back the day after Easter. It took us thirty-five days, but was well worth the fatigue. The region we explored is ripe, and the fields are white with the harvest. We had a glorious reception everywhere and registered over 1,200 catechumens, many of them married men with their wives; some of them who possessed two

or three wives told us they knew they would have to give them up and promised they would do so.

We left a few catechists behind to follow up the success and when a Father visited the district again a few months later, he increased them to fifteen. At the end of December there were 1,902 catechumens and from several villages requests came in to send them catechists. May we hope that soon a sufficient number of Fathers may come to enable us to open a mission there.

The government is changing the boundaries of the district with the result that another 30,000 souls are being added to our care, and already

The Fathers are Exploring this New Region

as it partly falls in the Basankusu, Bokakata and Mampoko missions. These people too must get their catechists as soon as possible, and some have already been placed.

Two deputations came to us from villages where so far, no priest has set a foot, saying that they did not want to become Protestants and would we send them priests or at least catechists. These signs are full of consolation, but also full of pain, for even in the far future I cannot see the day when we shall be able to satisfy all these cries for salvation. Well may I exclaim: "Pray to the Lord of the harvest, that He sends laborers unto His harvest."

Dark Outlook for India

From a prelate in India comes this letter, relative to the state of unrest now existing there:

"My poor priests have great difficulty in keeping alive. Misery reigns everywhere; the cost of food is excessive and medicines almost impossible to get, in spite of the prevalence of disease.

"Political troubles are rife also. On all sides one hears the cry of 'Home Rule,' and a desire for change is in the air, but to tell the truth, morality and a spirit of justice are far from being practised by those loudest in shouting fine sentiments.

"How would Home Rule affect India? The Brahmins, who constitute the governing and the educated class, may preach the beauty of liberty, equality and fraternity, but would they place themselves on an equality with the oppressed classes and forget their own interests in seeking the good of all? Such qualities are not consistent with Brahmin character.

"Just at present these lordly masters are exciting the crowds with lofty-sounding phrases, often quite meaningless, but capable of working upon the ignorant mind, and there is danger, to my mind, of having the conditions of Russia repeated in India. In fact, I believe the Bolshevikism of Russia would be nothing compared to that of India, and that a return to a most deplorable paganism might be expected.

"But we missionaries have only to do our duty day by day, leaving temporal affairs to Him Who knows how to

draw good from evil, light from shadows, and turn all things to His unending glory.

"Therefore, we missionaries should not be discouraged, but when we find our position growing difficult, work with the more ardor like true soldiers of the Cross. And hard work is needed in this country without faith and without morals, except those prescribed by the laws of false gods—laws that are worse than any conceived by the mind of the most perverse man."

Forewarned is Forearmed

The intense heat of India is often referred to by priests writing from that country, and there are a few other incidental worries such as serpents, cholera, etc., to be expected. It is not to discourage would-be apostles that Fr. Hood writes on this subject, but to forewarn them. Here is his latest letter:

"Have just reached home after a call and am overcome by the heat. A friend tells me that one day last week he had a breakdown on his way to his village. He rested under a tree to do repairs and placed a thermometer in the shade out of curiosity. In a few minutes it registered a hundred and forty-five! This may give some idea of the discomfort of a missionary call at this time of the year. Of course, we do not complain. We are only a part of the scheme and others have even worse discomforts to undergo. However, it is just as well aspiring missionaries should count the cost and make up their minds for a bit of pain in one shape or another."

WHERE THE BLESSED PERBOYRE MET HIS DEATH

Rev. P. C. Silvestri, O. F. M.

Laohokow, in northwestern Hupeh, is famous in the annals of mission tragedies as the place in which the Blessed Perboyre, a Lazarist apostle, was put to death for the Faith more than seventy years ago. The Franciscans are now in charge of that section, and one of their number gives us a glimpse of the city as it is at the present day.

LAOHOKOW is a commercial town in upper Hupeh, on the left bank of the river Han, and is second in wealth and importance to Hankow eight hours distant by rail. It has nine hundred thousand inhabitants, who are engaged in commerce and ship-building. Many artisans come from the neighboring provinces to find work here.

The streets are wide, beautiful, and well-kept, and are crowded with a motley assemblage of heavily-laden porters, light vehicles drawn by men, fruit vendors, boatmen, merchants, and vagabonds. The latter are

The Social Plague of China

but after all add picturesqueness to the scene. But

signs swaying on both sides of the avenues give it the appearance of a perpetual festival."

But the apostle did not mention the condition of the Catholic Church in this dazzling city.

At the time he wrote, cruel edicts against missionaries were being issued by

A Hostile Government

while certain apostates were venting their hatred in many unpleasant ways toward their benefactors, thus rendering the stay of the priest short.

Fr. Perboyre himself was called on to suffer martyrdom, being suspended on a cross and horribly mutilated, which death he met with supreme fortitude. He was the pioneer, and the work of converting a large number of fervent neophytes was reserved for another martyr, Fr. Antoin Fantosati, who was killed in Hunan in 1900.

He came to this mission in 1875, and remained seventeen years. He then became Vicar Apostolic of S. Hunan, and had the joy of seeing a crowd of devoted neophytes reposing in the shade of this new and marvellous tree of religion which had sprung from the tiny seed sown by a martyr long before.

In 1892, when Fr. Fantosati was sent to another post, regretted by all, Laohokow boasted a Cathedral, residence, hospital, school, and orphan asylum.

Public sympathy admirably facilitated all Catholic enterprises, for faith, like a bark propelled by favorable winds, was making great headway with little effort.

Fr. Fantosati advised Mgr. Monci, second Vicar Apostolic of Hupeh, to leave the mountains where the Christians had found an asylum for two hundred years and take up his residence in Laohokow. He did so, and was succeeded by Mgr. Tobias Lundi, who is now Vicar Apostolic of that district.



Triumphal arch in streets of Laohokow. Three apostles gave their lives to plant the Faith in this place.

Laohokow attracts our attention for other reasons than these named.

Blessed Francis Regis Blet, the martyred Lazarist missionary who evangelized Hupeh, often spent some time in Laohokow during his long sojourn in China, and in his various letters he describes the foundation of Christianity in this district. His successor, Blessed Fr. Perboyre, was struck by the elegance of its stores, and the affluence of its streets.

"Paris," he wrote, "has rich stores and crowded streets, but none to equal Laohokow. The gilded

Catholicism is firmly established in this Vicariate; there is a spacious hospital built by the Italian Societies, two large orphan asylums, one of which is the gift of a generous American, schools for boys and girls, a hall for conferences, and a dispensary of the Society of the Holy Childhood.

If the three martyrs could revisit these scenes, they would be satisfied with the development and distinc-

tion of their chosen field. But we owe all to these illustrious victims, whose blood hallowed this ground.

We have reason to believe that Christians of this city are worthy of the example set by the three founders of the faith, who died that the glory of God might be fittingly magnified, not only in China, but throughout the entire world.

A Happy Leper

Fr. Dechaume, W.F., missionary in Tanganika, writes from Karema:

"About ten years ago, when the mission of Kate was beginning, a poor leper named Mabruki, was dragging out his existence at a little distance from the village, which he was forbidden to approach. We provided him with food and clothing. I taught him the great truths of religion with the most striking symbols adapted to his simple mind. He made progress and I encouraged him with kind words.

"Have confidence, Mabruki. Baptism will make you the child of God. Death will open the gates of Heaven to your soul and Our Lord will give you a perfectly sound body on the resurrection day."

"One day when I was explaining to him how Our Lord had become as it were a leper and a slave with the sole object of delivering us from eternal death, he was much impressed. 'Oh,' he exclaimed, 'He did not act like the Mussulmans who, after having received my services when I was a strong porter, cast me out like a fruit that has been sucked dry.'

"However, the implacable disease continued its ravages like the great brushwood fires in July. Finally, I poured the holy water on his brow. 'Ah,' he assured me, 'now I am perfectly happy, yes, perfectly happy.'

"The next night he dreamed that he had been cured like the leper in the Gospel and that his fingers had grown again, a dream which he related to me the next day, laughing and gesticulating with his stumps. And a few nights later, with no witness, save his guardian angel, with whom he had learned to live on intimate terms, my neophyte yielded up to God his soul that had been purified and enriched from the treasury of heavenly virtues."

What The Holy Land Really Is

The biblical district of Palestine now comprises Jerusalem, Lebanon, Acre and Nablus. It stretches from the frontiers of Egypt and Arabia in the south to Syria in the north, and from the shores of the Mediterranean in the west to the Syrian desert in the east, and covers an area of 11,000 square miles. Its population is calculated to amount to 700,000 souls, *i. e.*, 475,000 Mohammedans, 150,000 Jews and 75,000 Christians. The latter are divided into 25,000 Catholics, *i. e.*, 14,000 Latins and 11,000 Uniates, and into 50,000 non-Catholics, *i. e.*, 35,000 Greek Orthodox and 15,000 Oriental Schismatics and Protestants.

From a missionary point of view, the Apostolate in the Holy Land has been and still is the most expensive, the most ungrateful, unproductive and the most unpromising. Yet the Holy Land, with its sacred places

which have been sanctified by the presence of the Son of God, is still held in great veneration by all Christians on account of its antiquity, as the focus of Christian life, the centre of eastern monasticism, the land which has been watered with the blood of thousands of Christian martyrs and for nearly seven hundred years Catholic missionaries have gone forth to keep the torch of faith burning, to render their homage to their crucified Master and to keep the sanctuaries from decay and ruin.

For nearly six hundred years the Christians have been only allowed to visit the holy places at the will and pleasure, and with the permission of the Turkish government till its reconquest by General Allenby in December, 1917.

The Realm of Cooling Shade

With the coming of the severest heat, Europeans in India must seek the high mountains. The Nilgiris are the popular resort, and Bishop Roy, writing from Coimbatore, after a sojourn there of fifteen days, says the agglomeration is something of a marvel. The Governor of Madras and his officers occupy luxurious quarters. The Apostolic Delegate and the Bishops of several dioceses have their own retreats. Monks in all variety of habits may be seen. Protestant missionaries, with their families, occupy their own quarters and last, but not least, are the worn-out missionaries seeking, in the grateful shade, a renewal of strength. The sects and religions represented are as numerous as the languages, but all are united in one pursuit—the salvation of health in the trying climate of burning India.

Famine

From Uganda comes these few lines written by Rev. J. Willemen, White Father:

"Allow me to introduce myself as a beggar for my spiritual children who are in distress. The famine here is terrible. The only bright spot on the horizon is the fact that our catechists are doing such splendid work baptizing the dying.

"In March, only, we had to spend two-thirds of the regular grant to the Vicariate for six months. So you will understand that we now depend entirely on the special donation which we hope to receive from America where there are so many good Catholics.

"The widow's mite will be gratefully accepted for our poor people. Please try to help our catechists."

BETTIAH, AND ITS OUTLOOK

Rev. Fr. Finck, O. C. D.

More attention could well be paid to India and its needs. Aside from difficulties imposed by the war, a terrible condition of poverty and misery exists. The missionaries are hard pressed. A few native priests are trying to give what aid they can, but most of them are young, inexperienced, and hampered by lack of money. Bettiah is in East India and belongs to the Carmelites.

I FOUND the mission of Bettiah in a state of great confusion when I arrived there in the month of January, 1916; thirteen Fathers and seven Brothers, all Tyrolean Capuchins, were incarcerated at Ahmadnagar, many of whom were finally deported to Austria.

Six Capuchin Fathers from the dioceses of Agra and Ajmere replaced them. But as these missionaries were young, without experience or knowledge of the language, they could not render much service for many months. Finally

Seven Native Indian Priests

were put in charge of the missions of Latonah, Khour, Murpah, Rampur, and Dosaya.

The native priests eyed the strangers with a cer-

Having mastered the situation, I visited personally all the different missions and familiarized myself with the important details therein.

Many changes have taken place since 1916. Fr. Armand of Ajouire, because of illness, was sent to Rajputana. Then Fr. Allahabard lost his health and returned to this mission. Fr. Andre of the same station was recalled his bishop, as

His Services Were Needed in Shampurah

Fr. John Corsini of Agra exchanged with a secular priest of the same mission. There remains of the original workers only Fr. Alexander, Capuchin, of the diocese of Allahabad, who now resides at Chakni.

Six native priests are stationed at Latonah, Khouri, Murpah, Rampur, Chukari and Bettiah. This is the personnel of the great mission of Bettiah.

Nine Sisters of the Congregation of the Cross, a Swiss order, manage the orphan asylums for girls at Chuhari and Fakirana, and the hospitals of Maharaja and Bettiah. Eleven native Tertiaries aid the Sisters who work in Latonah, Rampur and Bettiah. They teach school, and hold catechism classes for the women.

I have supported the mission by means of the product of the farms, by alms, and by my church subsidies. Thus I have kept out of debt.

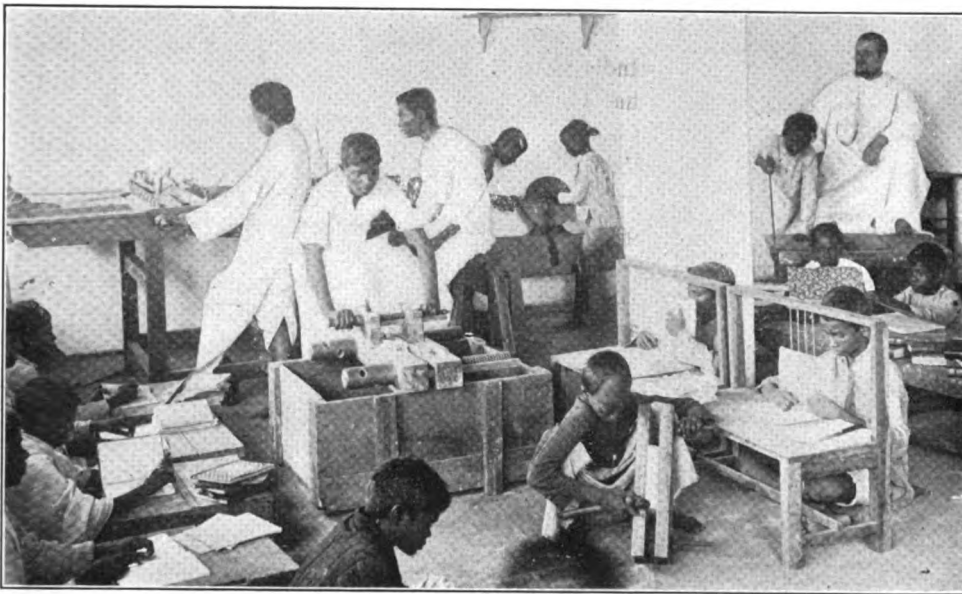
tain shyness and the Italian Capuchins reciprocated; so I had to act as conciliator. The Christians regretted the departure of the foreigners, and received their own clergy without enthusiasm. When I made my appearance, Bettiah was seething with unrest.

Having been made administrator by Very Rev. Fr. Francis, Vicar General of Allahabad, who had conducted this mission since the departure of Very Rev. Fr. Remi, I set to work to gain the affection of the priests and my Christians, and I therefore studied the conditions of each station very carefully.

While the Tyrolean Fathers were here, the home province contributed a large sum toward the support of the mission. This ceased in 1913.

No doubt the reader wonders how I am able to conduct the apostolate and not fall hopelessly into debt. Well, I conceived an idea.

Discovering at the very outset that the Christians depend almost wholly for their support on the aid given by the mission, I established, with the aid of the government, Mutual Benefit Societies. These exist in all the centres and, instead of coming to the



Bookbinding as taught in the trade school at Cuddalore, India.

priests for help, the faithful obtain the small sums necessary to carry on their farms and other ventures from the Society.

The payments are demanded regularly; the Christians no longer solicit aid at the missions, and they are contented because they are independent and self-supporting. The change in the condition of the communities since the introduction of this system is incredible.

Last year I opened two technical schools at Bettiah, one for the

Sons of Mechanics

and one for the children of carpenters. The government allowed me a subsidy.

As the Christians develop, they become more industrious and economical. They attend the sacraments more regularly and enjoy inspecting their growing bank accounts.

The Catholics of Bettiah are descendants of

Christians, and strangely enough they are not interested in the conversion of their pagan neighbors. One does not find among them the enthusiasm for proselyting noticeable among the new converts at Delhi and Panyali. However, if I had some European missionaries here, I would try to convert the Chumars who would be easily won. They are Hindus, and are shoemakers by trade.

I have already established a bank for the Chumars, and since I find such a friendly spirit there, I am sure that I could win them spiritually.

At Wurrpah and Latonah the people are poor. They, too, could readily be converted. My Indian priests, though full of zeal, are young and inexperienced. They are graduates of the Papal Seminary at Kandy and are destined to be parish priests. A grand field awaits the coming missionaries however, be they native or European. India counts her pagans by millions, and they are still sadly neglected by those of the true Faith.

One Dollar a Conversion

Kottayam, in British India, has a number of willing souls ready to forget paganism and receive instruction in Christian doctrine. Fr. Bonaventure, O.C.D., has a goodly flock ready for the catechumenates and asked the Archbishop if they could be received. The answer received was most disheartening:

"There is no objection to their being admitted in places where we have a church, but the mission is not able, for the moment, to cope with the expenses of their instruction and cannot afford to clothe them on their baptism day."

As conversions are generally from the low and poor caste people, the priests have to feed them during their instruction, which takes one month. Moreover, they give them a new dress, that they may appear decently clothed in church. This means, for the mission, an expenditure of one dollar per conversion.

Here is an excellent use for a dollar bill.

Reflections

Bishop Gabriel Grison, M.S.H., of Stanley Falls, Belgian Congo, has shown his appreciation of alms sent him in these touching words:

"I am deeply grateful for the help sent to us—the missionaries lost in the dense jungle of equatorial Africa. How beautiful is the unity of the Catholic Church! We poor apostles are strangers to the outside world, we dwell under another sky, upon another continent. An immensity of waters separates us from our benefactors, and yet they do not cast us into oblivion.

"And the reason for this? Because all Catholics have the same ideal; they are the servants of the same Master; they obey the same laws and are all working with the same enthusiasm for the same end—the reign of the One True Faith in all the countries of the universe.

"And how beautiful is the vocation of those who devote their lives to imploring the charity of some, in order to sustain the charity of others. Such work is its own reward."

Forgotten New Guinea

Fr. Puff, S.V.D., is buried in the heart of what he recently called "Forgotten New Guinea." True, the islands of Oceanica were decidedly off the map during the war, but they are once more obtaining mail and supplies, and incidentally, some help from God's country. In recognition of which Fr. Puff writes:

"I hasten to express our hearty thanks for the generous gift. May God reward our benefactors for what they have done for our mission.

"I am about now to make a trip of four or five weeks into the interior of our mission. Recognizing the advantage that must accrue to our work, I thankfully accepted the District Officer's invitation to accompany him on this expedition. We are happy to inform our friends that the present state of our mission is satisfactory and that under British administration the mission enjoys entire liberty in the exercise of its ministry. We do not have conversions of great numbers, nor much extension into new fields, but the work has gone on steadily, quietly and faithfully. After my return from the inland I hope to be in a position to send an early report of our apostolate."

A Loss to Peking

The famous Convent at Peking has lost its revered Superior, Sister Marie-Madeleine Reynal, who has passed away at the age of 47, deeply mourned by her sorrowing community, already deprived of so many of its members by death. It was under her supervision that the normal school for young Chinese girls was founded, destined specially for those intending to try their vocations as Sisters of Charity, and no detail of the vast household she governed escaped her loving care. Sister Reynal was, moreover, a great-niece of the well known Sister de Jaurias, the heroine of Petang during the siege of Peking.

AN AFTER-THE-WAR HARVEST

Rev. Fr. Tanguy, W. F.

Fr. Tanguy is a missionary at Chilouboula, in the Vicariate of Bangoneolo, East Africa. An immense effort must be made, now that European troubles are ended, to bring the natives and other Christians to a realization of the laws of the Catholic religion. A beginning has been made, and no doubt progress will be rapid.

WE have just offered to the Master of the Apostolate our first sheaf of after-the-war wheat. The harvest numbered one hundred and forty-one spears.

The baptized converts who grace this cradle of the Church do not belong to one parish or one district.

They Represent An Extended Territory

Some live far away in the south, some in the east, others in the west. But they all saw and followed the same star—the star of Faith.

The mission is poor, so poor that we cannot feed the children while they are preparing for baptism; they know this, so each one brings his little package of rice to the class.

I am writing this on a cold day in March, an unpropitious month for journeying. It is the rainy season, and the rivers are enormously swollen. Meadows are flooded

Bridges Have Been Swept Away

The grass and weeds have grown rankly and are drenched with water. The path of the traveler is beset with obstacles, but our children, on the appointed days, testify by their presence at church, that the negro race is capable of courage and devotion.

In the first instruction of candidates for baptism we follow the plan laid down by Bishop Larue. The immediate preparation lasts four weeks and is a sort of retreat for the purpose of meditating on the sacraments of baptism, penance and the Holy Eucharist.

The most prolonged preparation lasts four years

and some of our converts presented themselves eight or ten years ago and ever since have been wearing the medal of the postulant. They have the catechism at their finger tips.

It is not wise to attempt large classes, so we have three grades. Rev. Fr. Delaunay has charge of the first and most difficult, the women's class. There are fifty-six female students, many of whom are mothers. The black cherubs who accompany their parents fill the air with discordant cries. They are not as quiet as white children, and their voices are less pleasing.

The second division, those baptized "in articulo mortis," are under the direction of Rev. Fr. L. Etienne. These pupils are mostly former soldiers, of

"The King's African Rifles"

freed since the signing of the armistice. They have seen service, were dangerously ill in hospitals at the front and baptized.

Fifty men of all ages comprise the third class.

I enjoyed conversing with one stalwart negro the other day.

"Kalindira, tell me. How many winters have you seen since God put you in the world?"

"Oh, Father, I am very old; my winters are like the stars, they can no more be counted. I have lived through the reigns of many Sultans. When the Europeans arrived in my

country. I was already aged."

He is about seventy-five years old.

"And you, Kapaso (the Grasshopper), when did you make your appearance on this earth?"

"A lie is not good, Father, so I will not lie. When



Catechumens coming to the mission station at Chilouboula to be baptized.

Mullenga, the spirit of evil, caused the elephants, the buffaloes and the cattle to perish throughout the land, I was in my mother's arms."

The Grasshopper alluded to the hoof and mouth disease that raged here in 1889.

Most of the men are about thirty years of age, a dozen are over forty, and eight are youths of sixteen.

Their costume is simple, consisting solely of a loin cloth. There is, however, a single exception. One man retains the ragged remnants of a workman's suit and rubbers, all in European style. He acquired these in the Belgian Congo.

They all take snuff with enthusiasm. It is a stimulant, they aver. The teacher can testify to this, as it is

The Cause of Much Controversy

during school hours. But such annoyances must be borne patiently.

The instructions are like intimate talks; the missionaries answer all questions. Our Babemba are only big children; simplicity must be the keynote of our teaching, and stories always accompany a lesson.

The wonderful narratives of the Old and New Testament hold them spellbound, mouths and eyes and ears are wide open. They then repeat the tales in

their own inimitable way, with touches of quaint local color.

Nice philosophic and theoretical points do not obtain here yet. Future generations may grasp them, but only simple moral laws must be doled out to our present converts.

Here Are Samples of Queries Addressed to Us

"Father, when a lion comes roaring around our huts, we negroes are in the habit of insulting him with all the epithets we can think of. Do you approve of that? We are not abusing a man, we know that it would be a sin to do so. But how about a lion?"

"One day my wife was lazy, Father, so I gave her two blows. May I continue this treatment if she needs it? Of course I must not beat the wife of a neighbor, but may I beat my own?"

In the face of such mentality, the missionaries would be foolish to wander far afield in their doctrinal teaching. Just the few principal precepts relative to right and wrong must be served to our charges, and this daily fare repeated for weeks and months, until it has become digested.

Patience, indeed, is required, but when hearts are well disposed toward us, patience is not the most difficult virtue.

School Days

A new writer to our office is Sister Mary Ferdinand, Mother Superior of the convent school at Ajmer, Rajputana, India. She says that jungle stations in that country are very poor and without most of the necessities of life. Poor harvests, added to war conditions, bring starvation very close. Sister Ferdinand also pleads the cause of a new school building, which does not mean the expenditure of any great amount of money. In her letter she says:

"In one district we have two poor schools—one for the natives and one for the Eurasians. The latter have been sheltered for twenty-seven years in an old building, where we can accommodate only twenty-five girls. Now the cottage is absolutely falling in ruins, and during the rain, which is very heavy, it is very dangerous, and we have to support a part of the roof with the branches of trees to avoid an accident. Even then it is not safe. I am very much afraid of a collapse. Also the rain comes through the roof, and often the girls have to camp under the veranda.

"If we had a proper schoolhouse we could receive almost a hundred girls, for they care constantly applying and being refused."

Two Hundred Dollars Wanted for a Chapel

Many provinces of China have numerous native priests at work, not only as aids to European missionaries, but in whole charge of stations. Fr. C. Daems, B.F.M., of Sianfu, W. Kansu, writes of such a one. He is a Fr. Vincent Han and he has three stations in the sub-prefecture of Fukiang. Fr. Han has not found

it easy to make converts and for a long time all hearts seemed closed to the Faith. But the patience and zeal of this good native priest are slowly winning—to such an extent, indeed, that he needs an addition to his little chapel. To help out, he has enclosed the veranda, which invariably adorns a Chinese building, and placed some of the congregation there.

Two hundred dollars would put up the desired addition to Fr. Han's house of worship and make him supremely happy. This chapel is in his largest station; the two smaller ones have only miserable huts.

Another Reminder

Most petitions bring in a response, if only a small one, but occasionally a cry of distress seems to fall on deaf ears.

This is the case with a plea sent by Fr. Raphael Gaudissart, S.J., of K'aicheou, Southeast Che-li. The Father is suffering for a bicycle, and wrote to The Society for the Propagation of the Faith office asking the means to purchase one. The appeal was printed, but brought in nothing.

If several persons would give a small offering, it could be forwarded to China and the bicycle procured there. The mission is a very fertile one; one nine thousand persons were baptized last year, and a harvest of ten thousand souls is expected this year. So it will be seen that the silent steed would be put to some good use.

HAPPENINGS IN THE HOUSE OF MERCY

Sister M. Symphoriana

Bishop Wittner, O.F.M., Vicar Apostolic of East Shantung, has "seen and approved" this communication, which describes a few of the pitiful cases that are brought to the notice of the nuns conducting the asylum. The subject is not a new one, but like some other phases of missionary effort, the condition of China's abandoned babies must be constantly kept in the foreground.

OUR Immaculata Orphanage in Fangtze (E. Shantung), which the Chinese call, "The House of Mercy," shelters over two hundred poor. Last year, when it was to be closed for lack of means, I, for the first time in my life, wrote an appeal, and thanks to the alms from America

The Catastrophe Was Averted.

But this year we are once more on the edge of ruin, because the expected relief from Europe, from our former benefactors in Belgium, Alsace, and Bavaria did not come, and will not come, alas!

Therefore we look again to America, trusting that the Sacred Heart of Jesus will touch the hearts of some generous mission friends to come to our rescue.

We are trying every means to earn a living for our big family by our own labor, and that of our children. But despite the strictest economy we cannot do without Christian charity.

I would like you to see with your own eyes our dear little ones, how ardent they are in their prayers, how eager at their work. They show a graveness which one is not accustomed to see in European children.

They Seem to Realize the Earnestness of Life.

Indeed they all have had sad experiences, many still bear the traces, practically every one has a story of suffering.

May I be allowed to quote some instances, taken at random from the latest pages of our journal.

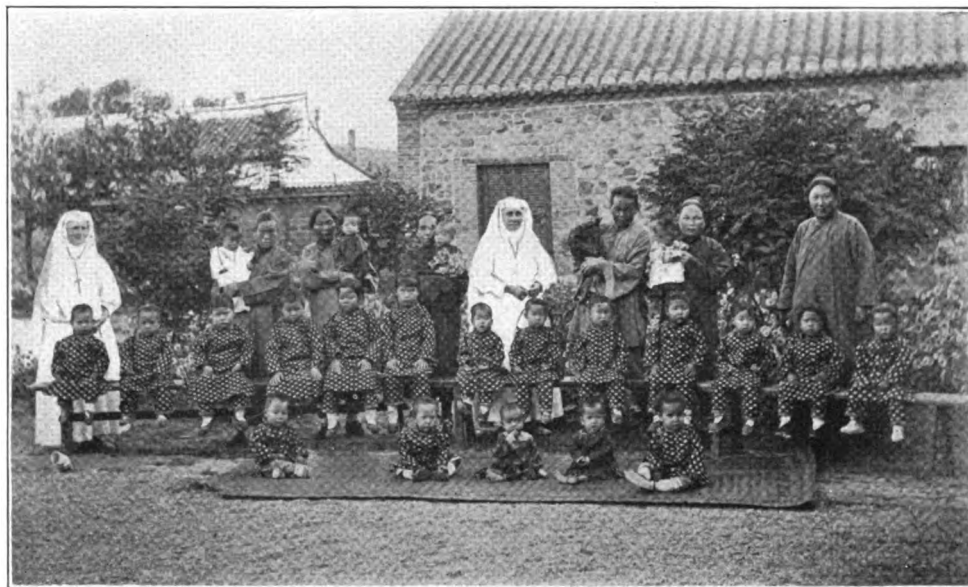
Here is little Joseph. Within a few days the influenza made him an orphan. Immediately after his parents' death the creditors sold the poor hut. The grandmother, with the baby on her back, was ruthlessly expelled. Where was she to go? Nobody took any notice of her fate. Fortunately, she heard of our institution and came to depose her burden at our door, and then went off to exist as a beggar.

An April 29th little Barbara was taken in. A newborn child, she lay upon a heap of manure at the village entrance. A kind-hearted woman picked her up and took her to her house. But she fared badly with her charge. At the sight of the intruder, her own children and relatives flew into a passion and clamoured so fiercely, that the good Samaritan had no other recourse than to set off that very night and bring the foundling to the "House of Mercy."

The next day little Anna was presented to us by her parents. She was only two weeks old. Without blushing they told us that

They Would Have Thrown Her to the Dogs

had not their neighbor suggested they might get rid



Orphanage of the Immaculate Conception at Fangtze, E. Shantung, in charge of the Franciscan Missionaries of Mary.

of her at the "House of Mercy" . . . "Because," they added, "we were about to emigrate to Manchuria when this poor wretch by its untimely arrival disturbed and delayed our plans. It was impossible to carry it on that difficult journey."

It must be remembered that according to the Chinese superstition

Babies Have No Souls

which, we believe, may somewhat explain their inhuman resolution without excusing it.

At noon we had another surprise. An old woman,

who occasionally had begged for alms at our door, called on us. This time she looked cheerful and proud as a French Marshal. Out of her basket she drew little Amalia and triumphantly related how she had secured her with her bamboo stick from a number of nasty dogs.

During the night the baby had been placed under some hedge, wrapped in a piece of matting. Dogs had just dragged the bundle to the road, when the good woman came along. She at once valiantly took part in the fighting, and after some lucky strokes, came out victorious and picked up the precious booty.

We gave her a large pot of millet to eat and some pennies as reward. She was delighted and so were we.

In conclusion, let us report how a whole family was saved. They were very poor, and by a series of misfortunes had been brought to the verge of starvation. Father and mother fell sick. There was no income and consequently nothing to eat. The children, awfully neglected, cried for millet, but nobody gave them any food, nor did any neighbor take notice of their heart-rending moaning. The golden paragraph

"Love Thy Neighbor As Thyself"

does not exist in the heathen code. And the gold-painted gods in the pagoda looked with an icy indifference upon their woes.

When East is West

Fr. Van Esser is a Belgian Foreign Missionary in Kan Su, which is a province far in the northwestern part of China, touching Mongolia. His prefect, Mgr. Doems, expected a missionary who had sailed some weeks before from San Francisco, and he despatched Fr. Van Esser to fetch the new apostle to his destination.

This meant a twenty days' journey to the nearest railway station, across a territory occupied by 30,000 bandits under the leadership of the famous Ko Kien, well known to newspaper fame. The Father set out on horseback, accompanied by a "boy." Two seminarians bound for Peking also joined the little cavalcade.

Eight days brought the travelers to the lines of the enemy and they were promptly held by the bandits. Three days passed, and then the Father, remembering that the chief had a reputation for leniency toward Catholic priests, having at one time been a neophyte, despatched his card to the chief, asking permission to continue his way. Soon a bandit appeared, bearing a safe conduct, signed with the chief's seal. This man led the party safely through the infested district and they soon reached Si Ngan, the capital of Shensi.

Here a rest of several days was made and then came an eight days' trip to the railway station at Koan

In order to shorten their terrible agony, the desperate father secured some poison which was to put an end to all their sufferings. At this critical moment a relative came to the house. He had incidentally been acquainted with us and persuaded his unlucky friend to spare at least his children. The two girls, one of seven years and another of scarcely two months, were brought to the "House of Mercy."

The result must have been favorable, for a few days after, father and mother with the remaining two boys, of ten and five years respectively, dragged themselves to Fangtze. Little by little we succeeded in restoring them to health.

The Four Children Have Already Been Baptized

For the man we found a position as gardener, while the woman is helping us to nurse our babies in the crib department. They both learn their catechism and are full of gratitude to God and their benefactors.

These few examples show that the "House of Mercy" is like an ark of salvation amidst the deluge of paganism where all kinds of spiritual and temporal miseries abound. But it can accomplish its divine mission only when supported by charitable gifts from home. It is not our work, it is the work of our merciful Saviour and of our Catholic brethren. To all of them apply His words: "Be merciful: and you shall obtain mercy." . . .

Ing Tank, capital of Honan. Awaiting Fr. Van Essen was a telegram calling him to Shanghai. This last stretch was made by rail.

At Shanghai, the stranger was waiting. He had come from Europe to America, crossed that continent, set sail from California, and finally reached China. His guide had crossed China by the means just narrated. Both must now re-cross China to reach the mission station in Kan su where they were to work. Only missionaries are capable of such feats of endurance.

Winding up the recital of his extraordinary experience, Fr. Van Esser says:

"Mgr. Daems welcomed us with open arms!"

This journey lasted four months and cost three hundred dollars.

Contributions are solicited; in return Fr. Van Essen will give the original safe conduct of the famous brigand chief, Ko Kien.

Each month has its own appeal for those who love God and are willing and anxious to make sacrifices for the spread of His rule. Millions of souls are waiting for Him, ready to accept the blessings of faith and service. The duty of those who can help them to the opportunity is plain.

FIRST FLOWERS OF NEW GUINEA

Right Rev. A. G. de Boismenu, M. S. C.

Most interesting is the likeness of this intelligent-looking youth who bears the proud distinction of being the one to offer himself to the missionaries of New Guinea as the founder of their native clergy. The event proves that it is not impossible for the young men of Oceanica to desire the religious life, and it may be safely predicted that others will before long follow in his footsteps.

THE steamer which came to our port last December brought letters and magazines from our friends in Europe and America, always most welcome. When it sailed away, it bore with it our first aspirant to the priesthood. I send his portrait.

This youth is the first flower of our New Guinea mission. His desire to enter the sacerdotal state fills our hearts with joy and serves as a recompense for long years of not too fruitful toil.

We are sending him to France, where in an entirely Christian atmosphere, he may grow in strength and sanctity. He will remain several years, and when ready to undertake the duties of the apostolate, he will come back to his native soil and embark on his noble career.

The foundation of a native clergy is the only solution to the agonizing problem of recruiting the missionary body.

Our Forces Are All Too Small

Mother Church, recognizing this, has set forth her desire, or rather her orders to the same end. They are embodied in Canon Law 305 of the recent Code.

I ask the prayers of the faithful that vocations may be numerous in this particular mission—that the example of this chosen soul may be followed by others. New Guinea cannot, of course, expect to form rapidly her native clergy, but a beginning has been made and that means much.

Along other lines, too, the prospect is bright.

This year we had scarcely dropped our net when it came in laden with fish.

We have six young girls in our school preparing for a religious life. They are the first religious in New Guinea, where the Church is in its infancy. These gracious flowers will be offered to the Blessed Virgin on the Feast of the Annunciation, to become little servants of Our Lord, and faithful imitators of His Mother.

They aspire to serve Jesus Christ by assisting His priests,

Caring for Our Poor Orphans

ministering to the sick, and praying for the dead. By making the complete sacrifice necessary for a religious life, they will imitate the valiant nuns who have trained them.

I need not tell of the immense joy such conversions afford us. They are the assurances of a happy future sent us by Divine Providence. This land can no longer be deemed pagan. These little Christian flowers adorn a field hitherto barren. The seed we hopefully sowed has germinated.

Our Toil Has Not Been Wasted

We have been rewarded a hundred fold; our apostolate has been visibly blessed.

We wish to share our spiritual joy with the great American family of The Propagation of the Faith, since they have contributed so generously to the support of native seminarians.



John Joseph Taurino, who hopes to be the first native priest of English New Guinea. His education is to be completed in Europe.



Catholic Missions

PUBLISHED EVERY MONTH BY
THE SOCIETY FOR
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(Incorporated)

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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

ON August 12th the Right Rev. Maurice P. Foley, Bishop of Jaro, Philippine Islands, died in his episcopal city. He is the fourth American Bishop to lay down his life in the Philippines for the cause of religion, the other three being Bishop Rooker, also of Jaro, who died in 1907, Bishop Hendrick of Cebu, who died in 1909, and Bishop Carroll of Nueva Segovia who departed this life in 1913.

Bishop Foley was born in Boston in 1867, but became attached to the Diocese of St. Augustine, Florida. He was pastor of the cathedral when, on account of his unusual ability as a linguist, he was selected for the Bishopric of Tuguegarao in the Philippines in 1910. Six years later he was transferred to the See of Jaro.

It was our privilege to make the acquaintance of Bishop Foley on the occasion of one of his visits to the United States, and he gave us the impression of being one of the most apostolic men we ever met; it is probably because of this that he was sent to Jaro, which is possibly the most difficult See to govern in the Islands, being overrun by secret societies and schismatic followers of Aglipay.

Trial and discouragement often attended the efforts of the zealous, untiring and devoted Bishop of Jaro, and one of his priests wrote us that "the real reason of his death may be found in the fact that the poor man was simply overwhelmed with all kinds of troubles regarding his difficult diocese."

May Bishop Foley enjoy now the fruits of his labors and may his sacrifice be a source of blessings for that unfortunate country.

* * * *

THE vacation season is now well over. We all have taken up our work once more. It may be business or scholarly effort, it may be household tasks or only pleasant home duties. For those still on the threshold of life, it is the routine of fundamental studies.

A Duty We May Not Shirk There is one duty however that applies to all Christians, the mature and the young, the rich and the poor alike, according to

their condition and circumstances—the duty of extending a helping hand to those less fortunate than ourselves.

We have taken up our work again. Would it not be well to make sure that we are working with Christ and helping along *His* work, that we are not forgetting the highest form of love of our neighbor, namely, the charity that reaches out for the salvation of souls?

* * * *

WE announced in our last issue that six American Jesuits had volunteered their services for missionary work in India, now comes the news that three priests of the Maryknoll Seminary will soon leave for China; and a few days ago

A Healthy Sign we had the visit of the Rev. G. E. Bergeron who will sail from Vancouver on the 30th of September for the Tonga missions. Fr. Bergeron was born in the diocese of Boston and is a member of the Marist Society. He will have the honor of being the first American priest to go to Oceanica as a missionary. The Tonga Islands are situated in the Vicariate Apostolic of Central Oceanica in charge of Bishop Blanc, S.M. Fr. Bergeron assured us that he would soon be followed by other American members of his congregation, and we rejoice at the news for both the sake of the missions and the fact that it is a healthy sign for the American Church to be able to send some of its members to those faraway lands.

* * * *

WE often receive most flattering letters from American readers as well as from missionaries regarding our magazine, CATHOLIC MISSIONS. They praise its make up, its interesting articles, its timely remarks, etc. Although it is not our

A Little Help, If You Please, For Our Magazine. practice to publish those letters, we certainly appreciate them, and they are a real source of encouragement in the midst of labors which are not

always pleasant and easy. May we ask our friends to show their appreciation in another manner, namely, by obtaining some subscribers to the magazine. Despite the increase in the cost of paper, printing, postage, etc., we have not raised the subscription price, hence it is unnecessary to remark that CATHOLIC MISSIONS is not a *paying proposition*, having this in common with most Catholic publications. Were it not for the fact that it contributes to make the cause known and brings in a number of special donations we would have suspended its publication long ago. Owing to the low subscription price we are unable to employ the services of agents, therefore we beg those of our friends who have a little leisure, to solicit a few subscriptions for CATHOLIC MISSIONS. We assure them that in so doing they will serve the cause it represents.

MISSIONARY NOTES AND NEWS

AMERICA

NEW YORK A second group of American missionaries left Maryknoll September 8th for the Far Eastern mission field. Last year at this time, the pioneers, Frs. Price, Walsh, Meyer and Ford, set out for China, where they have found much sympathy and suprisingly good results. The latest reinforcements are the Rev. Frs. D. L. McShane of Columbus, Ind., William F. O'Shea of North Hudson, N. J., and A. S. Vogel of New York City. They sailed from San Francisco on September 27th.

CALIFORNIA San Francisco is receiving a visit from a Franciscan nun who is a native of that city. Sister M. Leopoldine has had thirty-four years of service in the leper colony on the island of Molokai, in the southern Pacific, and after a short vacation in California she expects to return to her leper charges and spend the remainder of her years there.

PHILIPPINE ISLANDS The said death of Right Rev. Maurice P. Foley, Bishop of Jaro, is reported. Mgr. Foley was born in Boston. After the customary college course he was ordained from the American College, Rome, and was stationed in the diocese of St. Augustine, Florida. Called by the Holy See to the mission of the Philippines he was first stationed in Tugugerao, but in 1916 was called to Jaro. His death occurred in St. Joseph's Hospital, Manila.

The Belgian Foreign Missionaries of the Baguio Mountain Province, P. I., have gotten out a series of catechisms and studies in Christian Doctrine, in the various languages found in their province, which will be of great value in their school work. The books are printed by the Catholic School Press, Baguio, P. I.

WEST INDIES Rev. William F. O'Hare, S.J., has been appointed Vicar Apostolic of Jamaica.

EUROPE

GREECE To the Archdiocese of Corfu has been added the dioceses of Zante and Cephalonia, and Mgr. Leonardo Brindisi, formerly Archbishop of Naxos, has been made Archbishop of Corfu, Zante and Cephalonia.

To the Archdiocese of Naxos has been added the dioceses of Tyne and Mycone, and Mgr. Matteo Vido, former Archbishop of Tyne and Mycone, has been named Archbishop of the enlarged district.

IRELAND Two members of the Lyons African Missionary Society, Fr. Higgins and Fr. McKenna, have returned to Ireland, for a much-needed rest and change of climate.

They speak most dolefully of the country they left behind—Liberia, on the west coast of Africa. There, famine stalks and the Fathers say it is a heart-breaking sight to see the people, whether they have been converted or not, dying of starvation.

ASIA

CHINA The second of July, 1919, was an anniversary of tragic association to the missionaries of Manchuria. Writing from Moukden, Bishop Choulet says:

"It was on this day, in the year 1900, that the Boxers fell upon our mission, bringing death and destruction in their train. My predecessor, Mgr. Guillon, his Vicar, Fr. Emoult, two Sisters of Providence, and about three hundred Christians were offered as a sacrifice to the Faith.

"When at the end of the same year we were able to return, we found almost complete ruin. The tempest had passed, but the outlook was dark in the extreme. Yet, like birds that set out to rebuild the nest that has been destroyed in the storm, so we began our reconstruction, and we are rewarded by an increase of Christians. They have doubled during the nineteen years, and would be larger except for the emigration that is continually taking place."

The *Echo of China* announced in a recent edition that, in virtue of a decree of the French Minister of Public Education, the equivalent of the baccalaureate degree would accompany certificates presented by Aurora University, a Jesuit institution. This is most timely, as there is a growing desire among Chinese students to finish their education in France after a good preparatory course in their own country.

ANNAM Rev. Fr. Cadière, P.F.M., well known through his scientific works on the history and language of Annam, has been made a member of the *French School of the Far East*. This nomination will please

the many friends of the learned director of the *Bulletin des Amis du Vieux Hué*.

One of the valiant priests of **JAPAN** Nagasaki, Japan, is Fr. Martin, P.F.M. He went to France during the war, but with the advent of peace returned to his post. The welcome accorded him was remarkable, the pagans being as ready as the Christians to show their delight. As a special mark of honor, several of the high authorities presented him with an antique sword of great value. It once belonged to a Samurai warrior and was made in 1504 in the Kanesada foundry—a name famous in the history of Japan. As the Japanese have an intense love for any person or thing connected with the war exploits of their country, this gift has a special significance.

AFRICA

ABYSSINIA Rev. Fr. Fromont, Capuchin, of the mission of Gallas, is authority for the statement that Fr. Julien Marie, who since 1902 belonged to the Vicariate of Mgr. Jarosseau, was assassinated in March last by Abyssinian brigands. The deed was committed at Minné, among a tribe called the Aroussis.

BELGIAN CONGO After four years of adversity and inadequate assistance, Bishop Grison, announces the happy news that four new missionaries are on the way to his district. The harvest is waiting for these busy hands, and we may look for an increase in baptized Christians in the difficult apostolate of the Congo region.

OCEANICA

AUSTRALIA News from the Propaganda states that the jurisdiction of the Apostolic Delegate to Australia has been extended to embrace Tasmania, New Zealand, and all the missions of Oceanica.

BOOKS RECEIVED

The Pope and The War. Published by The Catholic Laymen's Association, Augusta, Ga.

A reduction of the pamphlet gotten out by "America" of New York City.

CORRECTION

Moral Science, by Rev. A. M. Teixeira, a Portuguese missionary belonging to the Mylapore District, India, is published by The Good Pastor Press, of Madras, India, and not of Bombay, as incorrectly stated in a former issue.

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~CONTENTS~

	Page
Great Moments in a Bishop's Life Rev. Rene Lefevre, W.F.	243
A Year Among the Hienghenes Rev. Alphonse Rouel, S.M.	247
Basutoland, the Switzerland of Africa Rev. Dom Maternus Spitz, O. S.B.	252
More Views Upon a Familiar Theme Rev. J. Aerts, M.S.C.	256
When All Signs Fail Rev. Joseph Van Oort, B.F.M.	258
Good News From Uganda Right Rev. H. Streicher, W.F.	260
Tonkin to the Front Right Rev. A. Eloy, P.F.M.	262
Filipinos and the Weed Rev. A. H. Van Odijk, B.F.M.	264
Attending One's Own Funeral Ceremony Very Rev. M. B. Cothonay, O.P.	266
Life Sketch of Mother Mary Lawrence A Missionary	268
Editorial Notes	269
Missionary Notes and News	270
Contents of Volume XIII	271-2
Missionary Letters	Passim

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Owing to the recent Strike among New York Printers, the November number of "Catholic Missions" as a separate issue, did not appear, but an enlarged number for December is substituted. It is hoped that subscribers will kindly bear with the omission, which was entirely unavoidable.

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BOOKS RECEIVED

Catholic Home Annual for 1920. Published by Benziger Brothers, N. Y.

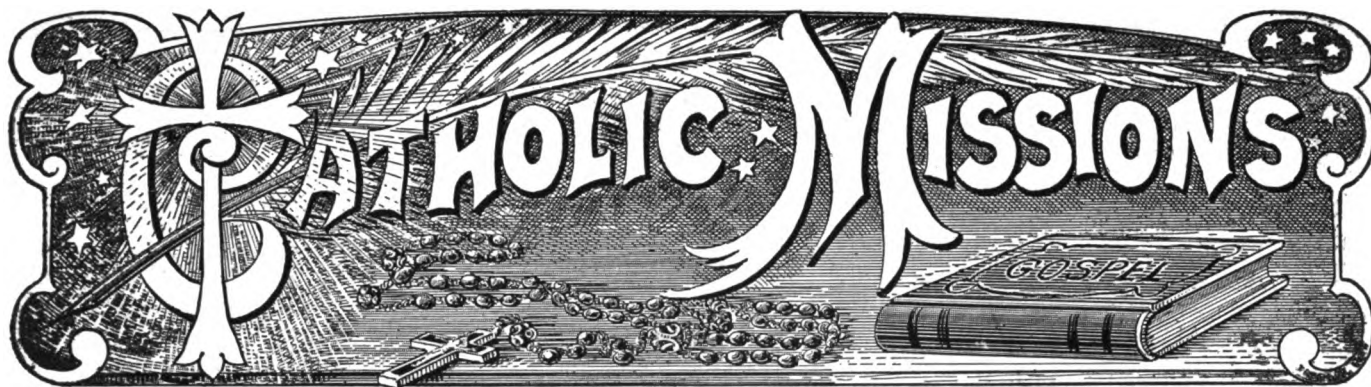
A Primer of Old Testament History. Rev. Francis E. Gigot, D.D. Published by The Paulist Press, N. Y.

The Reformation. Rev. Hugh P. Smyth. Published by The Extension Press, Chicago. Price \$1.25.

A Catholic Social Platform. Booklet. Rev. Joseph Husslein, S.J., Ph.D. Published by P. J. Kennedy & Sons, N. Y.

The Fundamentals of Citizenship. Published by The National Catholic War Council, 1312 Massachusetts Ave., Washington, D. C.

Girls' Welfare. Published by The National War Council, 1312 Massachusetts Ave., Washington, D. C.



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VOL. XIII

DECEMBER, 1919

No. 11

GREAT MOMENTS IN A BISHOP'S LIFE

Rev. Rene Lefevre, W. F.

TO see a priest mount the altar for the first time is a sight that always must move the heart of a bishop; but when that priest is the child of a race but yesterday buried in the darkness of gross-est paganism, the spectacle becomes almost sublime.

I am sure that Bishop Streicher was deeply affected when two more young men recently received at his hands

The Sacerdotal Uncction

and proceeded in the mingled pride and humility of their new state to offer the Divine Sacrifice.

A special interest attached to the occasion, because the new apostles belong to the Sese country and are the first of their race to consecrate their lives to the Master.

Sese is an archipelago in Lake Victoria Nyanza, composed of the two large islands of Sese and

Bukasa, and a number of smaller ones. They are wonderfully fertile, deep forests being interspersed with rich banana plantations and rolling hills covered with perpetual verdure.

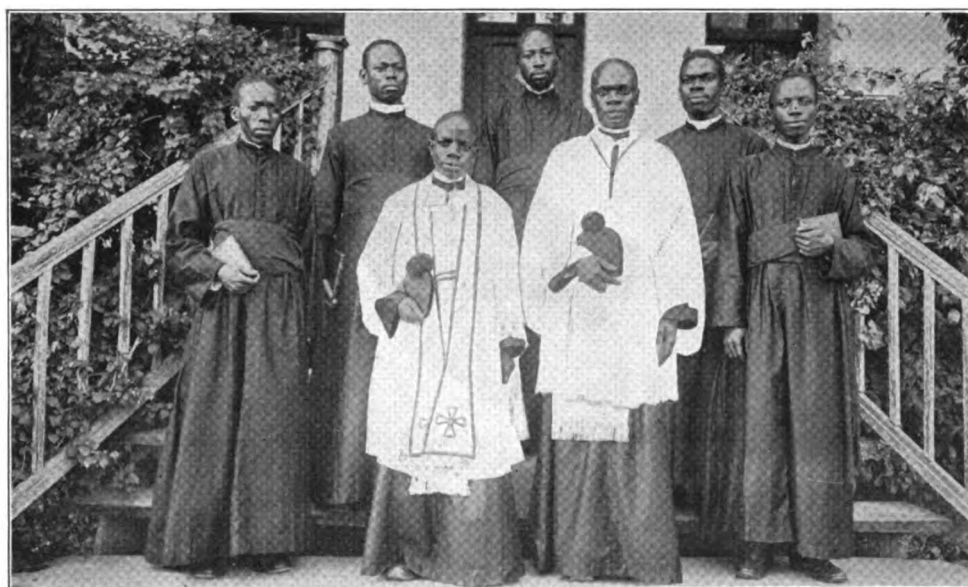
It was on the island of Sese that Simoni Sentamu was born in the year 1887. Missionaries had been for several years in Uganda, but the persecutions had prevented them from

Reaching the Sese Region

In 1889, however, they succeeded in founding a station there and began their work of winning the profoundly superstitious natives to the Faith.

Progress was slow at first and entirely arrested at times, but in 1894 a period of greater prosperity set in, and the Fathers felt encouraged to greater activity.

Little Simoni, meanwhile, had fallen on evil



The two newly ordained missionaries with their five countrymen already some years in the priesthood.

days. His father died and his two elder sisters, after the manner of pagans, showed no enthusiasm about supporting him. There was a Protestant mission, as well as a Catholic, in the place, and Sentamu, attracted no doubt by the little gifts proffered by each to attract the primitive minds, decided to pay a visit to the station of the Protestants.

He did so. He desired to pray, but he also burned to possess the book which was the usual offering. His request was denied, and the denial cooled the boy's ambition to pray with the Protestants. He wished to try his luck with the Catholics, but he was timid and dared not approach the station.

Going to the forest spring one day for water, he came suddenly face to face with a missionary. In affright he started to flee, and by force the Father held him and gave him a blessing. This was the beginning of grace in the child.

Wandering as he pleased over the country, Simoni one day went to the island of Kibibi and there encountered one of those priceless coadjutors to the apostle, a native catechist. The latter had

About a Dozen Catechumens

at the time, and feeling at ease with a native of his own type, the boy allowed himself to be placed in the catechism class.

Later he came to the station for further instruc-

tion and in 1901 received baptism. Yes, Simoni was a Christian, and unguessed by himself or those around him, was even to embrace the sacerdotal state. The little wild boy who, unloved and uncared for, had roamed the jungle and sported in the rivers, was to become a missionary himself, but Divine Providence for a time kept these wonderful designs deeply hidden.

Christian a deep love for the priests. Listening one day to an eloquent sermon by one of the Fathers he said to himself, "Is perfection possible? And if it is why do I not try to attain it by serving the Master as the missionaries do!"

Accordingly he was admitted to the clerical school and there he met another youth, son of one of the neighboring chiefs. This boy's father also was dead and young as he was, the desire to lead a religious life was already strong within him.

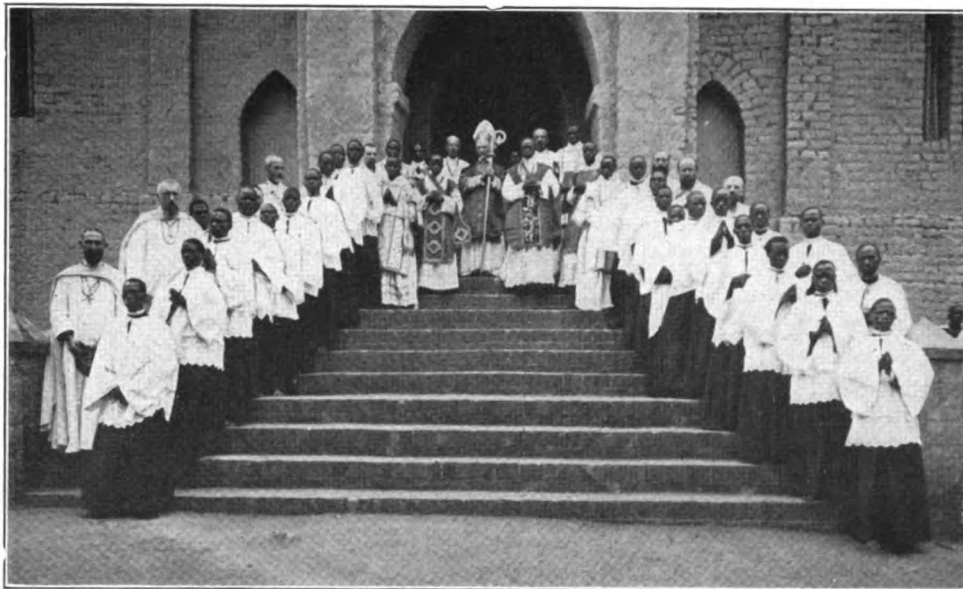
The two boys, Simoni and Yozofu, began the course necessary for entrance to college, and in two years were ready for Kisubi where our Petit Seminary is located. That was in 1902.

Let not my readers form any large ideas of our college. Alas, the buildings are only native houses thatched with straw, and the interior is as poor as the exterior. That year was also particularly unfortunate for the institution. Besides a shortage of rations

Small Pox Broke Out Among the Students

and sleeping sickness had its appearance in the village. A reign of terror followed in the wake of this terrible disease, the most to be dreaded of all African scourges.

Our Vicar decided to transfer the college to Bukalasa, and there the two boys studied together for six years. Twice during this period the youthful



Impressive scene at the church after the ordination by Bishop Streicher.

tion and in 1901 received baptism. Yes, Simoni was a Christian, and unguessed by himself or those around him, was even to embrace the sacerdotal state. The little wild boy who, unloved and uncared for, had roamed the jungle and sported in the rivers, was to become a missionary himself, but Divine Providence for a time kept these wonderful designs deeply hidden.

His residence at the mission awoke in the young

seminarians were permitted to go back to Sese, but their vacations brought but little joy. Once smiling with rich plantations, the home of a happy people, Sese was now almost a desolate waste, for the sleeping sickness had passed there, taking its usual dreadful toll of human life.

Finally the hour arrived when it must be decided whether the students should take the decisive step and enter the grand seminary. They must be tried

by severe tests to prove their strength, their piety and their knowledge. Yozefu said of this trial:

"I was terrified. In spite of all my study, all my resolution, all my desire for the priesthood, I felt that I might fail at this last moment. My only hope was in the help of the Blessed Virgin. On my knees before her statue I wept hot tears, saying, 'O my mother, I trust in you. Tomorrow when I take my pen in hand, direct my words so that the examinations will prove my worthiness to be your son?'"

"And on the following day I answered the questions placed before me almost without thinking, for I knew the Blessed Virgin was directing the answers. And, behold! when the papers had been read, the Father came to me and said, 'Bravo! bravo! You have passed your examination most successfully! I congratulate you.' But I took no credit to myself, giving all the glory to my good Mother."

Both boys entered the Grand Seminary in 1919. There were few students at the time, but the future was full of promise.

Yozefu and Simoni Were Fast Friends

At the end of their probation, if it has been satisfactory, the students return to the Seminary for another three years' study in moral philosophy. During this term they are made deacons and subdeacons. At last comes a retreat when in solitude and silence they prepare for their consecration at the hands of the bishop.

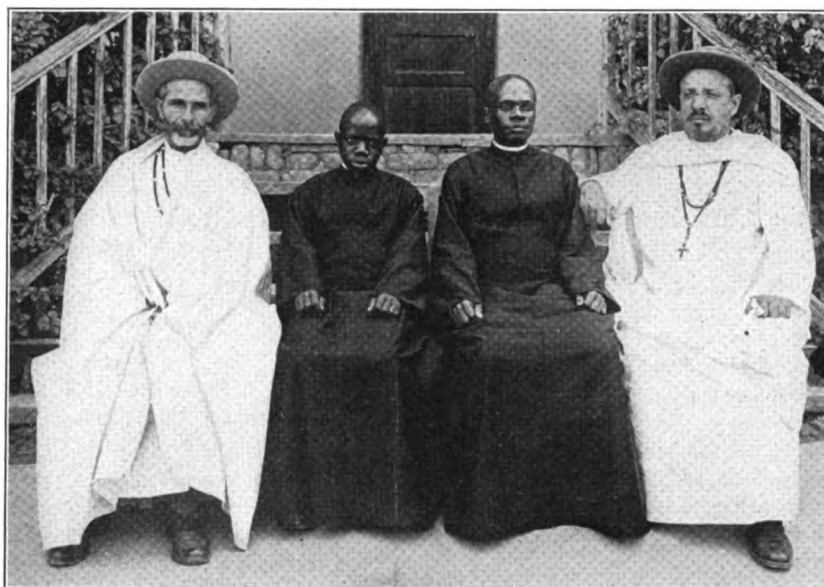
This program was followed by our two brave natives. Their retreat, during which Monsignor himself came several times to impress on their minds the gravity of the obligations they were about to assume, ended Friday evening, June 13, 1919, with solemn benediction, and on Saturday the ordination took place.

A great crowd had assembled to witness the ceremonial, and filled with emotion the young men received the dignity of their new state. After mass and Holy Communion

The Te Deum Was Sung

and this was followed by an ebullition of joy on the part of the newly ordained priests and the assembled multitude.

Especially affected were the poor exiles of Sese, driven from their country by the sleeping sickness.



The two White Fathers who baptized the poor black boys and later had the happiness of seeing them mount the altar.

and in study and pious exercises passed together six long hard years—two in philosophy and four in dogmatic theology. Then, having received Minor Orders, they were sent out on probation for two years.

These years are the crucial test in the life of our seminarians, and are filled with all the activities of the real apostle. Under the direction of a missionary they teach catechisms, inspect schools, serve mass, teach the choir boys, visit the sick and accompany the priest on his journeys from station to station.

They surrounded Father Yozefu and Father Simoni, begging their blessings. The new apostles belonged to them, they were their very own, and with tears of rapture they cried over and over again, "Bless us, Father! Oh, how happy we are! Give us your benediction!" After dinner the Fathers said solemn Vespers, and later passed the evening at the Grand Seminary. The following day was the feast of the Holy Trinity. Father Simoni said his first mass in the college chapel. Father Yozefu at the Seminary in Katigondo. From their hands the students

just starting on the long march that has the altar for its goal received Holy Communion and later fervent blessings.

Present also were the surviving relatives of the two priests. These included the aged mother of Father Simoni and his stepfather, while Father Yozefu's sister and more distant relatives had come from the four quarters of Uganda to share in his triumph.

It is the desire of both these faithful sons of afflicted Sese that they may return to their native country and there preach the Gospel. Only exiles, longing for the scenes of their childhood, can appreciate the affection of the young apostles for their former home. Perhaps Providence,

As a Reward for Their Perseverance,

will permit Father Yozefu and Father Simoni one day to mount the altar in Sese.

An interesting feature at the dinner to the Fathers, given in the Seminary, was the reading of a martyrology in excellent Latin, entirely composed by one of the students. Another contributed a Latin chant in which were allusions to the former life of the

Fathers, when as lads they delighted to fish in the turbulent streams of Sese. The author complimented them on the fact that they were now fishers of men. Altogether, the display of learning at this simple feast would have done credit to any group of students, no matter what their position in life.

Before receiving their appointments the Fathers will remain three weeks in the seminary resting and meditating. O, blessed and happy days! When they can live wholly with their Divine Friend, and gain strength and inspiration for the labors before them. Theirs has been a wonderful experience. From the neglect and ignorance of African jungle life they have been mysteriously guided to their present heights. May the Hand that has led them thus far be ever their steadfast support.

The ordination of these two apostles brings the number of Uganda's native missionaries to seven. There are forty-four seminarians at Katigondo, of whom many will doubtless persevere to the end.

A Baganda proverb says, "One with another forms the sheaf." It is thus we are binding our sheaf of good wheat in the dark fields of Africa.

Native Corean Priests Held Captive by Brigands

Bishop Mutel sends some unpleasant news from Korea, showing that the Christians suffered rather badly near Seoul.

"I recommend to your prayers," he says, "one of my native priests who is a missionary near the frontier and who has in his charge more than six thousand converted Coreans.

"In the latter part of July his village was attacked by a band of brigands. They did not spare the church, but rifled the altar, taking the ornaments and all the valuables they could find. They then seized the Father and took him away captive. The Chinese authorities, who are possibly on intimate terms with the brigands, negotiated for his release, but the brigands demanded a ransom of 50,000 yen, and the poor Father still remains a prisoner."

"Students from the Japanese Government schools and from the Corean schools joined with persons of all religions and no religions in fomenting excitement. No violence was intended; processions with the former Corean national flag, suppressed since the annexation, and cries of 'Long live liberty!' marked the opening of the drama. But later, especially in the north of Korea, there was violence: windows were broken and fires set in police quarters, and battles with the police occurred.

"Altogether 5,486 arrests were made, among which were only fifty-three Catholics, while all Protestant sects and the numerous Corean pagan adherents composed the remainder.

"The means taken to suppress the uprising were also temperate in the beginning, but later merged into scenes of regrettable harshness. Many persons were killed; it is impossible to state the exact number. With the advent of troops from Japan, the end was, of course, inevitable, but the uprising cost the Coreans dearly."

Corea and Independence

Contributed by Bishop Demange, Taikou, Corea:

"The agitation for independence in Corea began last March and quickly spread through all the country, but was of greatest violence in the south.

"The old Emperor died in January and was succeeded by his son. The former was deeply loved, and people from all parts of Corea attended the funeral ceremonies.

"President Wilson declared at the Peace Conference that peoples had the right of self-government according to their race, their affinities and their aspirations. The Coreans, having neither liberty of the press nor adequate representation in the world, decided upon an agitation which would bring their cause to public notice.

A special grace is required to contribute to any worthy cause. Some have this grace in abundance, others seem to be without it, at least they do not cooperate with it. They are so self-centred that they are not moved by the most heartrending appeals. Persons in this latter class even find fault with the generous-hearted members of their own households, and many a liberal soul is obliged to give in such a way that miserly relatives, who are opposed to charity in any form, will not know it.

A YEAR AMONG THE HIENGHENES

Rev. Alphonse Rouel, S. M.

IN the month of March, 1918, the Vicar Apostolic of these islands wrote to my Superior at Honai-lou:

"Let Father Rouel hold himself ready to leave for Hienghene by the first boat in April."

I replied to this mandate: "Here am I waiting, and at the time named I will loose my sail to the breeze and depart for fresh fields and pastures new."

It happened, after all, that I did not take the first boat in April but the second. However, that is a detail. On the 26th of the month I saw the shores of the mission wherein I had passed the

chumens scattered widely through the different settlements, and I must visit them often if I would preserve the faith of the older converts and stimulate that of the new.

Many of the catechumens show an apathy that is disheartening. After having taken the first steps they lose interest and feel no desire to reach the goal of baptism. To rouse these laggards requires almost superhuman effort.

Even among the baptized Christians of some years' standing, there is always danger of a relapse to the Canaka customs,

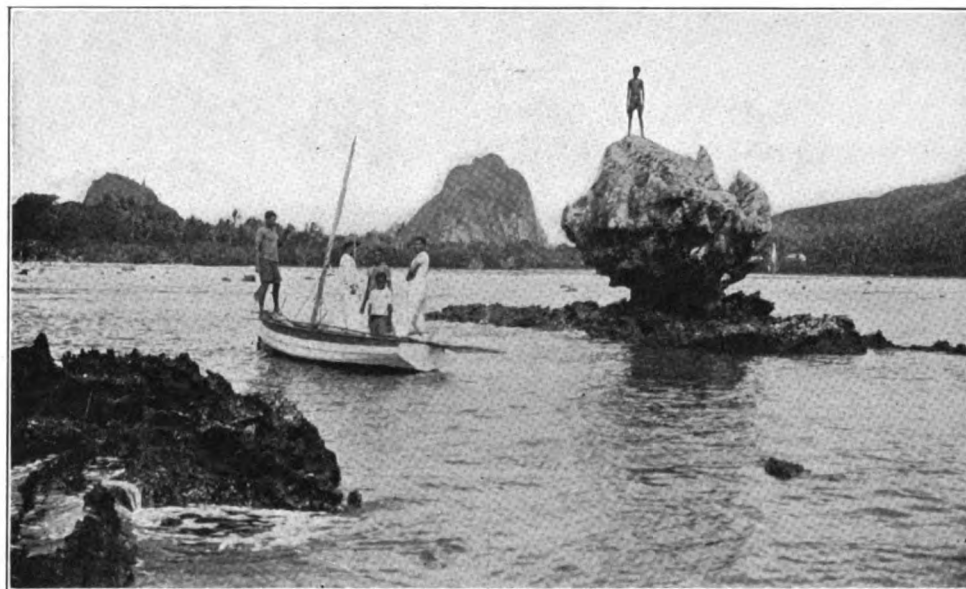
Five Years of My Apprenticeship

to the apostolic life, fading slowly into the distance, and a feeling of melancholy filled my soul.

By happy accident it was on the feast of Blessed Chanel, the first martyrs of Oceanica, that I cele-

So Contrary to the Laws of Our Religion

In short, the people of this part of New Caledonia, while possessing many naturally good qualities, seem incapable of a complete appreciation or understanding of what the Catholic doctrine really means



Picturesque scenery near the coast of New Guinea. Considerable skill is needed in navigating a boat among the dangerous coral reefs.

brated my initial mass at the new post. After a year's residence in Hienghene, it seems only proper to give an account of my stewardship.

The mission lies in the northern part of New Caledonia and comprises

About a Dozen Villages

on the edge of the sea, five farther inland, and one village quite lost in the mountains of the interior. The responsibility, therefore, for a solitary priest is heavy.

At present there are four hundred and fifty-eight baptized persons and more than three hundred cate-

—so much so that our Vicar Apostolic made the remark that the Christians here become so almost in spite of themselves.

This fact explains the rather superficial progress of a mission begun long ago, abandoned and now resumed.

Why this resistance? this apathy? A mystery of the spirit which bloweth where it listeth, and of God Who chooses His own hour for the conversion of His children.

It was in 1849 that Monsignor Douarre made a first pilgrimage to Hienghene for the purpose of founding a mission among the native tribes. But

he had to flee for his life. The chief planned to kill him and to have him served as the principal delicacy at the feast of the new potatoes, the greatest festivity of the year.

By special dispensation of Providence the Bishop learned of the design upon his life and made off in a pirogue to an English vessel that happened to be in the harbor.

The Chief Gave Chase

in another pirogue, crying, "My dinner is getting away! My dinner is getting away!"

Those were dangerous times for the priest. Now he does not take his life in his hands when he makes his way along the banks of the rivers or scales the mountain sides, but he cannot help thinking of the experiences of his heroic predecessors.

To illustrate the change in the attitude of the once cannibalistic tribesmen, I will state that the

and received forgiveness, was prepared for first communion, and contracted a true marriage at the altar. A retreat of three days formed the preparation for the reception of these sacraments, and in token of his good resolutions, he gave a chapel in his village.

His marriage, celebrated in this chapel, was the occasion of a great gathering of the clans. From all quarters they came, to the number of about twelve hundred. First the chapel was blessed, then the bride received baptism, and finally the nuptials took place, followed by the Holy Sacrifice of the Mass.

Benediction of the Blessed Sacrament came in the evening. Then relaxation in the form of fireworks and dancing, in which old and young joined. Truly it was a great occasion and formed the theme of converse for many weeks.

Hienghene is a paradise for sorcerers, and every sort of superstition flourishes. Reading the future, conjuring the evil eye, curing illness by magic—



A prey to the terrible tropical storms that sweep over the islands of the Pacific, this church is falling to pieces. The stone has been gathered by the natives for repairing the foundation.

grandson of Bourdt, the chief, made his first communion this year, after having solemnized a regular marriage. But his religious career had been somewhat checkered.

Baptized in 1903, after what seemed adequate instruction, he preserved, however, a secret dislike for Europeans, and showed also great disdain for the humbler people of his own tribe, whom he called the scum of the sea. Although he persevered for some time in the ways of religion, the Faith had not secured a fast hold on him, and he relapsed into the customs to which he was born.

He took successively five or six wives, and made a law unto himself after the fashion of a true Canaka chief, but this erring son was destined to return to Mother Church. Like a prodigal he asked

all these things the sorcerer promises to do with his bits of bone or wood or his herbs.

Most of the magicians are old men, but in order to preserve their craft they initiate a young man, now and then, with the secrets of the trade. There is nothing profound about the magic thus perpetuated. Spitting twice on a piece of wood constitutes, perhaps, a cure for stomach trouble.

One day a little boy named Bernard came to school, showing symptoms of the influenza. I perceived hanging around his waist a small package. He tried to hide it, but finally confessed that an old pagan had given it to him as a remedy for his illness. I seized the thing and destroyed it with every appearance of contempt, upon which the child demanded anxiously if I was not afraid that the

demon would destroy me. I laughed and took occasion to explain the foolishness of such beliefs.

On another occasion I happened to be walking along the river bank and came suddenly upon a cocoanut grove full of ripe fruit that had not been touched for a long time. This seemed extraordinary as our poor people need all the food they can get, and are not in the habit of letting ripe cocoanuts lie wasting upon the ground.

I asked the key to this mystery and was told that a sorcerer had put a ban upon the grove, declaring that whoever touched leaves or fruit therein would at once become paralyzed.

I called some school children together, and while impressing on them the importance of the Seventh and the Tenth Commandment, ordered them to invade the grove without delay and without fear.

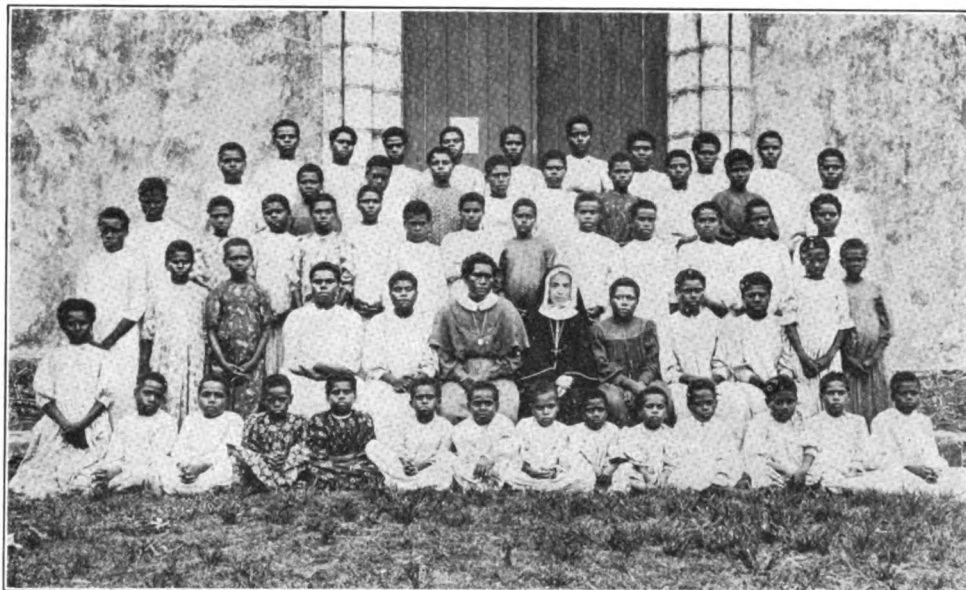
For a moment they hesitated, then a couple of brave chaps put first one foot then another on the

Numerous repasts accompany a burial and are intended to show respect to the dead. Also those present sometimes pretend to commune with the departed spirit.

In the month of March comes one of the most impressive occasions of the whole year. It is then that the potato crop is gathered, and before tasting any of this most important edible an invocation is addressed to the spirits, asking protection and good luck.

All these customs are hard to banish; the missionary uses his influence and his prayers, but even good Christians find it difficult to break with the traditions of centuries. Add to this the frequent migrations of my flock and their natural langour and indifference, and the difficulties of a lone apostle in this section will be appreciated.

However, I am not disheartened, and if I am not mistaken a new movement toward religion is be-



These girls belong to the Sisters' Class in Hienghene, and their neat appearance bears witness to the progress they are making.

bewitched territory. Finding that nothing happened, they leaped forward, and finally the whole band was laughing and jeering in sign of the intense scorn they felt for the power of the sorcerer's demons.

Birth, coming of age, death and burial are the occasions of feasts, the celebration of which includes the exchange of Canaka money, firearms, cloth, and of course numerous singular superstitious ceremonials. The youth who has obtained his majority is

Painted Entirely Black From Head to Foot

by the author of his being, during which rite invited friends and relatives dance around him. The reason for this practice is not obvious.

ing made by the semi-pagan portion of my adherents, brought about by certain local disturbances.

From the moment of setting foot on the soil of Hienghene, I placed the mission under the protection of the Sacred Heart. The formal celebration of the consecration took place in June at the girls' school. The day was beautiful. The children made a fervent communion, then accompanied by their parents, formed in procession and moved to the school house,

Carrying an Image of the Sacred Heart

At that time there were only twenty pupils in the school; now there are sixty, so that the benediction of the Sacred Heart had been abundantly evident.

In thanksgiving I promised to form a boys' school

if aid were vouchsafed me in collecting our youthful vagabonds. Starting with nineteen, the number increased day by day until now I register seventy of the erstwhile stray lambs, with the prospect of steady augmentation. My next duty is to enthrone the Sacred Heart in the boys' schoolhouse—a duty I shall not be long in fulfilling.

As in all missions, the school gives the greatest satisfaction to the apostle. Here a missionary Sister, aided by a native Child of Mary, conducts the class for girls, and she is installed in a new brick schoolhouse. I myself take charge of the boys, seconded by a native monitor.

But the boys do not fare so well as the girls, for I could find no place for them but the veranda of my modest presbytery. Their dormitory is a bark hut. A proper building is the hope of the future.

We had this year a large number of baptized children of an age to make their First Communion. An uninterrupted teaching for six months is required of such children for the reception of the sacraments, but this was finally accomplished, and in December our Vicar Apostolic visited the mission, accompanied by five missionaries, and at a most wonderful ceremony

Gave the Waters of Regeneration

to many adults and confirmed eighty-three persons, young and old. There were also numbers of first

communicants, so that altogether we felt well encouraged by the beginning made in Hienghene.

The effect of baptism and first communion is immediately noticeable in the conduct of little ones. Before that, savage and uneasy of spirit, they are hard to manage. Afterward they change almost immediately to docile children, whose countenances show the calm and peace that has entered their souls.

Nor do we ignore the value of instruction in profane subjects, although we have not all the material needed for some subjects. As a rule all pupils love to write, and approach the writing lesson with eagerness. Other branches taught are history, arithmetic, reading and geography. Doubtless our schools will never turn out any great *savants*, but they may make civilized and fairly well educated Christians out of some pretty crude material.

Most of the children are very poor. A bit of sea biscuit forms an appreciated reward of merit, and we must often give the strip of calico necessary to make them properly clothed for school. But all are lively little spirits, loving play, especially football, and also loving to squabble. It becomes my duty to console many a weeping youngster during the course of a week.

Outside of the class-room the principal occupation of the children is care of the cocoanut plantation, without which fruit they could not be sustained by the mission.

The last page of this contribution must be devoted to a recital of our trials and our material needs. In February, 1917, a

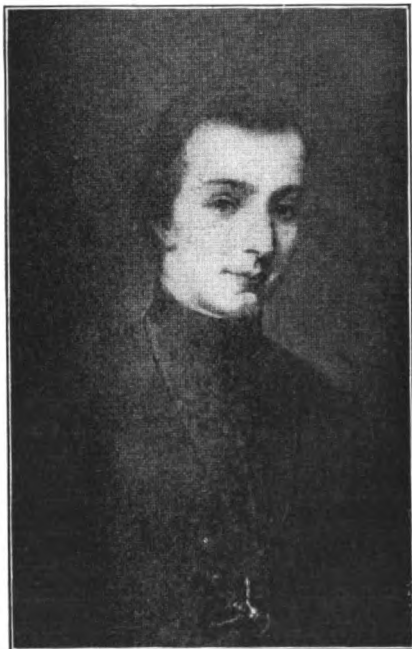
Terrible Cyclone Passed Over This Part of New Guinea

Our mission at Hienghene is rather badly located on an unprotected spot facing the sea.

When the cyclone began the wind broke the windows of the church, entered by this means and carried off the roof, posts and beams, and scattered them to the four quarters of the heavens. The sanctuary lamp, being of heavy material, fell outside the walls. It is difficult for people dwelling in temperate zones to imagine the fury of our tropical tempests.

We gathered together the remains of our poor church, and were about to rebuild when along came another big wind and scattered the debris. When quiet came we had to pick up the *remains* of the *remains*. With this we put together some sort of a shelter, but it does not keep out the rain, which pours in torrents through broken roof and walls.

When our fortunes permit us to rebuild, we shall need a larger structure to accommodate the growing congregation.



The Blessed Chanel was the first apostle to the island of Futuna, the first martyr of Oceanica and the first member of Society of Mary to receive beatification. He was put to death in 1841.

An appeal has been made to the native Christians, and they are contributing according to their means. They have gone fishing for shells, valuable for their mother of pearl. This fishing is very difficult. The shells lie on the sea bed. With eyes but poorly protected by glasses of home manufacture the men

Float Beneath the Surface of the Water

until they see the precious shell, when they dive, sometimes to great depth, secure the treasure and mount to the surface for air.

This fishing must be done during the cold season, which forms an added hardship for our natives who are so sensitive to atmospheric changes

that they shiver in a temperature of fourteen or fifteen degrees.

That the sum of fifteen hundred dollars has been amassed in this painful manner, proves the generosity of our good converts. The foundation of the church has also been laid—a masonry composed of coral secured from the sea. Surely these well disposed Catholics need a little encouragement.

On his last visit here Mgr. Chauvion, our Bishop, recommended me to send the story of the mission of Hyenghene to the American edition of CATHOLIC MISSIONS. These pages possess, therefore, at least the merit of having been written in holy obedience.

Foreign Parcel Postal Rates

As those rates may not be obtainable everywhere and furthermore are often changed, we give here those in vigor at present:

For *Europe, Africa, China and Japan*, 12 cents per pound. The maximum weight allowed is eleven pounds, and in point of size the parcel should not exceed 72 inches in combined length and girth. Parcels for *Europe, China and Japan* may be *registered*, not for other places.

For *India*, in addition to the 12 cents per pound rate, there is a transit charge of 24 cents for parcels from one to three pounds, of 48 cents from over three pounds and up to seven pounds, and of 72 cents from over seven pounds to eleven pounds.

No Parcel Post to *Indo China* or *Oceania*.

A custom blank furnished by the Postmaster must be filled out stating value and contents.

Discrimination and Proselytism in the Near East

The editor of CATHOLIC MISSIONS, having had to forward some money to the Most Rev. Apostolic Delegate in Syria for the relief of Armenian and Syrian sufferers, took occasion to ask if it was true that discrimination was used in the distribution of alms collected here from Catholics and non-Catholics alike by the American Committee. Here is the answer:

APOSTOLIC DELEGATION OF SYRIA.

Beyrouth, October 20, 1919.

Dear Monsignor Freri:

. . . As far as the alms coming from America are concerned it is but too true that those in charge of their distribution are making a deplorable use of them. All their sympathy is for the non-Catholics. They will consent to assist Catholics only on condition that they will join their sect. It is an open work of Protestant proselytism, and I have repeatedly called the attention of the Holy See to it. And yet we are told that many Catholics are giving their contribution to that American Committee. It is highly desirable that they should be made aware of the doings of its representatives here in Syria and elsewhere, because they are always and everywhere using the same tactics.

(Signed) FR. F. GIANNINI, *Archbishop,*
Delegate Apostolic.

The Poor Who are Always With Us

Sister Berchmans is Superior of the convent in Amparibe, Madagascar, and she feels somewhat discouraged over the condition of the orphans, more numerous than ever since the war. They require so little and yet that little is not forthcoming. Formerly, forty cents a month supported one child; now a dollar is required. The result is that there is often not enough rice to go round.

The care and education of these orphan girls repay the nuns, and incidentally their benefactors, a hundredfold. Many of them develop religious vocations and join the native Sisterhood. In fact, two or three enter this community every year, while others, well instructed in religion and useful subjects, go into the country to act as teachers. Such is the beautiful result of a few handfuls of rice given to the needy.

"The poor ye have always with you;" and they are with us just as much when agonizing in Africa as if they languished at our gates.

A Curious People Found in the South

The Colored Harvest tells of a peculiar people found in our own South, that have long been in need of religious influence, and whom the Josephite Fathers are now trying to reach:

"Up in the backwoods on the borderland of Washington and Mobile counties, Alabama, there are some five hundred people who have lived pretty much to themselves. They are called 'Cadjians' or 'Acadians.' We hardly think that there is any basis for such a name. They are rather a related and segregated community of Alabamians, most of whom have in them a few drops of colored blood. They are not recognized as pure white by the State, and on the other hand they will not acknowledge themselves as colored.

"These people have repeatedly turned back colored teachers which would be furnished by the State for their children. Consequently there is a very uneducated condition, both of mind and heart. A campaign has lately been instituted amongst them by a Josephite missionary, and about thirty have been converted. These people live all about in these piney woods for a distance of perhaps fifteen miles, and it is no easy task to round them up. They need churches, but where to erect them is the question."

BASUTOLAND, THE SWITZERLAND OF AFRICA

Rev. Dom Maternus Spitz, O. S. B.

ENCLOSED by the Orange River Colony in the north, by the Cape Colony in the south-west and south, and by Natal in the east, there lies in the corner of southeastern Africa an inland state and a British crown colony, called by the natives Lesuto, or Lesotho which, however, is officially known under the name of "The Territory of Basutoland."

Small in extent, measuring 145 miles in length and 120 in width, it covers an area of 11,716 square miles, about the size of Belgium. It is

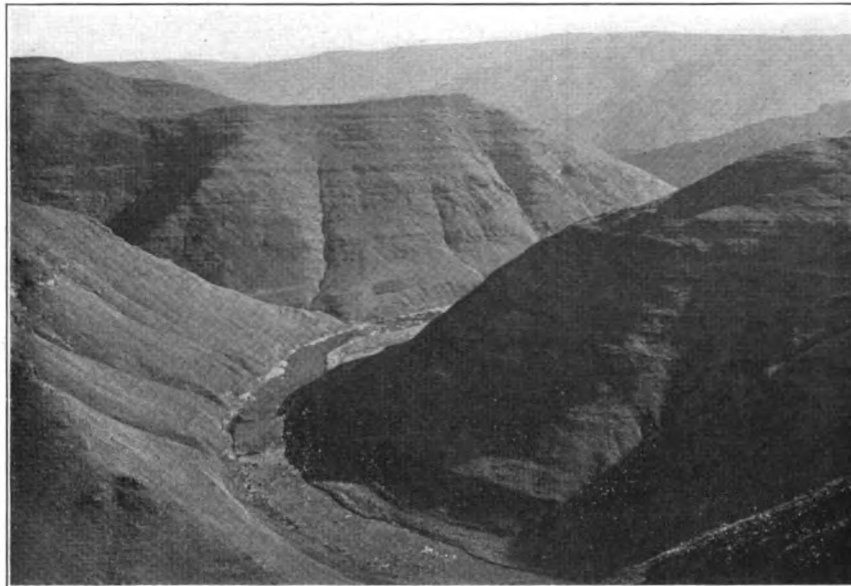
Intersected by a Range of Mountains

such as the Drakensberge, the Mulati, the Machacha, and a number of isolated hills which reach a height of from 6,000 to 12,000 feet. Numerous rivers and streams with magnificent waterfalls,

vigorating alike for Europeans and natives, and free from malaria, though occasionally there is an outbreak of smallpox and typhoid fever.

Until the beginning of the nineteenth century Basutoland seems to have been inhabited by wandering Bushmen, and later on it was occupied by various tribes of Beihuanas, such as Batan, Baputi and Basuto. But these tribes were largely broken up by the wars of the Zulu chiefs.

The remnants of several clans were gathered together by a noted hunter and warrior, Moshesh by name (born 1790), who formed them into the existing Basuto nation. He defeated tribe after tribe, abolished cannibalism, spreading terror far and wide, so that the negroes called him Mokuena (crocodile), whilst the whites nicknamed him the "Lion of the Mountains." In 1824 he established



Some of these grand and gloomy peaks reach a height of ten and twelve thousand feet and Basutoland is often given the title of the "Switzerland of South Africa."

which present a grand and wonderful panorama, on account of which Basutoland fully deserves the title of "The Switzerland of South Africa," traverse its luxuriant valleys, which turn the territory into one of the finest grain producing districts of South Africa.

Indeed, wheat, millet, mealis, maize, etc., are so abundant that Basutoland has been called the granary of South Africa, whilst the flat tops and mountain slopes afford rich pastures to numerous flocks and herds of sheep, goats, cattle and of ponies noted for their swiftness and hardiness.

Basutoland possesses an excellent climate, in-

himself on the rock fortress of Thaba Bosigo where he defended himself successfully.

Against the Inroads of the Zulus

Later on disputes arose between Moshesh and the Boers, when Sir George Napier, then Governor of the Cape Colony, interfered, and in 1842 forbade any further encroachments on Basutoland.

In the following year the district was created a native state under British protection. Quarrels and disputes, however, continued between Basutos, Boers, Zulus and Bechuana tribes. Moshesh appealed once more to Great Britain for protection,

and this was accepted in 1868. Moshesh, one of the ablest Kaffir leaders, skillfully ruled with a rare combination of vigor and moderation over the nation which he had created for nearly fifty years, and died in 1870 at the advanced age of eighty.

In 1871 Basutoland was annexed to Cape Colony, but as this proved unsatisfactory, it was made a British crown colony in 1884 under its native chiefs of the Moshesh family, and it has—since the death of the founder—been ruled by them.

The Basutos are a tall, warlike race, of superior intelligence, brave and loyal to their native chiefs, faithful to their ancestral traditions and national customs, addicted to polygamy and somewhat fond of drink and hemp smoking, yet they are eager to correct their inveterate faults, anxious for modern civilization and progress, assiduous in work, minding their flocks and agricultural tillage in the summer and making a decent living in the gold mines and diamond fields of Johannesburg and Kimberley in the winter.

Since the cessation of tribal feuds and the inroads of Boers, Zulus and other neighboring tribes, the native population, who are the sole possessors of the land—neither whites nor Indians being allowed to establish trading stations or acquire land save by special permits of the government—has increased from 128,206 in 1875 to 403,000 in 1911 (last census). The Basutos form one of the most interesting native races in South Africa, and as at the present day their warlike spirit has been modified under civilized administration, they play an important rôle in the development of South Africa.

The first missionaries who entered Basutoland were members of the Protestant "Société des Missions Evangeliques" of Paris, whom Moshesh invited in 1833 to settle down among his people and encouraged and supported by his authority

They Obtained Great Influence Over the Basutos

It has been stated that in 1916 30,000 Basutos, divided between various Protestant denominations (Evangelicals, Anglicans, Lutherans, etc.) professed Protestantism. Moshesh, however, was not so narrow-minded or bigoted as his would-be rulers whom he admitted into his territory, and when in 1863, Catholic missionaries arrived in his dominions, he could see no reasons why the missionaries of other creeds should oppose their work.

It was in 1837 that the Cape of Good Hope, which had hitherto been under the jurisdiction of the Vicar Apostolic of Mauritius, was made a separate Vicariate and placed under Bishop Griffith, O.P. Ten years later this was divided into the Eastern and Western Districts, the former being placed under Bishop Devereux. But as this district was still too large for a systematic evangel-

ization of its people, since it practically embraced the whole of the present British South Africa—now divided into ten ecclesiastical jurisdictions—a further division was deemed necessary and more missionaries were required.

The Holy See sought for some Religious Order to undertake apostolic work in Natal. The Cardinal Prefect of Propaganda thereupon applied to Monsignor de Mazénod (1732-1861), Bishop of Marseilles and Founder of the Oblates of Mary Immaculate (1861), whose Missionary Society had been canonically approved in 1826 by Leo XII.

Monsignor Mazénod stood before the solution of a big problem. The ranks of his missionaries had been thinned, as since 1847 he had sent them to Canada and Oregon, to Labrador and the Northwest, to British Columbia and Ceylon. But Monsignor Mazénod prayed, consulted, thought matters over and said: "It seems to be a call from God; we must accept it." And he accepted the invitation. By a decree of November, 1850, the Vicariate of Natal, which then included Transvaal, Orangia, Kimberley, Basutoland and Zambesia, was separated from the Eastern Vicariate by the request of Monsignor Devereux, its Bishop.

Natal itself has since then become the fruitful mother of the Prefecture of the Zambesi of the Vicariates of Kimberley, Basutoland, Transvaal, and of the Prefecture of Northern Transvaal.

In 1852 Bishop Allard, O.M.I., the first Vicar Apostolic of Natal, landed at Durban with five other Oblates, French and Irish. Until then there had been no resident priest in Natal. They set to work, both among the white immigrants, the natives and the coolies from India. The evangelizing of the heathen natives was the work of predilection of Bishop Allard. After having learned the Kaffir language

He Penetrated Into the Interior of Natal

in company with Frs. Gerard, Le Bihan, Bompard and Brother Bernard, to start a mission at Umkomazie and elsewhere, 1856-1859, whence they made missionary excursions among the Kaffir tribes.

But owing to the intercourse with Europeans, the natives of Natal were impregnated with many of the vices of civilized countries, along with their own. Acting on the advice of Monsignor de Mazénod, Bishop Allard determined to transfer his labors from among the Kaffirs in Natal to those in another portion of his Vicariate, i. e., the Basutos, who dwelt upon the plateaus and on the sides of the Mulati Mountains.

Accompanied by Fr. Gerald and Brother Bernard, the Bishop left Pietermaritzburg on August 19, 1862, for Basutoland, a long and wearisome journey which occupied fifty days. Chief Moshesh

was greatly pleased at their arrival, and in order to increase his power, influence and authority among his subjects, allowed them to stay, and in spite of Protestant opposition, gave a piece of land to the "Boramans" for the new mission near his own krall, as he wished the missionaries to be near him in order that he might have an opportunity of having frequent intercourse with them. His patronage was a great help to the missionaries in their efforts for the conversion of the Basutos.

The new station was called "Gotsi-wa-ma-Jesus," or "Village of the Mother of Jesus"—now Roma—which was formally opened on November 1, 1863, in the presence of Moshesh, of several of his sons and many of the principal chiefs. The missionaries prepared a catechism in the Sesuto language, visited the surrounding tribes and their kraals, and opened two outstations—St. Michael's and St. Joseph's. The work of the Apostolate began to make progress, though it met with great obstacles, owing to the prevailing practice of polygamy.

To develop the work which promised well, and to spread the same among the women, Bishop Allard appealed for more missionaries, and especially for Sisters. Of the latter, six members of the "Holy Family of Bordeaux" arrived at Pietermaritzburg under the care of Frs. Hidien and Barthelemy, and their devoted zeal made a profound impression on the Protestants as well as on the Catholics.



Wayside ministration in Basutoland where the priest must care for the body as well as the soul.

After a few months' stay in Natal, the Sisters, accompanied by Bishop Allard, Frs. Barthelemy and Le Bihan, commenced the journey to their new field, Basutoland, in February, 1866, which took them sixty-four days, through the passes of the wall-like mountains of the Drakensberg. On their arrival in the district of Molapo, one of the sons of Moshesh, they were met by the paramount chief himself, surrounded by 1,500 Kaffirs on horseback, who were led by Fr. Gerald.

From the day of their arrival the Sisters commenced their work in school and orphanage with patience, zeal and perseverance, which were rewarded by individual conversions. Among them was Nthlopw, a chief of considerable influence and councillor of Moshesh. He was publicly baptized, but died a few days after.

A few months after the arrival of the Sisters the Boers attacked the mountain stronghold of Moshesh. The Basutos suffered greatly, but no harm was done to the mission, though the natives were given food and shelter in the mission station and their wounds were dressed there. Many conversions followed, owing to these acts of charity, and even Kaffir maidens, converts from paganism, began after a time to show signs of religious vocation.

Bishop Allard thereupon opened a branch convent for training native Sisters in Basutoland. Ten years after the opening of the mission Basuto numbered three priests, four brothers, eleven Sisters, three stations

But Only Three Hundred Converts

In 1874 Bishop Allard resigned his office as Vicar Apostolic of Natal, and was succeeded by Bishop Jolivet whose zeal, energy and experience were soon felt throughout the Natal Vicariate in opening churches, schools, colleges, etc.

But the fury of war, first with the Zulus and afterwards with the Boers (1880-1881) swept once more over the various parts of the Vicariate and marred many of the Bishop's projects. Yet in the midst of troubles and difficulties Monsignor Jolivet did not forget the poor wandering sheep of his fold far away in the Basuto mountains. With the support of Molapo, Fr. Gerald opened a new mission, called St. Monica.

In a letter of May 8, 1861, Fr. Forte gives us a glance of the difficulties in connection with the apostolic work among the Basutos: "The missionaries are more or less a *signum fidei* to give witness of the faith, not to convert the people for the present. Mere enthusiasm and natural zeal are not sufficient; what is needed is faith, supernatural zeal, patience and holiness."

In 1886 Basutoland was separated from the Vicariate of Natal and attached to that of the

Orange Free State, Kimberley, whose Bishop, Monsignor Gaughren, assisted the Basuto mission as much as was in his power. He opened new stations and at the request of the native Catholics consecrated the mission to the Sacred Heart in the presence of 20,000 natives.

And behold, from that moment the Basuto missions entered upon a new era. The number of conversions began to increase, among them near relations of Moshesh. On May 8, 1894, Basutoland was made a Prefecture with Fr. Monginoux as Superior. He had then under his charge 3,737 Catholics in thirteen stations, with twelve schools, and was assisted by eight priests, six brothers, twenty-two European and seven native Sisters and twelve native catechists. Year after year new converts were received, so that the Prefecture was raised to the rank of a Vicariate on February 18, 1909, and entrusted to Bishop Cenez, O.M.I., a native of Lorraine, as the first Vicar Apostolic of Basutoland.

Under his administration the Catholic Apostolate has made good progress—however slow—for the number of native converts has risen from 9,000 in 1907 to 14,000 in 1917, and they were in the charge

of twenty-one priests and six brothers, belonging to the Congregation of the Oblates of Mary Immaculate. There were nine Marist brothers, fifty-two Europeans, twenty-two native Sisters and twenty native catechists, twenty-six stations with churches and chapels and nineteen schools, attended by over 1,000 pupils.

One of the consolations which revived the hope and the courage of the Oblate missionaries in Basutoland was the reception into the Catholic Church of Griffith, the second son of paramount chief Lerothodi, together with his wife and two daughters, which took place on October 6, 1912.

After the death of his brother, Letsie II., Griffith was unanimously elected as paramount chief of the Basutos on April 11, 1913, and greeted as such by 15,000 men on horseback. When it was suggested to him that as chief he should follow "the old path of his ancestors," he firmly and manfully replied that he would give up both his life and throne rather than deny his Catholic faith, and promised to do his utmost for the propagation of the Catholic Church among his loyal and beloved Basutos.

Bishop Berlioz on Present Conditions in Japan

This letter from the Bishop of Hakodate throws considerable light on the present state of Japan:

"Living, here, has become very dear and constant strikes do not make matters better. At the mission we have been obliged to sell some of our land in order to support the catechists. A loaf of bread that once cost six cents now costs eighteen cents—and such bread!

"But the religious situation is worse than all. There is, in fact, an ever increasing lack of all religious sentiment. Scientific Buddhism, having discovered that the theory of evolution is adapted to its own method of thought, now swears by Darwin. Materialists, who are legion in Japan, sustain their arguments by examples drawn from books entitled, 'Man is evolved from the monkey,' 'The monkey is an animal closely related to man.'

"With such literature abroad, how much needed are Catholic publications? They should come forth in an avalanche like Niagara.

"There are of course a few rare characters among the educated Japanese, as, for instance, Captain Yamamoto, but such are all too few. To find good Catholics in numbers it is necessary to go to Nagasaki, where live the descendants of the ancient Christians. Poor Japan! But God is all powerful, and we missionaries do not despair."

Treating Sleeping Sickness

The scourge of sleeping sickness still afflicts parts of Africa, but medical science is making headway and hospital treatment is not in vain.

Fr. R. W. Dolan, of the Moenge Mission in the Belgian Congo, says of present conditions in his district:

"Our hospital is still flourishing. During 1918 we have had four hundred and eighty inmates, and at the present date there are one hundred and twenty-five indoor patients, all infected with sleeping sickness. The past year we managed to examine 22,345 natives of our district, of whom two hundred and seventy-six had sleeping sickness. How different from 1913, when out of 2,000 natives four hundred and sixty were found infected.

"It is often said that there is no chance of getting better when once ill, but to that we have contrary proofs and we may boldly say that we have a thirty per cent. average of cures. In the state hospital there is generally a change of doctors every two or three years and when once the patient has left the hospital he is lost to view. That is not the case here. Our Fathers, traveling continuously in the district, always have the patient in sight and at certain periods call in all the patients for a new examination. Examination of the mucous glands, of the blood, of the liquid of the spinal cord; nothing is neglected to find out the state of the patient."

To all lovers of the Gospel how saddening is the thought that out of a population of well over 320,000,000 in India, the total number of Catholics hardly exceeds 2,310,000. Another melancholy fact is that out of the many hundreds of thousands of pagan children who die every year before the age of discretion, scarcely a few thousands have received holy baptism.

MORE VIEWS UPON A FAMILIAR THEME

Rev. J. Aerts, M. S. C.

THE question of a native clergy moves many tongues and pens and causes much anxiety to the minds of those who are connected with the government of the Church in the Philippines.

The people here, or better, some politicians, are for self-government, and the native clergy also asks self-government for the church: their own native bishops, their own native parish priests.

The problem of a native clergy in the Philippines is, therefore, not easy to be solved.

The Philippine Islands no longer belong to the Propaganda, they have an ecclesiastical hierarchy. With the exception of the Prefecture of Polowan all the dioceses are canonically created.

But of these canonically created dioceses, I doubt if there is one which is able to support itself.

Without any doubt, our diocese of Zamboanga

seminary, no Catholic colleges, no Catholic hospital, no native clergy. There were few missionaries, churches nearly all in bad condition, and most of them not worth the name of church, being merely huts or sheds, and the youth was being educated and instructed in schools without God and religion. Funds for the support of missionaries, none; funds for churches, none; funds for parochial schools, none; contributions expected from the Catholics, not sufficient. Such was the condition when the first Bishop came here in 1912, and now, in 1919, all is still the same; nothing has been changed with the exception that there is a small Catholic hospital in Zamboanga. The reason for this state of affairs is no other than lack of means.

The prospect for a native clergy in the diocese at Zamboanga is not bright, for the simple reason



At Baguio, in the Philippine Islands, is a United States Camp, laid out in the form of an amphitheatre, that is one of the sights of the city.

is not able to do so. It has not enough priests; at the moment there are only a few Jesuit fathers and missionaries of the Sacred Heart,

In the Whole Diocese

Three native priests, who belonged to the diocese of Cebu, remained in their parishes when Zamboanga was separated from Cebu. There is an enormous lack of clergy and no income, as the people do not contribute enough for the support of their parishes, churches, and schools.

When the first Bishop came here he found nothing—no Bishop's church, no Bishop's house, no

that the first necessity for ecclesiastical vocations is lacking; that is, Catholic schools where Catholic education is compulsory. From the public schools not many vocations can be expected. We want missionaries here in Zamboanga to erect Catholic schools, to instruct the people; missionaries who will have here real missionary work, missionaries who can and will form a native clergy.

Since the Arrival of the First Bishop

here in 1912 the priests have not been increased in the diocese, and if I am not mistaken there has been

a decrease. The Bishop has been anxious to get more missionaries, but has not succeeded. No wonder! There are no means to support them. As long as the diocese has no funds for the support of the missionaries, Zamboanga has not a hopeful future.

Give us means to support the missionaries—funds for the support of Catholic schools, funds for colleges for girls, directed by Sisters, and the diocese of Zamboanga promises ecclesiastical vocations and certainly many more vocations among the girls for the Sisterhood.

In our mission province of Surigao we want certainly, for the propagation and preservation of the

Faith, more missionaries. We have some stations of 4,000, 3,000 and 2,000 inhabitants, where there is no resident priest. Besides some of our Fathers are used up and need rest. They must return to their native land for a time to preserve their health; but then more stations will be vacant, as there are no missionaries to take the place of them, and the expense of the voyage will make heavier the financial burdens which weigh upon the mission.

I write these considerations about native clergy in these missions hoping Zamboanga will within a short time be able to begin also the formation of a native priesthood, a task which has for its purpose the glory of God and the salvation of the souls.

King Dollar

Some weeks ago, Fr. J. Dowry, C. S. Sp., asked for some books on Catholic subjects, notably "The Question Box," that he might use them in his poor mission at Duala, Cameroun, West Africa. He received a number of very interesting volumes, just suited to his needs, and takes this means of offering his sincere thanks to the persons who took the trouble of forwarding the precious gifts to him.

But he has more to say, and his words bear out the assertion that Catholics must arouse themselves, before the great "drives" that Protestants are making for missionary supremacy. Here is his letter:

"American Presbyterians, Baptists and Calvinists are becoming more and more active in this part of Africa, and are expecting large reinforcements to their number. They have asked permission from the Governor to build a hospital at Duala, with all modern improvements, to cost several millions of dollars. How are we poor Catholics to combat the great King Dollar?

"Our only hope is in educating a large number of young men catechists. They should be maintained at least two years in a special school. I ask all benefactors to consider this phase of our work and extend help.

"We have also several missionaries in poor health who should return to Europe for recuperation. But the fare on all steamers is much increased, second cabin now costing *three hundred dollars*. Where am I to get money to preserve the life of my missionaries and of my mission? I am administrator for the Vicariate of Cameroun, and in the present crisis the burden on my shoulders is a heavy one."

Striding Ahead in Baguio

The Superior of the Belgian Foreign Mission Society in Baguio, Philippines, is Rev. Joseph Schipman. He sees plenty of work ahead, and writes in this strain:

"We have indeed suffered a great deal during these last five years, suffered from overwork and lack of men. But now has come the time of peace and of reconstruction.

"I have also received the gratifying news that in a short time five new priests of our Congregation will start from Belgium to come to our rescue. The Lord never does things

by halves, and that is, I am sure, why I received from the United States, just the same day, first aid for the work that is to be done. We hope to be able to reopen the two places that have temporarily been left without a missionary: Bauco in the Mountain Province, amongst the poorest of the Igorots, and Bambang in Nueva Vizcaya, among the tribe of the Isinays. Bauco was a flourishing mission with two missionaries and about one thousand Catholics reported in about a dozen heathen villages, but the cost of that poorest among poor missions obliged us to stop the mission work these during the war.

"We hope also that we will be able now to found shortly several new missions among the Igorots. In several cases one missionary has to visit too many places and at prohibiting distances over goat trails. The people are well disposed, ask for priests, and are even ready to give whatever little help that may be in the limits of their ability.

"In Cervantes, Mountain Province, where Fr. Portelange is the missionary in charge, the Belgian Sisters have opened a school which already has about a hundred pupils. Everywhere our Catholic schools have reopened with a success that is very gratifying and encouraging. Our Central Intermediate School of Baguio has 350 pupils. Besides academic courses, this school has special industrial features: girls make lace, boys are carpenters, silversmiths, shoemakers, tailors, weavers and printers. The printing press is of great value as we believe in the power of a literary propaganda."

Iceland

Iceland belongs to Denmark and has had a religious history somewhat similar to that of Norway and Denmark. Catholicity gave way before constant persecution and for over three hundred years no Catholic priest was tolerated in the country; it was not until 1859 that the missionaries reappeared. Freedom of worship was granted in 1874 and missionary work was permanently resumed in 1895. At present there are about sixty Catholics in Iceland, ministered to by a few priests of the Company of Mary. In Reykjavik they have a church and a school, and also a hospital in charge of the Sisters of St. Joseph.

WHEN ALL SIGNS FAIL

Rev. Joseph Van Oort, B. F. M.

I AM writing this tale of calamity in the month of July—that dangerous season when rats are apt to bring cholera to our people; when the sun burns like a ball of fire; when a cloudless sky hangs over fields made desolate for want of rain.

The condition I describe is a serious one, for it threatens our harvest, and if the crop does not ripen then famine will again stalk in the land.

Although there is great heat in Southwest Mongolia in July, the first frosts are nevertheless due in September

And They Also Would Destroy the Harvests

if the grain is not gathered before September. So our lot at present is an unhappy one.

An extraordinary climatic disturbance came to the country not long ago, and that was an earthquake. It visited us after a period of intense calm. Not a breath stirred the grasses of the plain, not a leaf moved—an unusual occurrence in this land of continual wind. Then came a vast trembling of the earth, and we knew that we were in the throes of a "quake."

Strangely enough, instead of being alarmed our natives were vastly amused. The explanation of their merriment is found in one of their fabulous beliefs.

To the Chinese the earth is not round, but formed

In the Shape of a Pyramid

This pyramid is sustained by a huge ox, that notwithstanding his vast strength is so oppressed by



The poor seeking the poor. Another bit of humanity saved from being eaten by dogs.

his burden that he dares not make a single move except to wink his eye.

Occasionally he does ease himself in this manner, and at once the movement is communicated to the earth which he supports. The result is what savants term a seismic disturbance, but the Chinese know that the good old ox is only winking maybe his left eye.

Referring again to the superstitions of the country, several of their signs indicated a season of plenty. At the feast of the red beans it is customary to eat

A Cake Made of Beans and Molasses

baked in conical shape. In the summit is placed a piece of ice, and the whole is exposed to the sun.

When the ice begins to melt under the sun's rays, naturally the water runs down the sides of the cake. Careful observers watch toward which cardinal point of the compass the water takes its course. In the corresponding section the harvest will be good. This year the tiny streams descended on all sides, so that excellent crops everywhere were to be expected.

Again, a light snow fell very early—an extremely good portent for the anxious farmer. The trees glistened like silver, the whole world seemed transformed.

But alas! All signs fail in dry weather! A few showers fell, but rain in abundance came not. Fear settled on every human being. The mandarin issued an order, forbidding the eating of flesh meat and the drinking of alcohol. A comedy in honor of *Long-wang*, the god of rain, was performed; then the forges and iron foundries were closed, because the great fires heated the breeze and brought greater danger to the withering fields.

When a couple of strange bonzes appeared, offering for sale some powder warranted to produce rain, the credulous natives purchased the commodity, but no cloud appeared on the horizon.

As for the Christians, they had recourse to a novena, and we are hoping Providence will be merciful and spare our country from famine. However, even if rain should fall at once, so much harm has been done that

The Crop Must Be Scanty

In fact, ever since I have been in the country I have seen more poor harvests than good ones.

I opened a school for girls this year, and am hoping it will serve as a forcible power for good. In Mongolia woman is a factor to be considered. If she becomes a convert to Catholicism, she will soon introduce her religion into her home. Therefore, I am gathering all the little girls I can accommodate into my class, thus sowing the seed that will bear fruit in future Christian households.

My teacher is a widow who was educated by the Sisters of Charity at Peking. Well trained, the

effect of her teaching is even now evident, and I thank Heaven for the good already achieved.

If the Evil One succeeds in overcoming my plans, it will be because he makes use of my poverty as a weapon. And poverty is powerful to impede progress and discourage ambition in the mission world.

Without speaking more plainly on the subject of our numerous calamities, I nevertheless present them to the consideration of distant friends.

Outside Relief Work

When the Franciscan Nuns at Biwasaki, Japan, can not find place in their orphan asylum or leper hospital for the poor and sick who apply for entrance, they send catechists into the homes of these unfortunates to bring them such aid as lies within the means of the convent. Sometimes this is only a bowl of rice, a turnip, a little medicine; again the catechists wash and bind the sores of the sick; often they can only prepare a soul for death.

But even this relief—all too scanty as it is—means something to the wretched Japanese, among whom the Sisters work, and alms should be sent for outside relief work.

Poor Fishermen of India

In not many countries of the world is education free to high and low as in the United States. The missionaries have a desperate struggle to maintain a few schools among their wretchedly forsaken converts and, of course, could never get as far as they do except for help sent from the S. P. F. offices.

Rev. M. F. Barboza, S. J., tells a pretty story of his fisher folk in Mangalore, India, well worth reading:

"Chally is a little fishing hamlet, nestling cosily beneath spreading cocoanut palms on the outskirts of Tellicherry, a seaport on the Malabar Coast. Here in the full blast of the southwest monsoon, white-headed billows come rolling in, and thunder on the shore with a booming sound, and after breaking into surf, retire with a hoarse roar into the bosom of the deep. In summer time the ever-tossing waters sing a soft lullaby to sweetly slumbering Chally.

"About five hundred Catholic fisherfolk have made their homes in this idyllic little spot. They must have originally migrated from Quilon or Kollam, as the name by which they are generally known, viz., the Kollakars, sufficiently testifies. No doubt they are the descendants of the converts made by the Great Xavier himself full four centuries ago on the West Coast of India. They are a simple, unsophisticated people, who draw a very meagre and precarious subsistence from the sea. Nevertheless, it is impossible to persuade them to take to any other means of livelihood, even as a temporary expedient, during the three or four months that the monsoons last, when they cannot ply their ordinary trade, and are in consequence oftentimes driven to the very verge of starvation and ruin.

"In their extreme distress they have but too frequently

had recourse to the Mohammedans by whom they are surrounded, and borrowed from them loans at exorbitant rates of interest till at last they may be said to have sold themselves and all their belongings to these hard-hearted masters, who have not scrupled to bleed their victims white. They are now so completely under their sway that, humanly speaking, there is little chance of their extricating themselves from their iron grip.

"To ameliorate their condition the Jesuit Fathers in charge of the mission began with the children, educating them gratis. But for want of a proper building, they have been forced to hold classes in the chapel itself, partitioned off for this purpose during school hours. This state of things, however, cannot continue indefinitely. Seeing what straits the school authorities have been driven to, the government has, despite the drain the present war caused in the public exchequer, determined to lend a helping hand by offering to defray half the cost of its erection, provided the Fathers supplement the rest; else the government offer will be withdrawn. We are therefore sorely in need of a thousand dollars.

"Should this sum of money be forthcoming, we might do much good, not only to the children of these Kollakars, and through them to their parents now sunk into abysmal depths of ignorance, but also to the children of the surrounding infidels who are at present deterred from sending their children to school by the fact that classes are held in a Christian place of worship. If they could be brought to attend the same school, the wall of prejudice and ignorance, now separating them from the Catholic Church, might be battered down and the saving truths of Christianity be instilled into their hearts."

Origin of the Indian and the Eskimo

Most of our missionaries in the Arctic region claim that the descent of the Eskimo from Asiatic races—Chinese and Japanese—is quite clear. The captured Eskimo brought to Edmonton for trial, following the murder of the two Oblate priests, were mistaken in the street for Japanese, but a writer in "The Indian Sentinel" expresses a different opinion, for he says:

"Shrouded in obscurity is the origin of the Indian and the Eskimo. Enquire of the various tribes from the Arctic Ocean to the very heart of the South and you find their knowledge of their forefathers to be a mere, mythical story. Some tribes indeed recount, as from family lore, how their forbears crossed on the ice of Bering Straits; how the ice broke under a mighty upheaval of sea and wind; how the members of the expedition were carried off in various directions and never met again. Yet they offer no proof of such happenings. The Indian languages, in their great variety and various forms, are as much a mystery as is the origin of the people."

GOOD NEWS FROM UGANDA

Right Rev. H. Streicher, W. F.

I HAVE just returned from a four months' trip, made partly on the waters of the Nile and Lakes Victoria and Albert, partly on land by long and tortuous paths through the jungles. A trip the object of which was my pastoral visit to the three stations of the Vicariate, situated west of Lake Albert upon the territory of the Belgian Congo.

These peregrinations have not been exactly a dream of delight, for at this season of the year—spring—the sun is hot, the temperature low,

The Jungle Dense

The country about here is a succession of valleys and mountains, the descent of which requires the legs of an acrobat, and which fatigues one more than the ascent.

In fact, Providence has willed me to endure a large measure of physical fatigue, but I am thank-

clothed, some even very comfortably. But in the Congo comparative nudity is general

Throughout the Forest Tribes

The only clothing ever seen among the men is a scrap made of bark cloth fastened to a cord of fibrous vegetable, tied about the waist. The women, without distinction of age and condition, like the men, have the twisted belt from which is worn in front a triangular apron of woven grasses, and in the back a bunch of trailing vines with large leaves. These vines resemble a tail—the tail of a monkey. It descends to the feet and when the woman walks, this imitation of a caudal appendage waves in the air.

The six tribes of the aborigines—Alur, Babira, Banyali, Balese and Bambuti, lake-dwellers or fixtures in the Hinterland about Irumu—all wear the same national costume, and the pagan element,



Hippopotamus taking a mid-day siesta on the banks of the Nile.

ful to say, equally great has been the amount of my spiritual compensation.

In order to understand the difficulty of the evangelizing of this primitive population, and to calculate the length of the spiritual road that grace has covered in so short a time, a detail should be known. When one comes from the east, that is, Uganda, and arrives at the borders of the western shores of Lake Albert, in the Congo country, one receives the impression of a sudden passage from clear daylight to sombre night.

In Uganda everyone, even the poorest, are

that is, nearly the whole population, have changed nothing from time immemorial.

These primitive peoples received their first apostles in January, 1911. The appearance of the missionaries was a renewal of the miracle of Pentecost. The Holy Ghost breathed upon that little Congolaise corner of the Vicariate of Uganda, filling it with faith and love.

Two years later other stations were founded and during my recent visit, it was decided to create a fourth mission post. We have baptized five thousand eight hundred and forty-two con-

verts, and our catechumens number over twenty-one thousand.

Ordinarily entire families are converted at one time—father, mother and children responding to grace together. They study the prayers and text of the catechism in unison, and gradually learn to obey the Commandments. Of course they must be encouraged and stimulated by visits from the missionaries.

This first step, the necessary preparation for regeneration, lasts two or three years. At the end of that period each member of the family must procure, usually with the priest's aid, the prescribed

Garment of White Cotton

to wear when he presents himself as a resident at the mission.

These white robes finally secured, the chosen aspirants for baptism joyfully barricade the little hut and set off for the mission post, to pass another six months near the priests before being made real children of the Faith by the waters of baptism.

All the territory about Lake Albert is being rapidly evangelized, and grace is working mar-

vels in these natures but yesterday so primitive, so savage. Most of the neophytes have a lively faith, pure morals, and hunger for the sacraments, above all, for Holy Eucharist. The Lord's Day is nowhere better observed, and the ovations I received during my recent visit among them testify to the veneration they feel for their clergy.

They love their new religion profoundly, but fail to show this love by certain customary manifestations, notably that of their contributions of alms and manual labor in the construction of the house of worship. Consequently, how wretched, how poor their chapels are! Hastily built of reeds, too low to allow of sufficient air, too small to contain the congregation, the Congo Christians show by their lack of appreciation of the honor due to the Divine Presence, that they are still a primitive people, but let us hope that time will improve that defect.

Three weeks after my return from my journey I had the joy of ordaining two priests, three deacons, three sub-deacons, and twenty minor and tonsured lay-brothers. These two new priests now swell the number of native clergy to seven. In the next mail I hope to send a description of this touching and imposing ceremony which took place in June.

Gratitude From a Bishop in Manchuria

The Vicar Apostolic of S. Manchuria, Mgr. V. Choulet, like almost all the bishops, is endeavoring to build up a native clergy. To this end he solicits alms, and, fortunately, his appeals are heard now and then.

In acknowledgment of an offering from a lady in the Archdiocese of Dubuque, U. S. A., he has sent this letter, which shows how deep in his gratitude:

"Dear Madam:

"Mgr. Freri has assigned to my mission the Burse which you so kindly founded in behalf of a seminarian in China. Allow me to express to you my gratitude for this assistance you placed at my disposal. Every day I remember at the Altar all our benefactors, henceforth your name will be added to theirs, and I will ask God to repay my debt of gratitude toward you, since I am unable to do it myself.

"Michael Pai, the student whom I have designated to be the beneficiary of your charity, belongs to one of the oldest Catholic families of the country, which has already given several priests to the Church. Two of his uncles are priests of the Vicariate, and his first cousin, a student, died two years ago from typhoid fever, when he was giving great hopes for the future. His great uncle was among my pupils when I was professor in the Seminary. He died after only a few years in the ministry. I have known a fifth priest belonging to that family, good Father James, who left the reputation of a saint. I have been told that before I arrived in Manchuria there was another priest in that family who died a martyr. In those days the preaching of the Catholic

Faith was forbidden; he was caught exercising the ministry and was put to death. All those priests were from the paternal side of the family of your protege, Michael Pai.

"I am well posted as to his ancestors on the maternal side. All I know is that about forty years ago a family composed of the father, mother and a little girl arrived in a boat at Newchwang; from their appearance they appeared to have been well-to-do. Unfortunately, a short time after the father and mother were carried away by an epidemic and the little girl was left alone and without resources. I do not know how she was brought to the mission and received in the orphanage. There she was, when, some years later, the father of Michael met her and made her his wife.

"Michael is the eldest, and he has brothers and sisters at home. He is one of our most intelligent students, but he has grown too fast and he is not very strong, and several times already he has been obliged to interrupt his studies.

"I thought these details about your protege would interest you, and I beg of you, besides your material assistance, to give him also the alms of your prayers in order that he may become a holy priest and a zealous apostle in this country, where the religion of our Divine Master is as yet so little known.

"Recommending also myself and my mission to your good prayers, I am, dear madam,

"Very respectfully yours,

(Signed) "V. CHOLET,

"Bishop and Vicar Apostolic of South Manchuria."

"The conversion of any pagan country is precious before God; for it means the salvation of many souls for whom Jesus laid down His life."

TONKIN TO THE FRONT

Right Rev. A. Eloy, P. F. M.

I HAVE the honor of sending you a *resumé* of the most important results obtained in South Tonkin during the year of August, 1918-1919.

I add to my statistics some explanatory notes in the hope of interesting the readers of CATHOLIC MISSIONS in our achievements.

Our native clergy now number one hundred and twenty-two. In 1918 there were

Six New Priests Ordained

Four died during the course of the year, so we added only two priests to our staff. I hope that next year we will make greater progress, for ten of our Seminarians are preparing for Holy Orders, and it is possible that the greater part of them will have finished their studies by Advent.

We give the name of *parish* to the groups of Christian centres more or less distant from the central post.

All these parishes are directed by native clergy. If the group is important the pastor is aided by one or more Vicars.

The number of our parishes under regular direction reaches this year ninety. The priests in charge of a parish have a fixed residence, usually

In the Most Important Station

From there the pastors radiate in all directions through the territory confided them.

Twice a year, in the spring and autumn, each pastor makes a visit to all the stations. He re-

mains for a number of days, the length of time depending upon the number of Christians contained therein; but even in the smallest station he stays at least a week. In each group he preaches, hears confessions, celebrates mass, and teaches the catechism to the ignorant and the children.

When the priest is not on an observation tour he resides in the presbytery. At other times he goes from one Christian settlement to another to administer the sacraments, visit the sick, celebrate the festivals of Saints and other duties.

When at home the priest is busy administering the ordinary duties of the parish, hearing confessions, teaching the catechism and instructing his converts.

Since the establishment of the mission in 1846 the Superiors of the South Tonkin Mission have been actively engaged in the foundation and maintenance of a college.

This Institution Was Really Necessary

for the recruiting of catechists and seminarians. But it was only in the year 1880 that the work became of importance. At that time the college enrolled one hundred and fifty students. Since then this number has always been maintained and often augmented. At the beginning of the term in August, 1919, there were two hundred and twenty-seven young men in its various classes. I may add that the course at the college is six years in duration.



Native Tonkinese wrestlers. They have much of the skill found among the same class in Japan.

The catechists who are educated by us are very precious auxiliaries of the missionaries and native priests. To them is confided the instruction of the new Christians.

From 1846 to 1876 there was nothing stable about the Grand Seminary. The terrible persecutions under which we lived almost constantly was the cause of this condition. When the need of native priests made itself felt, some catechists, faithful during long and trying years, were encouraged to study theology. They were sent to the College of Tinany where there were influential persons who favored the missions, unlike the authorities near our Grand Seminary.

Beginning with 1876 the seminarians gradually became more numerous. However, it was only in 1887 that a Seminary worthy of the name was established. Two or three rooms sufficed at the beginning. As the number of scholars augmented, new space was added. And this regime lasted for twenty-nine years. Then, as the classes continued to grow larger, it was thought best to attempt the construction of a spacious building.

In 1911, therefore, an appeal was made to the Christians of the mission for aid in starting an edifice fit for their sons to use during

The Period of Ecclesiastical Education

The Christians responded according to their means, some benefactors did the rest, and in 1914 the new seminary was begun. We have now, thanks

to Providence, just finished the work and have become the proud possessors of several buildings that are comfortable, safe and solid. The students are always numerous.

The greater number of our Christian posts have one church or chapel, but all of our constructions are not of the same importance. This is easily understood; a group of a dozen of the faithful do not need a building as large as a more numerous congregation.

Again, among these churches, some, by reason of their situation, are parish churches. They are of dimensions sufficiently great to contain all the Christians of the parish who on Sundays and feast days assist faithfully at the services.

But even these parish churches differ in value. Some are really churches; large, solid, well-furnished, very neat, of sufficient dignity to guard worthily the Blessed Sacrament. We have about sixty such constructions, of which the good converts are justly proud.

There are thirty other parishes which yet have only temporary chapels. We desire to replace them by definite constructions, solid and beautiful, leaving nothing to be desired by the Christians of these centres; unfortunately, poverty does not allow them to do more than express their desire. They hope that the day will come when some missionary will be able to satisfy their dreams.

In the last nineteen years at least ten parishes have had this agreeable surprise.

Valuable Work Begun in South America

The Salesian Bulletin, organ of the Fathers of La Salette, has an article of interest regarding the missionary work recently undertaken in South America by the newly-appointed Prefect Apostolic to the Rio Negro region. From it is selected these items:

"Some time ago it was announced that a new Prefecture Apostolic had been entrusted to our missionaries in the centre of Brazil, and Mgr. Giordano was appointed to take command of it. His first step was to make a visitation of as much of the territory as could be approached, whether by means of water or road or track, so as to form some idea of the problems included in the evangelization of a territory as large as the British Isles, and for which he has no other laborers than himself and his assistant.

"The people they will have to deal with in a spiritual capacity are the Brazilians of these pastoral regions, the settlers and planters, the traders from Venezuela and Colombia and other parts, and finally the Indians of the Rio Negro and Amazon country, whose language they have already begun to acquire. The mission is in absolute poverty; everything has to be provided or created, and the priests depends upon co-operators, both in Europe and America, to help with the material necessities of this vast undertaking, which has great religious possibilities before it.

"The Holy Father, in creating this new vicariate, is pursuing an advanced and progressive policy and hopes to place the rising Catholicity on a permanent footing."

Last Hours of Father Botty

The loss of Fr. Alfred Botty, of Mongolia, is felt by many, besides his brothers in the Belgian Foreign Mission Society. One of his companions, Fr. Joseph de Wolf, says of the last days of this zealous apostle:

"For some time before his death, Fr. Botty had a premonition that his life was nearing its end. His eyesight troubled him so much that he was obliged to give up teaching and he could not always see to read his breviary. But this deprivation only increased his zeal for other tasks, and he gave his time wholly to the care of the poor and sick. It was in visiting a person ill of typhoid fever that he contracted that malady. When told that the case was a light one and that he would probably recover, he expressed a certainty that he was about to die and declared he was most happy to do so.

"His earthly career was indeed ended and the poor and sick, whom he had supported in their desolation, were called to mourn the passing of a generous friend and a loving missionary."

FILIPINOS AND THE WEED

Rev. A. H. Van Odijk, B. F. M.

THE photograph I send will tell my readers something about the love of our people for smoking. Forbidding Filipinos to smoke would be as difficult, I suppose, as making Italians teetotalers. A Filipino who does not smoke is a white crow.

On my arrival in Manila seven years ago the first Filipinos I saw on this soil were some old women of the poorer class; they were cowering on the wharf, each of them having

A Big Cigar in Her Mouth

A smoking woman! Well, it made me laugh, for until that day I could not remember having seen any woman having a smoke outdoors, and those whom I saw do so indoors hardly could finish a little cigarette.

You see, different ship, different dash. And when a missionary leaves America or Europe for the tropics he has to adapt himself to the customs of his new fatherland. He will applaud what formerly he detested, and allow what in his homeland was forbidden by custom.

In Mindanao I soon perceived that smoking had grown a custom with the people. Not only do the grownups like their cigar and their quid, but even children of nine or ten years—girls as well as boys may be seen in the streets, smoking what they call their big "tustus." Even the sick will not readily lay their cigar aside.

Early in the morning, even before going to church, many will have a smoke at a stump they

put away the night before. While writing this letter I see a woman and her two children cross the street; the boy is eleven and the daughter is nine years old. They are going to the fields, and each of them has a big cigar in the mouth. And as matches are a rather dear article, the mother carries in one hand a burning piece of wood.

Growing tobacco is very common in those places, where there are still uncultivated lands. This is the case in the village where I have been living these six years. Those who own uncultivated lands clear the woods in the month of May, when the troubles of harvesting rice are past. The trees and shrubs cut down will be left where they fall until after some two or three weeks when everything will be burned down. The big trunks, which were not consumed by the fire, can not be removed. The ground will be thoroughly cleaned of all the weeds and trash, and the seedlings transferred from the seedbed to the fields.

This is done in June or July, and from this date our tobacco-grower will visit his field almost every day—keeping the weeds down, the soil clear, killing the caterpillars, watering the plants if the season is too dry, and topping the plants to prevent flowering. In September and October the leaves are picked and taken home, where the women will pile them up on stacks. After twenty-four hours these stacks are opened to have the heat escape, which might spoil the leaves. The second day the leaves will be piled up again and



Cigarettes find no market among Filipino ladies. The big cigar shown is called a "tustus" and is almost strong enough to intoxicate the smoker.

not be touched until they have become brown. Then they will be assorted and strung, one hundred on each rattan-string of a fathom length. These strings are

Hung Up in the Houses

under the roof to dry. When they are thoroughly dry and dead they will be left for a night in the open air to bedew, and are then packed in packages of one hundred leaves each. Fifty of these packages make a "paldo" (Spanish: Fardo), and every paldo is wrapped in a mat of cocoanut-leaves sewed together.

It is a common belief with our people that a birth or a death in a house where tobacco is stored will spoil it. I was told that the tobacco will lose its flavor and be of no value any longer. One day I myself saw how a man, whose child had half of it, they give it to somebody else who will

died, was busy removing all his tobacco to another house.

Our people do not like the cigars and cigarettes made in the factories. They find them bitter on the tongue and flavorless, and they will only buy them because of lack of tobacco cultivated on their own fields.

Visiting my parishioners, the only thing they will have to offer me will be a big "tustus," rolled by themselves, in snow-white ashes, and fine of flavor, but extremely strong, and which does not burn. I cannot smoke it to the end without spending half a box of matches. They wonder when I finish a Filipino "tustus" and ask me: "Father, are you not 'drunk' now?" So they call the bad feeling which is the result of their strong tobacco. Accordingly, they seldom finish such a cigar, but having finished about one-third or one-accept it with gratefulness.

A Franciscan Letter

Fr. Frederic is a Franciscan friar, trying to save as many souls as he can in Chefoo, China, but he has been seeing some dark days.

"The cost of living," he says, "has become very high in China, as in all the other countries, and it has become extremely difficult to maintain our various establishments, notably our seminary for native students.

"Our mission possesses two churches. They are small, it is true. One is devoted to parochial services; the other, a simple chapel, is reserved for the patients from the hospital. The director of the mission presides at the latter. These two temples of the Lord need to be enlarged, as they are inadequate for the needs of their congregations. But, alas! we cannot dream of spending money for new buildings now, since we can scarcely find money for indispensable needs—food, first of all.

"Our Chapel of St. Anthony would require the dimensions of a veritable parish church to accommodate the crowds of Christians who are attracted hither by the teachings of our catechists and their assistants from the seminary. We also hope before long to have a dispensary or a hospital wherein poor, sick pagans may find the grace of holy baptism and also a primary school. At the present time, after a certain amount of instruction, we are forced to abandon the poor children for lack of a proper shelter. Thus they are in danger of losing all that they have so faithfully acquired.

"The missionaries in China turn anxiously, but confidently, to their friends in America who are as generous and chivalrous in their efforts to sustain our Lord in His Church on earth as they were brave in the battle for freedom on the field in Europe."

Schools of North Manchuria

North Manchuria is making an effort to keep up with other missions in the educational line, although the country is poor and remote. This letter from

Fr. E. Gerard, P. F. M., tells the history of the schools in the mission of Changchun:

"Our Bishop, Mgr. Lalouyer, early recognized the stress laid by the Chinese government on education, and realized that if we were to have our Christians reach the standard of Protestants, or even pagans, we must have advanced as well as primary and secondary schools.

"To this end, in 1912, he tried to secure the services of the Brothers of Mary, with the intention of opening a secondary school. Unfortunately, the Brothers could not be spared, and it fell to your humble servant and one native priest to found the institution which we dedicated to St. Francis Xavier and which has already graduated forty-one students with official diplomas. Of these, six pursue their studies with the Jesuits at Shanghai, and others are in government colleges. At the present time St. Francis Xavier's School registers seventy-one names, and I hope to see the figures rise to one hundred before long. Considering that Changchun has a population of 80,000, this hope is well founded.

"Similar schools for girls are under the charge of the Franciscan Sisters of Mary, and in them our Christian girls receive the foundations of an education which many decide to finish in the advanced schools supported by the government. We should have a normal school for girls which would prepare them for teaching. Then, in their home villages, they could open classes which would do much to spread our holy religion.

"I hope this phase of our propaganda may appeal to all who read these words. At least give us your prayers."

Good News

Rev. Fr. H. A. Gogarty, C. S. Sp., whom we know as a clever writer about the mission field of Nairobi, B. E., Africa, acted as chaplain to the forces, and while with them caught smallpox and was invalided home to Ireland. Happily, he recovered his health and is now about to return to Africa.

ATTENDING ONE'S OWN FUNERAL CEREMONY

Very Rev. M. B. Cothonay, O. P.

ONE of my Christian women came to me recently and asked me to lend her ten dollars, as she wished to go down the river to assist at the funeral of her father.

"My father's family are all pagan," said she. "They are going to celebrate his funeral while he is still alive. I, of course, am obliged to attend as an act of filial piety."

"Doubtless," I answered. "Will the obsequies be protracted?"

"Oh, no, Father," said she; "they will last only three days."

"It seems odd to us Christians to solemnize the death of a living person," I could not help adding.

After a pause the woman said seriously, "We think this is a laudable custom. It is observed everywhere among us."

Although I had long known of this custom, it

sisters were consulted. The third day of the following moon is the date decided upon if the weather permits.

"Did your father approve of this suggestion?" I inquired.

"Why of course. He was delighted."

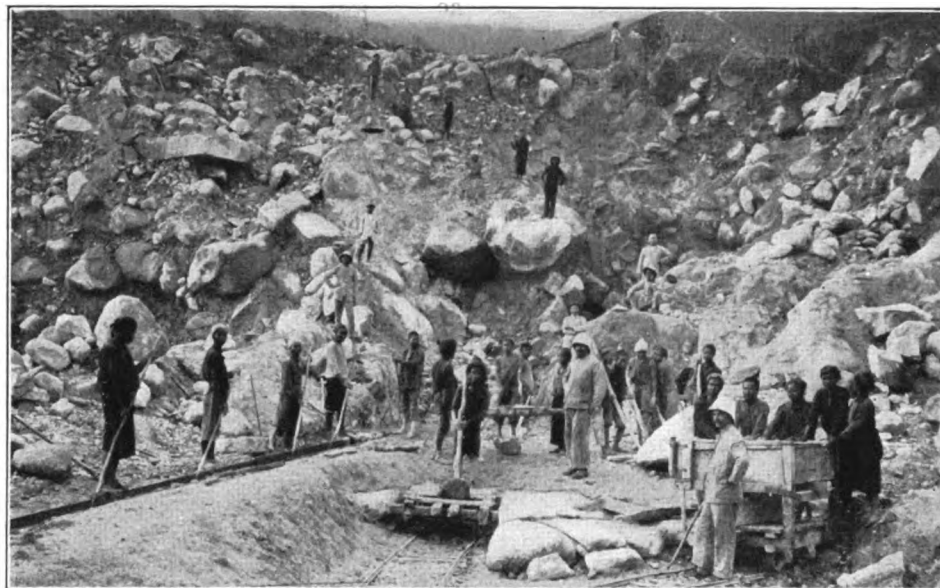
"Do tell me how you broke the news to him."

"Very simply. My brother went to him one day and said, Well, father, Nguyou has come back from the war safe and sound. He wishes

To Celebrate His Return

Thank heaven we have everything that is necessary for a fine festival. Our barn is full of rice; money is not lacking; there is a pig and a fat calf.

"You know also, father, that Nguyou made a fine coffin for you before he went away, and I



Scene at a tin mine in Fr. Cothonay's district, Tonkin. The process of washing the ore is about to take place.

interested me to hear an actual case, so I urged this filial daughter to tell her story.

"My father is seventy years old," she began. "He is weak and cannot live long."

My Brother Went to the War

in France three years ago, but he did not neglect to make a fine coffin for his father before he set out. He returned with a glorious decoration on his breast. So my other brother who had remained at home decided to celebrate the funeral of my father as a welcome for the soldier.

"My mother has long been dead, so my two

have repainted it. We thought that we could combine your obsequies with our festival of thanksgiving for your long life. We have consulted a sorcerer, and he has selected the third day of the next new moon as the propitious date for our celebration."

"My father said that he was deeply moved by this tribute of filial devotion. 'Now,' said he, 'I shall be able to have a share in the good things of my feast, which does not always happen.'"

And the woman added naively, "We children are also well pleased to celebrate this occasion now, because later we might become poor and

have no money to spend for a funeral such as my father deserves."

Other details this so-called Christian also favored me with which I will abridge: "On the third day of the moon, early in the morning, there will first take place certain devotions to the gods; then guns will be fired before our house and tam tams beaten; there will be bright colored streamers and pennants, bearing inscriptions, flying in the breeze; the front room will be decorated with flowers, and under a large banner, bearing an appropriate motto, my father will be seated.

All Our Near Relatives Will Attend

and our intimate friends as well. Not less than forty persons are invited and most of them will be present."

"And how much will this affair cost?" I inquired.

"About five hundred dollars," she answered. "Most of the guests bring their own refreshments—wine and rice. Father will distribute new clothing and other gifts among certain poor relations and friends who may be in need."

"You say that these festivals occupy three days?"

"Usually. There are only two meals a day, but each one lasts three or four hours."

"What do the guests do all that time?"

"Singers are invited, who render their best selections, accompanied by diverse musical instruments. Those who wish play games also."

"And they also drink a little, I presume," I added.

"It is inevitable. It is our custom here."

"My daughter," I said to this Christian so little worthy of the name, "I shall not lend you money to go to this pagan and revolting festival, nor shall I allow you to bring your adopted daughter there.

Your relatives will practice many superstitious customs forbidden to Christians as you know well. The first thing on the programme will be

Devotion to the Idols

You could not even eat anything there without committing a great sin."

"Oh, Father!" the woman sobbed, "please allow me to go? I cannot refuse to perform an act of filial piety of such a nature. What would my people say of me?"

"Let them say what they please, my daughter. You must not assist at this unnatural festival."

Still in tears, the poor creature left me; but despite her grief I felt certain she would yield to temptation and attend the unique ceremony she had described. Nor would it be strange, since she was not too solidly grounded in the Faith.

This woman came to our town some time ago for the purpose of trading. Her husband, who was a Catholic, had recently died and she had an adopted daughter. The girl was afterward stolen by a woman who attempted to bring her across the frontier for the purpose of selling her in China. The police, however, rescued the girl and placed her in charge of our native Tertiary Sisters, who later restored her to her mother.

But the latter has not proved a satisfactory guardian. Though a Christian, she is of an elementary nature, and shows herself scarcely a good mother for a girl of sixteen.

However, we must expect to find a certain number of weak characters among a people so recently pagan. Time and more prolonged habits of Christianity will remedy this, and do away with the ancient superstition. The habit of burying people alive, so to speak, is surely one of the most amusing of native customs that obtain here.

A Bishop Without a Typewriting Machine

The correspondence of the bishop of a diocese is voluminous and there surely is not one in the United States who does not possess a typewriting machine, or perhaps several. To bishops this humble recital ought to appeal with special force. It was penned by the secretary of Bishop Broderick of Osaba, Nigeria, Fr. H. Raser, L. Af. M., and addressed to the National Office of the S. P. F.:

"You may have remarked that all the correspondence of His Lordship, Mgr. Broderick, is written by hand. How often he has expressed to me his desire to have a typewriter! In this climate there is nothing less encouraging than to take a pen. In spite of putting your desk between two open doors to get all the breeze you can (when you can get some at all) the writing of a letter, especially in the afternoon hours, causes intense perspiration. And if you consider that

His Lordship has a big correspondence, you will certainly have pity on him.

"So far for my Superior. Now for myself. Of course his own typewriter would be at my disposal, but I need something more. I am General Manager of about thirty schools dispersed all over the country, some of them one hundred miles away. I visit them from time to time on a bicycle, but I need something else to keep me in closer touch with the head teachers. This could only be done by correspondence and the means to do it would be the possession of a good duplicator. I have read much about a Roneo, but my funds do not permit me to pursue this dream. I trust this, my first attempt at begging, may not be discouraging."

Do not forget that more than fifteen thousand masses are annually celebrated for the living and deceased members of the Society. The plenary and partial indulgences granted to the benefactors are many.

LIFE SKETCH OF MOTHER MARY LAWRENCE

A Missionary

A DELIGHTFUL and comforting little book, *Life Sketch of Mother Mary Lawrence*, written by Rev. D. J. O'Sullivan, L.Af.M., an African missionary of thirty-three years' experience, is published by the Propagation of the Faith Society of Boston, Mass.

A delightful book because it tells of a little American girl, who in the nineties worked in the factories of Worcester, Mass.; who went away

In Her Twenty-fourth Year

to become a religious worker of the Franciscan missionaries of Mary, and who died in 1917 as the Superior of the mission in Chang Chung, Manchuria, during a plague of small-pox.

By a combination of physical and spiritual and mental talents, this daughter of our beloved country was a source of joy and an inspiration to her parents and sisters at home, to her fellow workers in the factory, to the religious in convents and to the outcast lepers of China.

A delightful book, again, because it reminds us that Marie Comtois—her name in the world—was a type of thousands of girls who are going out from homes in Catholic countries to work in the vineyard

Wheresoever the Master Calls Them

and who are leading lives of holiness which at the hour of death must surely gain them admittance to the great company of saints.

The volume is also a comforting one for ordinary mortals, who, we are inclined to think, form the great proportion of this Catholic Church of ours. This girl did not practise any astonishing penances before she came to the use of reason; she did not turn away in disgust from the toys of childhood. She knew the world before entering the convent; she loved her parents and sisters with an intense love and did not refrain from showing it, and she possessed and exercised a sense of humor which provoked many a hearty laugh from those around her. Yes, we ordinary folks can claim something of a kinship to a saint like

this. We understand her—she is one of our own. The biographer says of her:

"She attended the parochial school, and having completed its course of studies, went to work in a factory. In a word, she grew up like thousands of other girls, and began to earn her living just as they did. Her piety during those early years manifested itself in a sweetness and sprightliness of disposition, in frequent visits to the Blessed Sacrament, and in accomplishing the ordinary duties of her sphere with extraordinary exactitude. At the same time she enjoyed to the full the innocent pleasures which came her way and was ever quick to see the humorous side of things."

And when she was Mother Superior in China:

"She was still the same human, fun-loving American girl, relishing the guileless joys of the past and meanwhile laboring strenuously for her adopted country and the dear interests of her new home and its friendless friends. 'If I now had all the pennies I once spent for ribbons, ice-cream, candy and things! Only think—a French gentleman and his wife came to the station the other day and *treated us to ice cream*. Oh, how it reminded me of America!'"

We may also add that this little book shows clearly that

American Catholics Are Needed in China

Why? First, to convert the Chinese, and second, to send back to America blessings and graces which may *save it from materialism and infidelity*.

Why is Ireland so staunch in the Faith after centuries of poverty and persecution? Because for fourteen hundred years her sons, priests and laymen have been going forth to establish everywhere the Church of Christ. What has kept the Faith alive in France? The glorious work done in the foreign missions by the men and women, sustained by the Society for the Propagation of the Faith.

The most promising mission field at present is China. May this *Life Sketch of Mother Mary Lawrence* suggest to us to send our sons and daughters and our wealth to the perishing millions. Then the Faith at home will be safe.

"We must look forward, not backward; we must look to the future with faith in the enterprise begun under such adverse conditions and prosecuted with such hardship, for the fine flowering of American missionary zeal in the field afar. The start is nobly

made, the work is going forward steadily, quietly and whole-heartedly; and, with the co-operation of the faithful, in God's own time, results will come. Pending that, every alms given, every prayer said for the mission cause is itself a result."



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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

A LITTLE over a year ago we announced that the first band of Maryknoll missionaries were leaving for China under the leadership of Fr. Price who had been appointed superior of the mission entrusted to the care of the American Society. We greatly regret to announce now that Fr. Price has been called to his reward.

We have no hesitation in stating that in the death of Fr. Price, not only the Maryknoll Society, but the mission cause has sustained a heavy loss. The value of a missionary is not to be measured by the material work he is able to accomplish, nor even by the number of conversions he may bring about, but by the purity of his motives, the spirit which animates his labors and the holiness of his life. Thus it is that one may hope to procure the glory of God which should be the aim of every creature and especially of the missionary.

Fr. Price had the apostolic spirit. For twenty-five years he labored tirelessly in North Carolina to bring souls to the light of truth; his good intentions could not be questioned, neither the goods of the world nor the honors of the Church had any attraction for him; and through the sanctity of his life he was to all a model of piety, humility and self-sacrifice.

His labors in the foreign field have not been of long duration, but he will continue them from Heaven. We are informed that he died from appendicitis, which affliction is generally treated with success by modern surgery, and it is not unlikely that his life might have been spared if he had been at home. The Maryknoll Society may therefore consider Fr. Price as its first martyr to the cause, and, besides leaving to them an example they may follow, he will be for them a source of benediction. R. I. P.

* * * * *

AT this time of the year readers of CATHOLIC MISSIONS are accustomed to have Masses offered for their departed ones. It is not our desire that they should send us the stipends they have been in the habit of giving to their pastors or his assistants, for their first duty is to them. But if it happens that their priests have more Intentions than they can satisfy, we beg leave to remind them that we will accept them with gratitude for distribution among our poor missionaries to whom they are of great help for the pursuance of their labors. In fact a number of bishops have written us that without such extra assistance they would have been at a loss how to support some of their priests.

All Mass Intentions received at this office are forwarded directly and promptly, but we can give no guarantee that they will be said within certain limits of time or on dates designated by the donors, as it is impossible for us to know whether the priests to whom they shall be assigned will be free to discharge the obligations on the days stated.

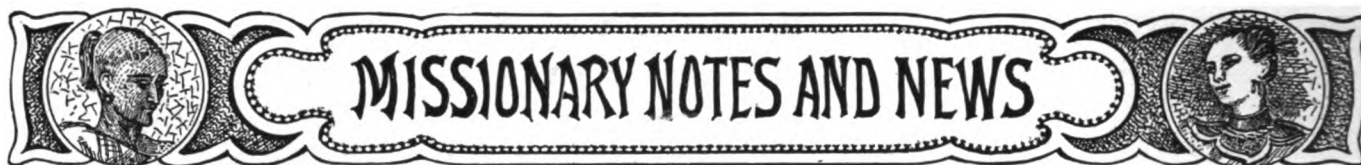
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WE are often requested by missionaries to procure them church vestments. Before the war nearly all foreign missions were provided with vestments and religious articles by various societies founded for that purpose in Catholic countries of Europe. At present those countries have hardly enough for their own churches, and the missions are at a loss as to where to obtain them, even at exorbitant prices.

There are many parishes, especially in our large cities, which could easily spare one or two sets of vestments; these would be quite acceptable to some poor missionary if they are in good condition.

We, however, want to guard against the idea that anything is good enough for the missions, no matter how old, worn out or even soiled. We have at times received vestments, cassocks, linen, etc., that were in such a disgusting condition that they had to be consigned to the furnace.

We hope this appeal will be heard and that some of our rich parishes will make the sacrifice of a few sets of vestments in behalf of some poor missions. In order to save time and money we beg the Reverend Pastors not to send those vestments to us but simply to notify us of their intention. We will furnish them an address where they can be forwarded directly by parcel post from any Post Office. In connection with this please see notice of postal rates on page 251.



AMERICA

It has already been announced that the Society of the Divine Word, Techny, Illinois, was about to send its first American missionaries to South Shantung. Rev. Fred Grunn, S. V. D., accompanied by the Ven. Scholastics Robert B. Clark, S. V. D., of Brooklyn, N. Y., and Clifford J. King, S. V. D., of Houghton, Michigan, sailed from San Francisco on a Japanese steamer October 15th. The ceremony of departure took place at Techny, October 1st.

CANADA Mgr. Joseph Halle has been made Prefect Apostolic of Northern Ontario, Canada.

SOUTH AMERICA Mgr. Hippolyte Milivelli, O. F. M., has been made Vicar Apostolic of Choco, Bolivia. Mgr. Raymond Calvo, O. F. M., has been made Vicar Apostolic of El Beni, Bolivia.

ASIA

CHINA The province of North Shantung has suffered a heavy loss in the death of Mgr. Giesen, O. F. M., its Vicar Apostolic, who died early in August. Bishop Giesen suffered from cancer of the stomach and underwent two painful operations in the hope of saving his life, but this hope was in vain. Solemn funeral obsequies took place in Tsinangfu, and the remains of the dearly loved prelate lie buried in the Franciscan cemetery at that place.

News has been received by the Society for the Propagation of the Faith of the appointment by the Holy See of a Visitor to our missions in China, and it is the Right Rev. B. de Guebriant, Vicar Apostolic of Canton, who has been chosen for the honor. There are in China forty-eight Vicariates Apostolic, one Prefecture Apostolic and one Mission, and Bishop de Guebriant is expected to make a thorough visitation of every one of them, after which he will report to the Holy See. Before undertaking this long and difficult work, Bishop de Guebriant will call a meeting of all the heads of missions at Shanghai to prepare the program of his visit.

Bishop de Guebriant is a Parisian by birth and belongs to a noble family of Brittany. After studying at the Seminary of St. Sulpice, he joined the Society for Foreign Missions of Paris and

arrived in China thirty-four years ago. He was appointed Vicar Apostolic of Kien-Tchang in 1910, and transferred to the more important Vicariate of Canton in 1916. Bishop de Guebriant is one of the ablest prelates of the Church Hierarchy, and we have no doubt that his visit will have the happiest consequences for the progress of the Chinese missions.

Bishop Modeste Everaerts, O. F. M., Vicar Apostolic of Southwest Hupeh, has just celebrated his golden anniversary. The occasion was one of great joy for the Christians and missionaries of the Vicariate. Rev. Fr. Gubbels has been appointed coadjutor to Mgr. Everaerts with right of succession.

Rev. Leon Robert, P. F. M., of Hong-Kong, and Rev. Jean Ouillon, P. F. M., of the same mission, have received the decoration of the Golden Wheat Ear, a decoration rarely bestowed on foreigners. The last Catholic priest so distinguished was Bishop Reynaud whose prompt assistance to the sufferers of the great flood won him the gratitude of the Chinese people.

JERUSALEM His Eminence, Cardinal Giustini, protector of the Franciscans, has been in Jerusalem. His presence in the Holy City was for the purpose of presiding at the festival in honor of the seven hundredth anniversary of the coming of St. Francis to the Orient. On the fourth of October he laid the cornerstone of the new Church of the Agony, to be erected in memory of the great event.

INDIA Rev. Alban Goodier, S. J., has been appointed Archbishop of Bombay, India. Fr. Goodier is English by birth and has been known as a lecturer and preacher. He is at present in Rome where his consecration will take place.

A new diocese has been erected in India. It is named Patna, and embraces the Prefecture Apostolic of Bettiah and Nepal with the eastern part of the diocese of Allahabad. That is to say, it includes the territory south of the Ganges River now forming part of the civilized provinces of Behar and Orissa and part of the districts of Patna and Bhagalpour. The new diocese will be confided to the Jesuits, and the Bishop will reside at Bankipour.

A successor to Right Rev. Henry Joulain, O. M. I., who died last February,

has been appointed. The new bishop of Jaffna is the Very Rev. Jules Brault, O. M. I., present Vicar General of Colombo. He was born in the diocese of Angers, France, in 1867; he came to Ceylon in 1891 and has served in various capacities, therefore possessing a thorough knowledge of apostolic conditions in Ceylon.

JAPAN In the big city of Yokohama, Japan, there is one church, dedicated to the Sacred Heart, whose congregation is made up almost wholly of foreign residents. The pastor of this church, Rev. Fr. Pettier, P. F. M., has just celebrated his golden jubilee, and the occasion was fitly observed. Of his fifty years of priesthood, Fr. Pettier has passed forty in the Sacred Heart parish, and the Catholics of Yokohama left nothing undone to show their love and veneration.

The pleasure of the occasion was somewhat marred by the fact that Fr. Pettier's eyes are badly affected, and it is feared he may lose his sight altogether unless he has a change of climate.

AFRICA

EGYPT Mgr. Ernest Tonizza, O. F. M., has been appointed Vicar Apostolic of Libya, Egypt.

At the fiftieth General Assembly of the Lyons African Missionary Society, held at that city, Rev. J. M. Chabert, head of Tantah College, Egypt, was elected Superior General for six years.

Fr. Chabert succeeds Mgr. Duret, Bishop of Bubaste, who was obliged to resign his position on account of ill health.

BELGIAN CONGO At Ubangi, one of the principal cities of the Belgian Congo, Africa, there has just been held a General Congress of all the Ecclesiastical Superiors in the country. Abundant fruit is promised as a result of this conclave, which embraced the heads of no less than twelve of the most important orders in the Church, each well represented in the Congo. The bishops and priests included Belgian Foreign Missionaries (Schuet), Dominicans, Capuchins, Premonstratensians, White Fathers, Sacred Heart Fathers, Jesuits, Benedictines, Trappists, Holy Ghost Fathers, English Foreign Missionaries (Mill Hill), Redemptorists.

The Vicar Apostolic of the Belgian Congo is Mgr. Van Ronsle, B. F. M.

CATHOLIC MISSIONS

CONTENTS OF VOL. XIII, 1919

AMERICA

Christine, An Eskimo Study.....	88
Sister Mary Amadeus	
The Star of the Sea, Hope of the Eskimos.....	117
Rev. W. O'Malley, S. J.	
Home Again	195
Rev. A. Turquetil, O. M. I.	
Progress in a Northern Outpost.....	154
Rev. N. C. D. Dubois, O. M. I.	
School Problems in the Philippine Field.....	183
Rev. J. H. Landolaert, M. S. C.	
More Views Upon a Familiar Theme.....	256
Rev. J. Aerts, M. S. C.	
Filipinos and the Weed.....	264
Rev. A. H. Van Odijk, B. F. M.	

EUROPE

A Visit to Mount Athos.....	54
Rev. Fr. Cazot, C. M.	
Semper Fidelis	159
Rev. Victorin Bossu, A. A.	
Reconstruction in the Orient.....	219
Rev. P. Clement, A. A.	

ASIA

China and Indo-China

Chinese Orphanages in Charge of the Dominicans.....	14
Rev. John Labrador, O. P.	
Rebellion and Bloodshed in Tonkin.....	19
Rev. Isidore Moreno, O. P.	
By the Wayside.....	21
Rev. Eugene Andres, O. P.	
Letter of Thanks from a Mongolian Bishop.....	35
Right Rev. L. Van Dyck, B. F. M.	
How Mission Chapels Are Built.....	42
Rev. A. Bourlet, P. F. M.	
The Reward Given by Baptized Babies.....	44
Rev. Dominic Huong	
The Martyrs of East Mongolia.....	51
Rev. Albert Botty, B. F. M.	
A Great Conquest.....	65
Rev. Didace Arcand, O. F. M.	
The Pagoda Beautiful.....	75
Rev. Maurice Cannepin, S. J.	
Some Light on a Dark Subject.....	82
Right Rev. F. Aguirre, O. P.	
The Peace Celebration in China.....	90
Rev. Theodore Labrador, O. P.	
From a Wenchow Correspondent.....	92
Sister Mary	

Chinese Mutual Benefit Societies.....	106
Rev. F. Ver Eecke, B. F. M.	
The Second Chinese Dominican.....	108
Rev. Severiano Alonzo, O. P.	
Choosing the Good Seed.....	115
Right Rev. A. Eloy, P. F. M.	
Schools in Southwest Che Ly.....	135
Right Rev. J. de Vienne, C. M.	
The Crowded Hour.....	139
Rev. A. Bourlet, P. F. M.	
Pages From a Diary.....	154
Rev. C. Franco, O. P.	
Little Candles in the Dark.....	161
Rev. A. Baert, B. F. M.	
Lodging in a Pagoda.....	165
Rev. A. Asinelli, C. M.	
The Disinherited of the Earth.....	171
Rev. J. Mazelayguez, O. P.	
The Other Side of the Story.....	178
Right Rev. A. Henninghaus, S. V. D.	
A New District in Manchuria.....	202
Rev. Joseph Dubos, P. F. M.	
Safe in Port.....	207
Rev. Paul Gagnon, S. F.	
A Little Franciscan Letter.....	212
Rev. L. M. Frederick, O. F. M.	
Where the Blessed Perboyre Met His Death.....	229
Rev. P. C. Silvestri, O. F. M.	
Happenings in the House of Mercy.....	235
Sister M. Symphoriana	
When All Signs Fail.....	258
Rev. Joseph Van Oort, B. F. M.	
Tonkin to the Front.....	262
Right Rev. A. Eloy, P. F. M.	
Attending One's Own Funeral Ceremony.....	266
Very Rev. M. B. Cothonay, O. P.	

India

Results Obtained by a Native Priest.....	17
Rev. R. A. Mascarentes	
Buddha's Tooth	32
Rev. P. Thomas	
A Cry From Far Off Malabar.....	40
Rev. M. P. Barboza, S. J.	
"Going About, Doing Good".....	61
Rev. C. Pereiras	
In Lighter Vein.....	69
Rev. W. G. Hood, E. F. M.	
The Mountains of Death.....	86
Right Rev. A. Chapuis, P. F. M.	

CATHOLIC MISSIONS

CONTENTS OF VOL. XIII, 1919 (Continued)

Buddhism in Ceylon.....	101	When Evil Is Triumphant.....	187
Rev. Fr. Thomas		Rev. Fr. Marchelle, C. S. Sp.	
The Rajah and His Monkey.....	113	The Crying Need of Catechists.....	205
Rev. W. G. Hood, E. F. M.		Right Rev. T. Broderick, L. Af. M.	
Belgian Jesuits in India.....	132	Maria, the Slave Girl.....	211
Rev. H. Grignard, S. J.		Rev. J. Willemen, W. F.	
Golden Jubilee Celebration at Yado.....	137	In the Belgian Congo.....	227
Rev. Basilio Massari, M. F. M.		Rev. Fr. Brandsma, E. F. M.	
They Must Be Saved.....	163	An After-the-War Harvest.....	233
Rev. F. Ligeon, P. F. M.		Rev. Fr. Tanguy, W. F.	
"In Extremis".....	181	Great Moments in a Bishop's Life.....	243
Rev. W. G. Hood, E. F. M.		Rev. Rene Lefevre, W. F.	
Indian Magicians and Their Marvels.....	185	Basutoland, the Switzerland of Africa.....	252
Rev. J. Laplace, P. F. M.		Rev. Dom Maternus Spitz, O. S. B.	
Again the Native Clergy.....	189	Good News from Uganda.....	260
Right Rev. E. A. Merkes, E. F. M.		Right Rev. H. Streicher, W. F.	
The Papal Delegate's Visit to Madura.....	209		
Rev. J. P. Leonard, S. J.		OCEANICA	
Full Hands and an Empty Purse.....	213	"White Man's Stuff".....	99
Rev. R. Herviz, O. C. D.		Rev. T. Guichard, M. S. H.	
Among the Pariahs.....	222	Forgotten New Guinea.....	141
Rev. A. Favril, O. M. I.		Rev. Andrew Puff, S. V. D.	
Bettiah and Its Outlook.....	231	Catholic Missions in British North Borneo.....	198
Rev. Fr. Finck, O. C. D.		Rev. Dom Maternus Spitz, O. S. B.	
Japan and Korea		First Flowers of New Guinea.....	237
Formosa Island	57	Right Rev. A. G. de Boismenu, M. S. H.	
Very Rev. C. Fernandez, O. P.		A Year Among the Hienghenes.....	247
The First Japanese Dominican.....	67	Rev. Alphonse Rouel, S. M.	
Rev. J. M. Alvarez, O. P.		MISCELLANEOUS	
AFRICA		The Missionaries of the Sacred Heart of Issoudun.....	9
Central Africa Through a Missionary's Eyes.....	3	Rev. Dom Maternus Spitz, O. S. B.	
Rev. H. A. Gogarty, C. S. Sp.		Catholic Missions in the Holy Land.....	78
An American Apostle in Sierra Leone.....	27	Rev. Dom Maternus Spitz, O. S. B.	
Rev. John C. Simon, C. S. Sp.		The Hand of Providence in Our Work.....	93
The Krous of Liberia Free State.....	38	The Editor	
Rev. J. Oge, L. Af. M.		Cross and Crescent.....	116
In the Upper Nile District.....	84	Rev. Emile Demuth, C. M.	
Right Rev. J. Biermans, E. F. M.		The Franciscans and Their Missions.....	123
Children as Apostles in South Nigeria.....	104	Rev. Dom Maternus Spitz, O. S. B.	
Very Rev. J. Shanahan, C. S. Sp.		The Belgian Missionary Society.....	150
Blind Converts to Our Faith.....	111	Rev. Dom Maternus Spitz, O. S. B.	
Rev. F. Dechaume, Af. M.		Persia in Distress.....	224
Bicycling Through Nigeria.....	129	Rev. P. Frannen, C. M.	
Very Rev. J. Shanahan, C. S. Sp.		Life Sketch of Mother Mary Lawrence.....	268
Tanganyika Tales	147	A Missionary	
Rev. J. M. Thomas, W. F.		Editorial Notes..22, 46, 70, 94, 118, 142, 166, 190, 214, 238, 269	
Missionary Work in the Upper Nile.....	174	Missionary Notes and News—	
Rev. Dom. Maternus Spitz, O. S. B.		23, 47, 71, 95, 119, 143, 167, 191, 215, 239, 270	

CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

~CONTENTS~

	Page
Pen Picture of a Chinese Mission Centre Rev. Fr. Grimaldi, M.F.M.	3
Kabylia, the French Soudan and the Sahara Rev. Dom Maternus Spitz, O.S.B.	8
Interviewing Fr. Joachim, O.P., of Porto Rico Rev. George Metzger	12
A Worthy Daughter of the Ancient Christians Rev. Albert Breton, P.F.M.	16
The Belgian Foreign Missionary Society in the Philippine Islands Rev. Joseph de Samber, B.F.M.	18
Books Are Not Dead Things Rev. Charles Louvers, S.J.	20
Editorial Notes	22
Missionary Notes and News	23
Missionary Letters	Passim



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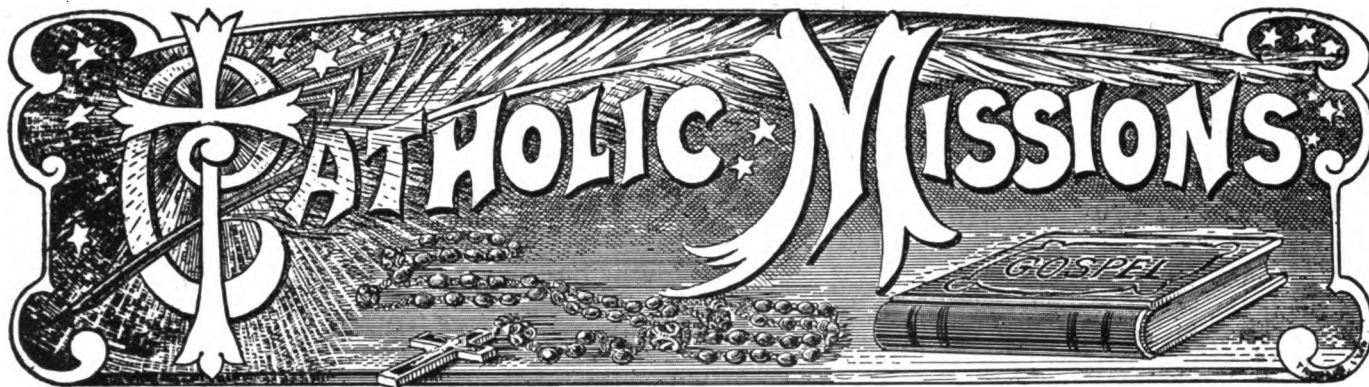
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JANUARY, 1920

No. 1

PEN PICTURE OF A CHINESE MISSION CENTRE

Rev. Fr. Grimaldi, M. F. M.

Here is an attractive study of life in general, and apostolic endeavor in particular, as found in a typical Chinese town.

KONG-LI-KIAO is a small-town market lost in an immense plain. The plain is fertile enough, showing wheat, maize, Chinese sweet-potatoes, grapes and swamps of cane and bamboo. There are no rice fields, because the food of the inhabitants is their peculiar daily bread of wheat and maize.

Property, as in all China, is sufficiently distributed. There are few families who have not their portion of land, from which they derive the few bushels of grain necessary to supply them during the year. The habitations constructed of earth and straw

Are Rather Closely Grouped

Going through the country it is rare to see isolated homes. One meets, instead, great box-like houses where thirty or forty or more families form, as it were, small secondary villages.

Then there are the more important towns, the so-called Tsi or markets. And Kong-Li-Kiao is precisely a Tsi. Every place has a market day two or three times a month.

Then Kong-Li-Kiao is in its glory. At early dawn the farmers and butchers quarter the fat hogs and expose them for sale at the shop doors. Small

peddlers along the road display their trifles—buttons, mirrors, garters, soap and handkerchiefs. The inn-keepers build fires under large earthen pots and set tables and benches before the taverns. In the meantime the peasants, each carrying a sack of meal, or his basket of grapes, come in from the country places in groups of five, six or more. Little by little the main road of Kong-Li-Kiao becomes frequented, busy, and crowded, until at mid-day the market arrives at its culminating point.

The peasants sell the products of their fields and buy the supplies that have come from the cities, namely sugar, salt, oil, tobacco, paper and cloth. Bartering finished they go to drink tea or take a bite

To Eat at the Tavern

and here and there agents display their eloquence where their friends show themselves rather sympathetic and where the gossip of the town and of the settlement houses passes from mouth to mouth—where frequently one imprudent fleeting word calls forth alternate maledictions and flying fists. All the world is like this little countryside of mine. As the day advances, the



"Behold our God, we hoped in Him and He helped us, and we rejoice in His salvation."

Isaias XXIII, 9.

country folk return to their homes and the peddlers collect their wares and hasten on to the neighboring town or Tsi, for to-morrow there will be a market there, while here at Kong-Li-Kiao there is a white market, that is there is no market. They will return here on the third day. Little by little the market town becomes quiet and deserted. Evening closes in tranquillity over the quiet homes of the simple, peaceful, laborious Chinese of the northern plains.

In this obscure town of Kong-Li-Kiao the church of the True Faith has its own and watches over them as it does always and everywhere in suffering, in labors, and in prayer. At Kong-Li-Kiao there is the Cien-Tchou-Tang, the temple of the Lord of Heaven, that is, the Catholic Church. For the Catholic Church in China is distinguished from the heretic or pagan sects with the name Cien-Tchou-Tang.

In this town a missionary resides. There are also a residence and a church, schools for catechumens of both sexes and all the adjuncts and appurtenances of a Catholic mission. The place was opened some thirty years ago, and the missionary who labored here the most and who saw his apostolic labors crowned with success was Fr. Joseph Lebez, a Frenchman, who succumbed to smallpox the fourteenth of June, 1905.

Fr. Lebez, through his untiring zeal has left pleasant memories in the minds of the Christians of Kong-Li-Kiao; all of them still talk of Lan cheng fou, the Chinese name for Fr. Lebez, and his tomb near the little church here at Kong-Li-Kiao in the garden of the mission is visited with deepest veneration by the Christians whom he baptized.

To speak of the residence of a missionary and a mission is to speak of a grand house. The missionary is not alone; he has a little world around about him, and hence by himself he could not attend to all the exigencies of the life.

He Needs a Catechist

to perform the office of procurator; that is, to go to the merchants to buy provisions; he needs catechists to act

as instructors, to teach the pupils and the catechumens; he needs catechists to run to the four cardinal points of the district to carry to the Christians the orders of the missionary, to rouse up the slothful and make them come to school, and to settle disputes among Christians and between Christians and pagans.

He needs also not a few domestics, some to direct the cooking for the Chinese, one to cook European dishes for the missionary, some to cultivate the garden and thus provide vegetables in season, and others finally to look after the two mules and the little ass belonging to the residence.

What's this? you exclaim, "two mules and an ass?" Well let me ask, "who is to provide the daily few bushels of flour necessary to make the bread needed by the boys and girls, pupils at the school, catechumens of both sexes, for the catechists and domestics?" The mill you say.

But at Kong-Li-Kiao there are no mills. Every family grinds its own grain with a very primitive millstone: the missionary therefor needs his beasts for this laborious task. And if the missionary is called by some distant Christians to administer Extreme Unction, if he wishes to visit the Christians scattered over his territory, to say mass, to hear confessions, or to preach, if he wishes to walk about in order to become acquainted with the pagan families and to draw them, little by little, to the following of the Master, what means of locomotion should he make use of?

The railroad? Alas, the railroad is as yet unknown in this region! And even if there were a railroad it would not pass much less stop at all the settlements. Use an automobile or a motorcycle? This would indeed be a luxury! But the automobile and the motorcycle suppose beautiful roads,

Large and Well Kept Streets

solid bridges, and stations to supply gasoline. All these things have yet to come.

Here real streets do not exist. The only roads travelled are the tortuous paths which for ages the Chinese have been wont to travel, tortuous paths, which, after a rain are real mud pud-

dles or channels for water. Therefore the one and only way of tolerably rapid travel is on horseback. This is why the missionary is permitted the indispensable luxury of a mule.

The missionary, wisely directed by his superiors, seeks to extend the Kingdom of God in the district entrusted to him. What is the Kingdom of God, if it is not to procure to the Omnipotent Lord and to His Son, adorers in spirit and in truth? To extend the Kingdom of God many are the methods employed, all good and beautiful, but not all equally practical, or of lasting affect. Now a long experience has proved that the school and the catechumenate bring the richest fruits of sanctification in families.

Suppose that the head of a pagan family, moved by reason which we will not enter into here, comes to find the missionary and manifest his desire of embracing the Christian religion. The missionary will receive him kindly, and will learn all he can of his visitor, of the members of his family, whether he has a wife, brothers, sons, daughters, how many of each and their respective ages.

It will be necessary, perhaps, to begin the religious instruction of all the members of the family—that is he must impress the lofty ideals of our Holy Faith on the pagan minds, to teach them

The Most Necessary Prayers

to explain to them the mysteries, to accustom to the practice of a Christian life, an immense, arduous and interminable task.

And where can one teach this long lesson? In the pagan home? Impossible! Farm work and preoccupation about their earthly existence fill the lives of these poor Chinese. And again if the missionary gives his time to a single family, how can he help the others? When can he give his instructions? Surely only during their leisure moments when he can hope for an attentive audience.

But then how much time is lost by the missionary in watching for a short quarter of an hour when he can tell a surprised or incredulous pagan of the existence of God, of the soul,

of eternity. Such a method of carrying on the apostolate is simply ineffective. The missionary, however who has the means, made possible by the offerings of wise and zealous benefactors, opens in his residence a school for the boys and girls of his catechumens.

To open a school implies the possession of places for study, sleep and recreation, the ability to pay the catechists who work and teach, supplying of books and of daily necessities of his pupils. All concurring to hold them close to the missionary the young people gradually learn the catechism and prayers, and prepare themselves to receive the sacraments in the right dispositions. Here by constant contact with the missionary they conceive an affection for him as for a father, and they become his most efficient co-laborers.

In fact when these children return home afterwards, these will describe to their parents, relatives, and friends their happy recreation on the play grounds, the beautiful ceremonies of the church, and finally the long-looked for reward. They will tell how the missionary cured them once when they had a headache or a stomach-ache. If they see their old parents returning

To Their Pagan Superstition

they will tell them that it is wrong, that the father told them not to do it. In brief, they will impart to every-

one the good impression made on them at the missionary school.

Little by little the prejudice of this pagan and the aversion of that one is removed, and when the missionary passes in his travels a farm or village where some of his old pupils live, he is received by an attentive audience with deepest reverence and respect.

In soil thus well prepared, the missionary does not hesitate to sow some seed of good thoughts which sooner or later will bring forth fruit. Moreover it is a fact proved by experience that the most fervent, most instructed, most steadfast Christians are those who, in their youth, spent some years in these schools of prayer. The work of the school, therefore, has returned, does return, and will continue to produce the most secure and consoling results. For instance, in the mission of Kiang-Nan every missionary conducts each year two terms of school.

Care for the young is indeed of very great importance, but the Christian formation of the heads of families, of fathers and mothers, is hardly less so. Here in China the organization of the family still retains the patriarchal form. The head of the family is supreme. The brothers, as far as it is possible, live together and only in case of incompatibility of interests do they tolerate a separation of their property.

It is pleasant to hear how quick the old Chinese grandfathers are to tell:

"in my family there are fifteen, twenty, or thirty mouths." And it is true because the old head has under his watchful and paternal care wives, sons, daughters, daughters-in-law, nephews and nieces. Thus if the head of the family declares himself a catechumen there is not only one person but an entire family won over.

Then whilst instructing the younger members of the family the parents who have so great authority over the career of their children should not be neglected. If the parents would be induced to come to school would not the solution be easy?

But Here Lies the Difficulty

The heads of families have not much spare time. The men must till the soil, take care of the cattle, and not neglect their business. The women must take care of the house and of their children. Recourse to a compendiated school system is had, namely a catechumenate.

What is a catechumenate? It is a sort of retreat for workingmen as it was had in Europe. The laborers, men and women, go to the residence and there, generally for a continuous week, they have their meals, sleep, study and catechism and prayers, and receive instruction from the catechists and missionaries. The week passes quickly and the catechumenate is soon empty—to reopen many times during the year when the country folk are not too pressed with work. It is not sufficient preparation for baptism to attend the catechumenate only once. There are catechumens who in one year attend two or three catechumenates. Others come once a year until the religious instruction having been completed the catechumens are sufficiently known to the missionary and are admitted to baptism and thus are added to the number of the faithful.

Here at Kong-Li-Kiao this year there were catechumenates for men only, and one hundred and eighty-five catechumens received instruction, of whom only thirty-eight were considered fit for baptism. For the mothers of families there were no fixed periods in instruction. They came and went continually, so that more than a



Peking General Hospital. It is one of the most important in China and has been entrusted to the Sisters of Charity.

hundred women attended the instructions, of whom thirty received baptism.

Sum up the apostolic work of 1918-1919 with that done in the preceding year, join it with what will be done, with the grace of God, in the year to come, and you will see that the Kingdom of God at Kong-Li-Kiao is increasing, slowly perhaps, but surely. This method of apostolate is not the system of this or that missionary, but it is the standard system of all the missions of Kiang-Nam. The missionary finds his field of battle already well marked out; he has naught to do but to follow, as a subaltern official would do in obedience to his general. The missionary is as a pilot who finds his ship ready and well furnished; he has only to guide it on the waters, the ship will certainly make way.

At Kong-Li-Kiao the baptized number one thousand two hundred and eighty-four, and the catechumens one thousand five hundred and twenty. But the chapel is small, and when on a great solemnity the whole concourse attends it cannot contain all. This year the solemn mass at Easter was celebrated under a majestic canopy erected in the court of the Residence. The Christians placed themselves in beautiful orderly files as in a church, the men on the right,

The Women on the Left

And the prayers sung harmoniously in Chinese by the Christians, resounded in clearful tones in the open air. The pagans gathered in great numbers to look on and were favorably impressed both by the joyous piety of the Congregation and by the majesty of the prayers and of the catholic liturgy. Into their hearts, O Lord, Thy Kingdom Come!

Yau pou yao in Chinese means—"Do you wish or do you not wish?" It is the essential demand the priest makes when the couple comes to the altar to be united in Christian matrimony.

"Mary is here present, who according to the rite of Holy Church will be your wife: Yao pou yao? Do you wish or do you not wish?" And the Chinese bridegroom responds with-

out difficulty, "Yao." "I do wish." "Peter is here present, who according to the rite of Holy Church will be your husband: Do you wish or do you not wish?" And the Chinese bride ought to respond, "Yao." "I do wish." But does this essential monosyllable come? The Chinese bride is there kneeling, all confused, with eyes fixed on the ground and her back turned to the nearby bridegroom and her throat as though it were choking—she does not reply. "Yao pou yao?"

(Silence.)

"Yao pou yao?"

(No answer.)

A European just lately arrived would conclude without doubt that Mary does not want Peter for her husband. But the parents, the witnesses, the missionaries know very



A Christmas Basket. Two of China's waifs as poor as the Babe of Bethlehem.

well that in her heart the bride is willing and had longed for this day. But the Chinese bride must act according to fashion. Now it is the Chinese fashion that the woman who wishes to become a wife should act directly the contrary. Such is the Chinese natural delicacy.

The patience of the priest begins to be somewhat disturbed, for his lenience to the Chinese fashion, to the Chinese mind, to the Chinese form of propriety has also a limit. On the other hand if the word, "I wish" is not pronounced, how is he able to perform the marriage ceremony? It is necessary therefore that she whisper "Yao" though between her clenched teeth.

I was told that to overcome the foolish stubbornness of one Chinese spouse, one day the witness gave the bride a good stout cuff at words "Yao pou yao?" The bride replied excitedly the words, "yao." At the interrogation therefore, of the missionary she finally whispered consent. The Yao is pronounced *sotto voce* it is true, heard only by the witness and the priest, but it is pronounced and

Is Valid for the Ceremony

The Lord's benediction descends upon the newly married couple, while the witnesses endeavor to force together their hands, and whilst the two themselves avoid each another's gaze and continue in an attitude of disdain and conventional obstinacy.

"If you are in Rome, do as the Romans do," says the proverb. And it is truly interesting for those who come from Europe to China to contrast the western customs with those of their own country and to change their own ideas on social ethics and propriety.

In Europe you do not insult a young lady by asking her her name, but none would directly ask her her age. Here a young lady on being asked her name blushes and keeps silent, but on being questioned about her age she answers proudly and frankly. To congratulate a young woman on her marriage is not wrong amongst us: to speak before a Chinese lady about her father-in-law's family would make her blush.

In the western world when a friend visits another friend he inquires about the children who are presented to him. Here the guest must be careful not to mention the names of the wife and children, who are not presented to him but who stand behind the curtains listening to what is said and done in the reception room.

In Europe, spitting on the ground and gaping betray the manners of a rustic; here it is permissible. To give a present and immediately to request a recompense is a thing unheard of in our homes and would stir up indignation. Here it is not thought unreasonable to present a person with an egg and demand in return a hen.

To refuse the gift is not looked upon as an insult by the giver; it only shows either that you do not wish to return the compliments or that you are not able.

At home the phrase "to take a wife" or perhaps "to divorce her" is used; here it is customary to say, "I have bought a wife for fifty, eighty,

or a hundred dollars." At home it is humiliating to be caught telling a lie. The Chinese only laugh, considering a lie as a mark of shrewdness by which they would trap you.

This series of contrasts could be continued without end and would only go to show that their mentality is different from ours. The apostle,

therefore, must proceed with much patience and prudence in his apostolic dealings. He must make himself all things to all men within the limits of justice and honesty in order to gain all, and to lead this people into the Kingdom of justice, love, honesty, and moral beauty.

A Dead Steamboat Wants Reviving

The Propagation of the Faith Society has been so good to the poor missions in the North Solomon Islands that Very Rev. Fr. Allotte, S.M., Prefect Apostolic, takes courage to tell us about the little steamboat that has been doing duty ten years in the turbulent waters that surround the islands and now, though not weary with well doing, has given out. At least the engine has given out and money is required to put it in order again.

Boats, to the missionaries of Oceania, are what good bicycles are to the priests of Africa. They mean quick and comparatively easy transportation, and that a large number of poor pagans in distress can be reached in time to relieve their necessity.

A Word of Thanks From Bishop Henninghaus

Bishop Henninghaus, S.V.D., of South Shantung, has issued his yearly report.

Aside from the figures, which show gratifying results are these statements relative to the threatened expulsion of the Society of the Divine Word from China. The Bishop sought the intercession of persons in the United States in his extremity and the report says of this appeal:

"A copy of CATHOLIC MISSIONS which arrived in April, and later, letters from the good Mgr. Freri and our confrères of Techny showed us in detail how indefatigable and with what splendid success our friends in America, particularly his Eminence Cardinal Gibbons, Mgr. Freri and his Grace, the Archbishop of Chicago. Mgr. Mundelein had exerted themselves in our behalf. But they also showed us that

the American government lent a willing ear to the petitions and admonitions of our friends and that the American embassy quietly effected our salvation at the court of Peking. It goes without saying that we are deeply grateful for all that has been done for us. I purposely went to Peking in August, a time when passports still caused us much trouble, to express my sincere thanks to the American embassy in the name of the mission. I took advantage of the occasion to inform Dr. Reinsch, whose departure will be deeply regretted in China, and his secretary about the state of our mission. Upon this the representative added a new favor to those already extended to us by causing the Chinese government to allow those missionaries who were banished from their districts to return, and most likely the latest concession of more freedom in traveling is due to his intercession.

"Thanks and honorable recognition therefore to the American government which so kindly interceded for us. Thanks, and may God bless a thousandfold our noble ecclesiastics and dear friends who so indefatigably labored and fought for us to obtain this splendid result. Thanks above all to Divine Providence, merciful and all-good. *Misericordia Domini quia non sumus consumpti.*"

There is a Waterloo in Africa

Waterloo is a name with a great many associations, none of which are African. But in Sierra Leone, West Africa, there is a large mission station called Waterloo, where a victorious battle against paganism is being waged. About six thousand persons live in or near the mission; they are the descendants of the slaves freed by England in 1788 and are prosperous, since they live not far from the large port of Freetown, and thus find easy market for the product of their farms.

Fr. Delyvert, C.S.Sp., who has just replaced a missionary worn out by

eleven years of labor in this region so fatal to the white man, is anxious to build a school in Waterloo that will command the respect of the Government and take first rank among similar establishments. The number of present Catholic children warrant such an undertaking, and the future promises well. Of course no money will be forthcoming from the west coast of Africa, although it is called the "gold coast." American dollars are respectfully requested.

The Sacred Heart Their Only Hope

It would be impossible to print all the appeals for help that come from India, but here is one from a Fr. A. F. Coelho, Moolky P. O., South Canara, that shows how deeply the missionaries feel their poverty in the present crisis:

"The famine here is dreadful. How can a pastor of souls see these miserable creatures suffer in such pitiful state! How can he send them away empty-handed when they come to his door, asking the bit of rice which is the only article of food for the native in this part of the world!

"All human means having failed to give succor to these poor people, I desire to draw their attention to the Sacred Heart, Who is the only refuge and the only solace of these afflicted souls, and Who often draws His children towards Him by sending them afflictions.

"The home of the Blessed Sacrament here is as humble as that of the poorest native. But what can you expect in a land of famine?"

Enroll yourself in the "Propagation of the Faith," or apply for a MITE BOX in which you may drop an occasional alms for the missions. This charity will help to make 1920 a BLESSED YEAR for you.

KABYLIA, THE FRENCH SOUDAN AND THE SAHARA

Rev. Dom Maternus Spitz, O. S. B.

Here is some valuable and fascinating information about the Sahara Desert that we should read and remember. Accustomed to think of the region as a waste, peopled by a few wandering tribes, we are surprised to learn that the population of the Sahara country varies from five to ten million souls. Wonderful engineering feats have reclaimed 330,000 square miles of arid soil and made them capable of production. The story of the evangelization of the "largest vicariate in the world," is the story of the White Fathers, for it was to reclaim the Arabs and other Mohammedans of French Africa that they were founded by Cardinal Lavigerie.

BEYOND Morocco and the French provinces of Algeria and Tunis there lies stretching across the Dark Continent of Northern Africa, an immense territory of awe-inspiring horror, distinguished by aridity of soil

3,000 miles in length and from 50 to 300 miles in breadth.

This "dried bed of the sea" is estimated to cover an area of 3,460,000 or even 3,730,000 square miles, or nearly the size of the whole of Europe. Wavelike mounds of sand as dangerous as the waves of the ocean covering some 488,000 square miles are interwoven by ranges of hills and mountains which reach a height from 100 to 8,000 feet and occupy another 814,000 square miles, whilst undulating tracts of rock and waterworn pebbles cover over one-half of the entire desert.

Another large district consists of steppe or pasture land, whilst yet another, but smaller portion, nearly the size of Italy makes up the oases, palm groves and cultivated land and the Ksors or villages and towns.

The population which is estimated at between four and ten million souls

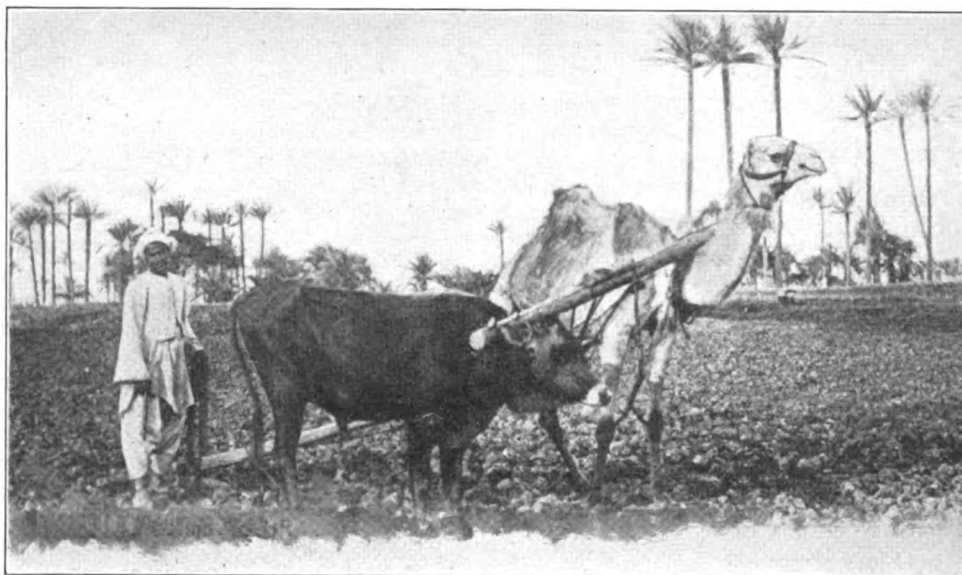
Yenni, and numerous groups of Beduins.

Politically the Sahara is divided between the Sultan of Morocco, the Turks and some independent tribes, but by far the greater part, some 2,200,000 square miles belongs to France. The extension of French influence over Central and Western Sahara has advanced ever since the defeat of the powerful Abd-el-Kader and

The Conquest of Algeria in 1830

but especially so since 1890, when the Anglo-French agreement assigned to France the whole of Central Sahara from Algeria to Lake Tsad, and since the Franco-Spanish convention in 1900.

French engineering enterprise has turned large portions of the Sahara into fertile and flourishing country by boring some 15,000 artesian wells by means of which 330,000 square



An Arab farmer with his unique team of a dromedary and an ox ploughing the field.

and comparative scarcity of animal and vegetable life.

It is the Great Desert of the Sahara

an almost boundless sea of sand which extends from the Atlantic Ocean to the Nile, and measures some

consists chiefly of Arabs, Berbers and Negroes divided into various tribes, groups and families such as the Kabyls and Tuaregs, the Gurarites and Shambas, the Nausas and Shellalahs, the Beni Mzabs and Beni Uadhias, the Beni Yagas and Beni

miles of land have been watered and some 14,000,000 acres of this land have been brought under cultivation.

Here in this northwestern and central portion of Africa also lies one of the most difficult mission fields, and certainly the largest Vicariate Apos-

tolic of the Catholic Church. But is it possible that there are Catholic missionaries working in the Sahara and among the most fanatical followers of Mohammed, or is this only a visionary dream, a ridiculous undertaking, an unprofitable scheme with no practical result, or if any, certainly not in proportion to the sacrifice and consequently a waste of valuable life and money?

From a Catholic point of view there is no question about labor and product in the mission field, for the ambassador of Christ simply carries out his God-given errand "to go and to teach all nations" irrespective of race and color by word and deed, and leaves the result of the harvest in

The Hands of Providence

True the Catholic Apostolate among the adherents of Islam is difficult from a religious and moral, social and political point of view, for it has to reckon with difficulties which are distinct from those met with among simple pagans. Mohammedanism is based upon the belief in one God, but is also a mixture of Jewish and Christian beliefs and practices, combined with phantastical oriental mysticism, a religion of mere outward formulas, prayers and ceremonies, ablutions and fastings, but it lacks every binding force of authority nor demands the observance of morality; on the contrary it allows and teaches a life of unlimited sensuality both in this life and in the next.

To a Mohammedan the Koran is the quintessence of all wisdom, truth and knowledge, and consequently he is and remains an obscurantist, an enemy to all progress, and as such he has shown himself for the last twelve hundred years. In his self-sufficiency and self-conceit he looks down upon a non-Mohammedan as a "giaur," a dog, a non-entity.

Their mosques, religious institutions and brotherhoods are hotbeds of political intrigues and anarchy; foremost among the latter are the members of the "Senussija" or Senussis founded by Sidi Mohammed ben Ali ben Essnussi el Hassani el Idrissi (1792-1859) and his son Sidi Mo-

hammed el Bedr. A Mohammedan who becomes a renegade to Islam

No Matter What Religion He May Embrace

is politically an outlaw. True, some enlightened Mohammedans admit the beauty of the Christian dogmas, the superiority and the moral uplifting power of Christianity, but the sacrifices and the ideal of a Christian life are too high for their sensual life and they do not feel themselves to possess moral strength and courage enough to embrace it.

The work of the Catholic missionaries in the Sahara and the Soudan therefore cannot be measured by mathematical and statistical calculation nor their success or failure be judged by figures. Yet Catholic missionaries in spite of all obstacles and hindrances have undertaken the Catholic Apostolate among the Mohammedans, have preserved in spite of heavy losses and martyrdom, and have reaped a harvest in recent times.

In 1866 Mgr. Lavigerie, then Bishop of Nancy, was called upon to fill the episcopal see of Algiers which had become vacant by the death of Mgr. Pavy (1846-1886), the second occupant of that See which was established in 1838 with Mgr. Dupuch as its first administrator.

The ardent and generous heart of Lavigerie, the apostle of Northern Africa, was filled with the spirit of sacrifice and labor for the love of God and the salvation of souls. Longing to extend the kingdom of the cross where the flag of France had already been planted he rejoiced at such a call and willingly exchanged the peaceful bishopric of Nancy for

The Missionary See of Algiers

He entered upon his new field in 1867, and when he looked round his own diocese and beyond its boundaries he saw there other sheep which were not of his fold. For those, however, he was not allowed to do anything on account of the timid policy of the colonial government till Divine Providence itself removed all the obstacles.

During the terrible famine which in 1867 devastated the province of

Algiers and demanded the lives of 70,000 people, and again during the pestilence in the following year which carried off nearly one-fifth of the population

Thousands of Arab Children Were Left Orphans

and as no one looked after them, Bishop Lavigerie collected, housed, clothed and fed them, 1,800 in number, and when able to learn, he taught them various handicrafts as well as the Christian religion, as he beheld in them the seed of Arab Christianity in time to come. By this work of charity he broke down Mohammedan prejudices and gained the heartfelt thanks and admiration of the fanatical adherents of the Koran.

To secure the future of these orphans he bought a large tract of land in the district of the Beni Tttaf, between Ziliana and Orleansville where he founded the two Christian villages of St. Cyprian and St. Monica (1872 and 1864), allotted to each of the newly married couples a cottage with twenty-five acres of land and a sum of twenty pounds to buy the necessary implements and seeds to make a start in life, and entrusted the members of his newly founded Missionary Society of the White Fathers to look after their material and spiritual welfare.

In 1868 Lavigerie was made Archbishop of Algiers and at the same time Administrator and Papal Delegate of the newly erected Prefecture of the Sahara and the Soudan. New opportunities were thus given him to extend his work among the "Arabs." As the congregation of the White Fathers had already a sufficient number of priests, he sent three missionaries to the south of Algeria on the confines of the Sahara to take care of the sick Arabs there.

Here they came for the first time into contact with the Kabyles, a Berber tribe distinct in habits, character and religious observances from the Arab tribes. They were a remnant of a Christian population who had embraced the faith in the earlier days of Christianity. During the Mohammedan invasion in the seventh century they strongly resisted the

allurements of apostasy; though forced by the power of the sword to embrace the Koran fourteen times they returned to their ancient faith over and over again. Finally, 30,000 families were deported into the Sahara, others were cruelly put to death, whilst others retired into the mountain recesses, where they remained faithful to Christianity, till they were deprived of all supernatural help and then amalgamated their religion with Jewish and Mohammedan practices.

To-day the Kabyles number about 500,000 souls; politically they belong to France and as such are included under the jurisdiction of Algiers and Constantine. They were first evangelized by the Jesuits, especially by Fr. Creuzat, S.J., from 1860 to 1873, when Lavigerie entrusted the mission to the White Fathers.

On February 2nd they opened a station at Tagamut-Aruz among the Beni Aissi, Uadhians, and Arif, but only to look after the sick and teach

the children and to win them over by sympathy and charity. They were not allowed to baptize any child or adult without special permission of Mgr. Lavigerie so as not to hurt the French officials or to provoke the fanaticism of the Mohammedans.

Other stations were opened among the Beni Ismail and Beni Mengallet (1876), the Beni Abbes (1879) and Beni Yenni (1883), by Frs. Olivier, Rivière, Dugas, etc. It was only in 1887 that Cardinal Lavigerie at the instant request of Fr. Lechaptois, allowed religious instructions to be given in the schools, and in the following year that he withdrew the restrictions about baptism, after three Kabyle had been baptized in Rome, who had solicited this favor from Pope Leo XIII. In 1893 the White Fathers extended their work to the north and the east of the Aures Mountains and opened missions at Auris (1893), and Medina (1900), everywhere with good results. Also,

however, this good work is greatly hampered by the colonial officials, who to their own detriment officially support Mohammedanism, whilst they constantly interfere with the Catholic missionaries, supplant their schools by endowed government schools. Nay by a decree of 1914 the mission schools were all suppressed, but owing to the outbreak of the war its execution has been postponed.

At the request of Archbishop Lavigerie the Jesuits, soon after his appointment as Papal Delegate of the Sahara and the Soudan, opened a mission at Laghuat in 1868, with Frs. Rocher and Olivier in charge. As they sent in a favorable report about their reception and work and its prospects, Lavigerie thereupon sent Fr. Charmentant to replace the Jesuits with two other priests of the Algerian Missionary Society in 1872.

The Sahara was opened and the White Fathers occupied in the following years Biskra, Geryville, Bu Saada, Mellili and Nargla. Owing to the friendly attitude of the Tuaregs, who volunteered to lead the missionaries further south, Frs. Menovet, Paulmier and Bouchand left Mellili on January 15, 1876, but were

Murdered by the Treacherous Tuaregs

near El Golea a few days later. As the first attempt to penetrate into the Sahara from Algiers, the White Fathers settled at Ghadames in Tripoli, 1878-79, whence Frs. Richard, Morat and Pouplard started on December 18, 1881, but met with the same fate as their brethren in 1876.

To avoid further bloodshed the Sahara mission was temporarily suspended and then resumed at Mellili in 1883, which was followed by new foundations at Ghardaia (1884), Uargla (1891), and El Golea (1892). As there was now a prospect of a brighter future, Propaganda raised the Sahara and the Sudan to the rank of Vicariate on March 6, 1891, and on July 16, 1901, separated the western portion as the Prefecture of Ghardaia, leaving the remainder as Vicariate of the French Sudan.

One can realize the difficult task of the missionaries in this most exten-



Picturesque abode of the desert children who, according to the poet, fold their tents and silently steal away, when a desire for change comes upon their restless spirit.

sive Vicariate, which covers an area seven times the size of France and comprising all the hinterland of Senegal, French Guinea, Sierra Leone, Liberia, of the Ivory and the Gold Coast, of Togo and Dahomey as few as the Lake Tsad with some eight million Mohammedans or pagans speaking thirty different languages.

After Timbuctoo had fallen into the hands of France in 1894, the missionaries started a station there as well as at Segou (1895). Fr. Haquard, a native of Lorraine, who in 1892 accompanied the expedition of d'Athaux and Hourst, and thus became acquainted with the various tribes, was made Auxiliary Bishop to Mgr. Toulotte in 1895, and when three years after the latter died having ruled the Vicariate since 1890, succeeded him as Vicar Apostolic. During the three years of his administration (1898-1901), he founded mission stations at Kati, Banankuru, Kupela and Uaghadugu.

His successor, Mgr. Bazin (1901-1911), found at his accession eight stations, but only 117 native Catholics and 660 catechumens, and left at his death 1,150 Catholics, 1,776 catechumens

Twelve Schools and Five Orphanages in Ten Stations

with forty-four missionaries, fifteen sisters and twenty-six catechists as

a legacy to the present Vicar Apostolic, Mgr. Lemaître (1911).

Still more difficult and less promising is the Apostolate in the Prefecture of Ghardaia; it mostly consists in the practice of Christian charity to break down the prejudices, "by curing the body to save the soul." And in this direction they have been successful.

Within the last ten years the White Fathers have been able to baptize 10,757 children and adults, all Mohammedans. In other parts again, especially among the Gurunsi and the Mossi, the prospects are brighter, for the natives have so far been little influenced by the Mohammedans. "Among them we could open at once a hundred stations, if only men and means were at hand or were forthcoming."

Yet considering all the obstacles on the part of the Mohammedan population, from a religious, moral and political point of view, considering all the difficulties raised against the missionaries on the part of the officials who constantly try to interfere with or stop their work, the White Fathers have at last succeeded in breaking down many of the former prejudices, to win the hearts by their Apostolate of charity in school and orphanage, in hospital and dispensary.

The dry figures speak a language of their own, though they do not be-

tray the amount of sacrifice involved in them. According to the statistics of 1917, the White Fathers had in their missions in Northern Africa, in the Soudan and the Sahara: twenty-four stations with 4,100 native Christians and 4,000 catechumens, twenty-three schools with 645 boys and 316 girls; in forty-three charitable institutions *i.e.*, asylums, hospitals and dispensaries, over 166,000 patients were attended to. The missionary staff consisted of one hundred and four missionaries, one hundred and twelve sisters, and ninety-nine catechists.

According to the latest available statistics 1917, 1918, the Vicariate of the French Sudan numbered on June 30, 1918: eleven stations, thirty-six missionaries, eighteen sisters, eighty-six catechists, 3,050 neophytes, and 3,193 catechumens.

Protestant missionaries commenced work in Northern Africa in 1832, and were represented there in 1916 by twelve various societies, numbering one hundred and sixty-six missionaries (40 women included), fifty native helpers, and forty-six stations from Morocco to Cyrenaika, with but one hundred and thirty-seven baptized Christians. So far they have not tried to penetrate into the Sahara, but greater activity may be expected, now that peace is restored and money is being collected by them in vast sums.

Cancelled Stamps

For a long time we had thought of asking the Reverend Missionaries to assist our work by sending us cancelled stamps of their countries to be sold for the benefit of the missions. But our manifold occupations and the difficulty of obtaining proper help had prevented us so far from carrying out our project.

Some months ago a priest, who is himself a distinguished philatelist, offered to take charge of the work. We immediately issued a circular to the missions and are already receiving satisfactory answers. In order to prevent a misunderstanding we call

the attention of the missionaries to the following notice. "CATHOLIC MISSIONS being sent to all the missions we hope it will reach them directly or indirectly.

We readily understand that every missionary is interested, I shall not say first, last and all the time, but first and mostly in his own mission. His desire that every one of his efforts turn to its benefit is quite natural, but it would be quite impossible for us to determine the individual value of each remittance of stamps and have it sold for the benefit of a given mission. Consequently we propose to sell all the stamps sent to us for the bene-

fit of the general fund out of which all the missions are assisted.

Consequently if there are missionaries already engaged in the *Stamp Business* for the benefit of their own mission or for a special work we pray them to continue and ignore our request. It is addressed only to those who so far had not thought of this means of increasing the fund of the Propagation of the Faith.

We take this occasion to remind our American readers that we do not collect United States stamps, but will gladly furnish the addresses of mission houses and colleges where they may be forwarded.

INTERVIEWING FATHER JOACHIM, O. P., OF PORTO RICO

Rev. George Metzger

Porto Rico presents something of a problem to the missionaries. The people have an inherited faith, or the vestiges of it, yet they are extremely lax in the observance of religious duties. The salvation of the rising generation lies in plenty of Catholic schools, and Fr. Joachim does not hesitate to say that in his mind the teaching Sisters are a greater factor in the salvation of the Porto Rican than the priests.

A GENIAL smile, a cordial, hearty hand-shake, an attitude and bearing expressive of friendly affable sincerity, are the characteristic qualities which distinguish this Dominican missionary from Porto Rico, and impress you immediately. When he tells you he is pleased to meet you, you are intuitively convinced that this is no mere formal phrase or expression of greeting. This man is too sincere to play the hypocrite even in the use of commonplace expressions of greeting.

And when in response to a request for an interview he invites you "to take a seat," and after you are comfortably seated he tells you to "go on, young man, with your questions," you

feel that Father Joachim of the Order of Preachers

Is Very Willing to Talk

not about himself, his sacrifices, nor those of his brother missionaries, but about his children, his Porto Ricans, his mission, its needs and general conditions.

Studying the man's physical make-up, you noted the tall, erect figure every moment and muscle of which indicated health and strength. Surely, this man could not have labored many years in the missionary field, we thought, and this prompted the first question:

"How long, Father, have you been laboring as a missionary in Porto Rico?"

"Fifteen years," he answered promptly, and again you looked at this man, the personification of health and vigor and you asked yourself if it were possible to endure these long years of sacrifice and privation without a physical break-down.

"You are the first missionary to take up this work on the island?"

"Among the first Dominican Fathers there," he answered, and then

proceed to explain: "I took charge of the parishes vacated by two Spanish secular priests after the island passed to the jurisdiction of the American government."

Fr. Joachim has acquired a fairly good knowledge of English, and being of Dutch parentage his manner and style of delivery are lively, forceful and pointed. When lost for the want of a proper word he shows no embarrassment, but by means of circumlocution he makes his ideas very clear.

And in this typical way he informed us, responding to another question, that he was in charge of the parish of Yuaco in the southern part of the island, a district embracing 31,000 souls.

Replying to a question regarding conditions at the time he took charge, Fr. Joachim said: "The spiritual conditions were bad—very bad," and then as if to eradicate any suspicion that the Spanish had not attended their duties, he asked: "But how were two priests to attend to thirty-one thousand souls? You must get the proper idea of conditions. These thirty-one thousand



Here is a scene in the West Indies showing how the country people live. The need of schools to elevate the native is apparent even from this cut.

people are not in one city, town or village. They are scattered in various towns, villages and outlying districts, some far up in the mountains. It was impossible for two men to see that all these were properly attended to—spiritually.”

“Then you found many natives wandering in the darkness of ignorance regarding the teaching of the Church.

They Preserved as a Precious Heritage

“Those living far up in the mountains, too far from church to attend mass, had practically no knowledge of religion; but, at heart they were Catholic.”

“When you took up this work, did you find these people very responsive and glad to receive and welcome you?”

“As to a man and a priest they extended me a hearty welcome; for Porto Ricans are naturally polite and courteous. But towards the teachings of God and Holy Church, they were very indifferent.”

“So that they did not respond very readily to your instruction,” I interposed, and this led us to the next question:

“Did they accept the teaching as coming from God?”

“They would not deny or contradict any assertion made, nor reject religious instructions as fallacious. Apparently, they accepted every word as Gospel truth, and then went out and followed the old trail of living. Sometime ago I read a poem in your language, the last line of which I recall very accurately: ‘Change not the old habits for the new.’ I don’t think my people ever heard that line of poetry, but that is indeed their line in matters of religion.”

“Then you dare not hope for any decided change? One might say that this labor of love on your part and that of the other Fathers is practically hopeless of success?”

“That would be true considering only the present generation, that is, those who have passed the age when the faculties are not so receptive of instruction and learning. But, we

hope and look for success from the children.”

“Ah! then you maintain that the school is the solution of the problem?”

“The parochial school,” he answered; “and I would add that, in my opinion

The Sisters of the Parochial School

are a greater factor in the salvation of these people than the priest.”

“In other words, you maintain that the parochial school is a necessity to their spiritual progress,” we concluded on that point. “But, Father,” we asked: “while the Spanish Government—which we know to be Catholic—controlled the island: were not all schools virtually parochial schools?”

“Now we come to the centre of the circle,” he answered with a smile of gratification.

It was easily seen that we had led him on a path where he could travel without fear of opposition or contradiction.

“As you say,” he resumed: “the Spanish Government is Catholic. Porto Rico under its rule was also Catholic. Schools as well as churches were under government control. The parochial school, as the American understands it, was unknown. When the island passed to the control of the United States, the new government assumed control of the schools. Hence, the public school in Porto Rico. Now, you know that the American Government is not Catholic. It is not permitted to teach religion in the schools.

“With the change of government came new officials in these educational institutions. You most certainly know that all these officials were not kindly disposed towards Catholic teaching and, therefore, the public school became a veritable center of propaganda against our Holy Religion.”

“What was the controlling factor behind this propaganda?”

“The object of this propaganda was to wean these semi-illiterate Porto Ricans from their inherited faith. The controlling factor was the Pro-

testant Church in general, through its Board of Missions.”

“And did this propaganda show any appreciable results?”

“The money spent for this purpose was poorly invested in Porto Rico. All their propaganda and their soup-houses brought them but few converts.”

“How did this method of making converts appeal to the Porto Rican? In other words, what was his opinion of this way of spreading religion?” we asked.

“He appreciated the soup-house method very much. The poor man found it very beneficial. In Porto Rico there are the rich and the poor; no middle class. The rich, owners of large coffee and sugar plantations, are in the interior of the island. The man on the farm is paid

Forty-five to Fifty Cents a Day

while in the factory the average salary is eighty cents to a dollar per day. The poor are, of course, in the majority, so you can realize that these soup-houses were very well patronized.”

“How did he appreciate the spiritual food they offered him?”

“He devoured eagerly the material food, but the spiritual offered he could not digest. He went to the Protestant soup-house for the good of his body, and even though he gave little heed to the needs of his soul, he remained true to his inherited faith.”

“Aside from these soup-houses; what other methods were employed by these proselytizers?”

“Calumny, detraction, falsehoods and misrepresentations,” and then that stern expression of strong will-power and determination were displaced by a joyous smile which gradually broadened until he burst into laughter. “I must relate an incident of a very clever trick used to play upon the superstition of the native, and at the same time to convince him that the Catholic Church did not preach the true doctrine.

“One of these proselytizers was demonstrating the adulteration which the doctrine of Christ suffered in the Catholic Church. On an improvised altar he had three glasses—that is,

the ordinary type of drinking glasses—one of which was filled with pure clear water. He was about to show by supernatural means how the Catholic Church corrupted the teaching of Christ. The glass with the pure sparkling water represented the doctrine as given to the Apostles. Very solemnly and importantly he poured the contents into the second glass, when—behold!

The Water Turned Black as Ink

This was a picture of Christ's doctrine in the Catholic Church. The Catholic Church had made this doctrine dirty and filthy. And pouring this again into the third glass—wonder of wonders!—the water immediately changed and assumed its brilliant clarity and purity. This represented the doctrine as purified by the Protestant Church.

"Now, to the ignorant this may have appeared wonderful, but not all present looked upon this man as a miracle worker. One of his auditors had seen this same thing done by a magician and knew that a chemical powder in each of the two glasses caused a change in the color of the color of the water, and disgusted with this misrepresentation of facts, with this infantile method of insulting intelligence, he jumped from his seat and mumbling something about 'a fake' rushed away from the meeting."

"All this trickery, this misrepresentation

and calumny could not serve to change the poor uneducated Porto Rican?"

Fr. Joachim shook his head and said: "The Protestant Church has nothing to attract the Porto Rican. The native is fond of show and display, parades and processions. The Protestant Church has nothing in its ritual or ceremonial that appeals to his nature."

"Have the Protestants taken note of that fact and ceased their propaganda?"

"Like good fighters they realized when they were beaten and were willing to admit that fact by laying down their weapons. By that I do not mean to say that the denominations have ceased all efforts to make converts, but the means employed are not so flagrantly defiant and offensive. In our district there are to-day eleven Protestant churches under the supervision of seven ministers."

"Then you have nothing to fear now from their propaganda?"

"This propaganda at its worst was tame compared to the monster that tries to dominate affairs and ruin the Catholic Church in Porto Rico today," Fr. Joachim said indignantly.

Noting the expression of surprise on our countenance, he explained: "This monster who has rushed in upon us in place of the proselytizer is Freemasonry. The greatest enemy of

the Catholic Church in Porto Rico to-day is Freemasonry. The Masons have not hesitated in declaring publicly that their worst enemy is the Catholic Church. They experience less difficulty in gaining the ear and favor of the native than did the Protestant missionary."

"Which brings us to the same conclusion; the parochial school."

"Exactly!—The parochial school is the only solution of the question, the only salvation of the coming generation. You will very readily understand," Fr. Joachim continued: "how absolutely necessary it is that there be

No Delay in Building These Schools

Ponder this fact: In my district there are eighty-four public schools and one parochial school. Eighty-four to one! Think of it!

"Now, recall the fact that during the Spanish regime the native was not accustomed to contribute to the support of the church. Under the new government the church is supported by voluntary contributions; the parochial school also. The Porto Rican, as said, finds it hard to change his habits. In the majority of cases he has not the money even if he were willing to contribute. Hence, he sends his children to the public school."

"Does the native realize the importance of these schools?"



Not a bad substitute for an auto, and one calculated to give protection from the tropic rays of Porto Rico's sun.

"He who has sent his children to the parochial school is a staunch defender of it. In those districts, therefore, which boast of a parochial school the Free Mason propaganda finds poor soil."

"Such being the case, why not compel all pastors to build a school in connection with the church?"

"Compulsion is not necessary," he returned quickly. "Every pastor would be willing—O, how willing!—to build a school. But, if those who can will not give and those who would give have nothing—and they are in the majority—how is a pastor to supply this crying need? He must depend upon the charity and generosity of others."

"Every American Catholic knows the importance of the parochial school. Without them many souls would be traveling the road of Atheism, Socialism and Anarchism and all the other revolutionary dogmas. Now, if the parochial school is a necessary asset in the States, how much more so

In This Island Possession

of the American Government? It is the only weapon in combating and counteracting the onslaughts of Freemasonry, Anarchism and Social-

ism which also have gained a strong foothold in the island."

"If then you can hope for little or no assistance from your people, yours must be a hopeless task."

"A person is not dead while the heart is in action," he responded with a smile. "I hope and trust in God." He may send His grace to some charitable souls to enlighten them in regard to this crying need. It is at times discouraging when we meet people who know these conditions and are capable of doing something in the matter remain passive and indifferent.

But I Have Not Lost Confidence

With the co-operation of the Bishops and pastors of the States we could do wonders in this respect.

"But, it seems that this matter has been given no thought. After all that has been said and done, the results are poor; very poor. If we had the gift of tongues we might paint a true word picture of the dangers to which our Holy Religion is exposed because of this need, and then I am sure that the bishops and priests would not hesitate in coming immediately to our assistance. But if all desirous of promulgating the honor and glory of the Church were to visit the island

and study conditions every Porto Rican child would have a seat in a parochial school."

The Dominican Fathers have churches in Vuaco, Bayamon, Isabel-la, Catano, and Ensenada Palo Seco. Several of their buildings were victims of the earthquake of 1918, one of them rendered entirely unfit for services. And after narrating all the facts, Fr. Joachim continued:

"We hope and pray that every church will have its school. The parochial school is a blessing to the community, to the island at large—yes! to America: for, in it not only better Christians are made, but better and more law-abiding citizens. The parochial school does not teach any revolutionary doctrine. America has and always will experience the blessing of the parochial school and, therefore, we look to her for help. By helping us build these schools, she is helping and benefiting herself. No one will be the loser. No church or parish will miss anything its members may contribute to this cause. By requesting others to contribute, pastors are creating and fostering a spirit of charity which will re-act on their own parishes. So, it pays to help." Fr. Joachim declared emphatically and conclusively.

Bishop Broderick Receives Royal Welcome in East Nigeria

From Fr. Piotin, Ly. Af. M., comes an account of the warm welcome accorded the new Vicar Apostolic, Mgr. Broderick, on his arrival in Assaba, the principal city of his district.

The journey of the new prelate to Africa was made with comparative swiftness; he left England March 5, and reached his new vicariate the 30th of the same month. All the missionaries were gathered to greet him, and crowds of Christians cheered lustily, to show their joy. School children sang hymns appropriate to the occasion, and the scene altogether was one to cheer the heart of the Bishop.

An increase in the apostolic staff is

expected, as the work in East Nigeria needs to expand.

Read and Remember

There is especial need for alms in Quinhon, Annam, for great misery prevails there. A detailed account of the present almost desperate condition of the Sisters and priests comes from Bishop Jeanningros and deserves to be carefully read.

"Almost the entire mission is suffering from famine. Bands of starving men and women, driven to desperation, are attacking the markets and stealing whatever food is offered for sale. The orphanages and hospitals are overflowing. At the former more than one hundred and fifty abandoned babies have been baptized in about a month. As for the hospitals, not a tenth of the patients can be received. Some of

them throw themselves in the courtyard and their state is so pitiable we cannot send them away.

"I need not less than one thousand dollars to keep life in the twelve thousand famishing Christians here. The nuns cannot feed the babies without milk and nurses and five hundred dollars is not too much for their share. The sick need another five hundred dollars which sum is of course all too small, but would help many.

"Among the missionaries asking aid is one who deserves special mention. He is Fr. Panis, seventy years of age, who has been forty-five years in Annam. When I last saw this venerable apostle, whose age and infirmities are so great, he had given away everything he possessed."

The vocation of a missionary is a phenomenon that human standards cannot explain: his life and his labors dazzle our eyes and thwart all criticisms.

A WORTHY DAUGHTER OF THE ANCIENT CHRISTIANS

Rev. Albert Breton, P. F. M.

One of the most interesting branches of missionary work being carried on in this country is that conducted by native Japanese nuns for their own country-people in California, which possesses a large Japanese population. Success crowned their efforts from the first and now that death has claimed the first Superior of the brave little band, real sorrow is felt by all who knew of their earnest attempts to make good Catholics and good Americans of the rising generation of transplanted Orientals. Sister Margarita died in October.

SISTER MARGARITA MATSUMOTO was born fifty-two years ago, in a small island of Japan, called Hirado, Diocese of Nagasaki. This

century, found in its mountains and deserted valleys, a refuge and a protection against the persecutors of their religion.

Sister Margarita belonged to one of those families, who in spite of all persecutions and sufferings, kept the faith during these two hundred and fifty years that they were left without priests and without the grace of the Sacraments, except baptism which was administered by one native who knew its sacred rite.

At the age of eighteen, she joined the community of the Japanese Virgins of Hirado, where her elder sister had already preceded her, and for nearly thirty years she worked in the different missions under the guidance of the French missionaries of

Sister Margarita volunteered to come with three other companions, and making the sacrifice of their family and country, the brave women exiled themselves for the noble purpose of working for the conversion of people living among us, and for whose spiritual welfare nothing yet had been done.

Under the Direction of Fr. Breton

the four Sisters began their work in Los Angeles, and in the hard task of converting pagan souls they met with great success.

Two years ago, St. Francis Xavier School was established at 226 S. Hewitt St., Los Angeles, where one hundred Japanese children receive a Christian and American education, under the charge of the Sisters of Charity of Marillac, Mo. At the end of last year, new and larger quarters were secured at 425 S. Boyle Av., where the Japanese Sisters' community, now twelve members, is located, and where twenty-five Japanese children are cared for.

The work of the Japanese Sisters spread out of the city, and two months ago, two of the Sisters were sent to San Francisco at the request of Archbishop Hanna, to work there among the Japanese of that city, in coöperation with the Helpers of the Holy Souls, while another convent is in Sacramento for the same purpose.

Unfortunately, Sister Margarita was not spared to see the full result of her efforts. She has sown, and others will reap, the harvest of souls gained for the Church, through the devoted work of

Her Little Community

Taken suddenly sick on Friday, October 11th, as she was on her way to the Franciscan Sisters' Convent for the feast of the Superior, she was brought to the Sisters' Hospital, where Doctors and Sisters made desperate, but useless, efforts to save



Nuns in the Japanese Convent at Los Angeles, California. The late Sister Margarita, Superior, stands second from the left.

island is renowned by the sojourn of St. Francis Xavier in 1550, as the guest of the local daimyo, by the presence on its shores of the Portuguese merchantmen for many centuries, and above all by the zeal and devotion of the old Catholic families who, converted to our Faith in the sixteenth

the Paris Foreign Mission Society.

In 1915, Fr. Breton, who was establishing the Japanese missions in California, made an appeal to the Bishop of Nagasaki, in order to get some native Sisters who would come to work among their own people emigrated along our Pacific Coast.

her life. But after a few days, which she passed preparing herself for the last journey, with the same simplicity and courage that her ancestors showed in giving their lives for the Faith, she went to her reward, leaving her companions in great sorrow.

A large concourse was present in St. Vibiana's Cathedral for the funeral on Saturday morning, October 19th. The Japanese people of Los Angeles took advantage of this opportunity to show their appreciation of the work done by these devoted Sisters. Hon. V. Oyama, Consul-General of Japan, and many prominent members of the Japanese colony, though not of the Catholic faith, at-

tended the mass, and accompanied the remains to Calvary Cemetery, where the good Sister was laid at rest under a mountain of chrysanthemums and roses. To show to what extent the memory of the lamented Sister is held in loving benediction by all those who knew her, it may be well to state that the expenses of the funeral were borne by the spontaneous contributions of non-Catholic Japanese, and that the four Japanese Buddhist institutes of Los Angeles, combined to send a magnificent cross bouquet of white carnations.

One of the priests at her funeral said most appropriately in his address:

"The event which brings us together today, though indeed sad, is unique in the history of this city. We are assembled to pay our last respects to a devoted Japanese Sister who lived and labored and died in our midst.

"We read and hear a good deal nowadays about sending missionaries to pagan lands to convert the heathen. But Sister Margarita, filled with Christian zeal, came from the distant islands of Japan to work amongst her pagan people in our own country.

"May the soul of Sister Margarita Mary and all the souls of the faithful departed through the mercy of God rest in peace, Amen."

Letter from Bishop Hurth, of the Philippines

The following communication has come from Right Rev. P. J. Hurth, C.S.C., of the Province of Nueva Segovia, Philippine Islands:

"Our people are passing through a very serious epidemic of a cholera-like disease. I say cholera-like, because, having lived for so many years in the home of Asiatic cholera, I cannot consider the disease real cholera, although it is officially called so. Its symptoms and course show it to be different, even as the 'flu' was different from all similar diseases known before.

"In this connection we had quite a striking coincidence, the other day, in our immediate neighborhood. An official of public health was addressing the assembled principal men of a town about the means of preventing the spread of the epidemic. Concluding his advice, he said that Christians, under a similar menace, seek the protection of Almighty God, and that that, to be sure, is more effective than anything within the ken of man. He was promptly called to time by one of his hearers, who reminded him that professional and scientific advice was expected of him, and no religious admonition. The objector was in perfect health at the time, and presumably confident that he knew more about prophylactics than his less enlightened neighbors. The very next day he was buried, having succumbed to an attack of the epidemic. Needless to add, the occurrence produced a deep impression in the locality.

"Many of the health officials are men who have come under the same influences as this objector, and become a positive

nuisance, instead of a help, where it is a question of dealing with an epidemic. Invoking science, of which they possess little, they make themselves guilty of the most glaringly unscientific methods in dealing with a frightened populace. One of these men, upon the appearance of the disease in the place, at once ordered the church closed as the most important preventive measure. Officials of this school have only disdain for the priest. And yet, in this epidemic, as in other similar ones, in many places, it is the priest, and not the official, who procures medicines for the people."

Good Deeds are Recorded in the Book of Life

The sum of twenty-five dollars supports a bed for a year in the hospital at Kampala, E. Africa, conducted by the Franciscan Sisters. Mother Mary Paul writes to remind those benefactors who are in the habit of giving this yearly donation that some of them have forgotten the lapse of time and failed to remit as usual. She writes on this matter so near to her heart:

"I should not like our friends to be deprived of the spiritual rewards this hidden act of charity must surely result in for them and their dear ones; therefore, I beg to jog their memory.

"There will be no flare of trumpets to announce their gifts, but in the Kingdom wherein we all hope to meet, they will find the deed recorded in the Book where capital and interest will mean much to them.

"I trust fervently that the coming year will allow us to reconstruct our somewhat dilapidated buildings, and re-furnish the hospital and school, so that we may have a Happy New Year."

The First Daughter Sacred

It is usually considered unlucky to be born the thirteenth child, but in China the third daughter finds as hard a lot awaiting her as if she came later.

Fr. Arkens, a Scheut missionary of Central Mongolia, says that the Republic has failed to bring new ideas regarding the destruction of children, largely because of the great poverty that continues to exist among millions of families.

The first child, even if it is a female, is never sacrificed to the barbarous custom of infanticide. The second daughter, though not warmly welcomed, hangs fire—if there seems to be a fair chance of selling her in marriage at a good sum, she is allowed to live. For the rest there is just one fate. The pagan father flings the poor babes without ceremony into the nearest ditch.

It is then that the priests and nuns appear upon the scene. They see the immortal soul lingering in the half-dead body, and, in a countless number of cases, they send this soul directly into the joys of Paradise.

THE BELGIAN MISSIONARY SOCIETY IN THE PHILIPPINE ISLANDS

Rev. Joseph de Samber, B. F. M.

Fr. de Samber states that more than ten thousand Igorots have been converted to the Catholic Church since the United States took control of the Philippines. Before that event missionaries were unable to penetrate into the mountain regions and reach the wild tribes dwelling there. Hundreds of thousands, however, still await the hour of their regeneration and a larger number of priests is sorely needed.

THE Philippine Islands is a Catholic country with a large part of its territory inhabited by a multitude of pagan tribes. To understand the connection between the Philippine Islands and the Belgian Missionary Society, it is of first importance to have a general idea about the pagan or wild tribes in that country. The wild tribes are found scattered from northern Luzon to southern Mindanao, and occupy fully one-half the superficial area of the Islands. Including the Negrito, there are at least sixteen wild tribes, numbering about one million souls in all; the total population of the Philippines is between nine and ten million.

The Moros occupy southern, western, and a part of central Mindanao, the Sulu Archipelago, and the southern part of Palawan. They are in eight different tribes, numbering about three hundred thousand unhappy souls. As the name indicates,

The Moros Are Followers of Mohammed

Both slavery and polygamy are still practised by them. Like all Mohammedans, the Moros have a deep hatred of Christians and all that is Christian.

Igorot is a general term applied to those primitive Malays inhabiting the mountains from the extreme northern part of Luzon to the plains of Pangasinan and Nueva-Ecija. It embraces several groups, speaking

different dialects, and numbering altogether, I believe, about six hundred thousand, nearly all still heathen souls.

Some of these Igorots have made advancement in civilization; however, most of them are still quite wild and are given to the savage custom of head-hunting, but have, nevertheless, many good qualities. They live in small houses with chickens, dogs and pigs. Some of them are skilful in growing rice, which they water from the mountain streams, their common food being sweet potatoes.

Besides the Igorots, various other



Boy of the familiar Igorot people dwelling in the mountain provinces. The Igorots number about 600,000.

wild tribes inhabit the mountains and forests of the southern Luzon and the central and southern Islands. They never organize strong communities, but live in scattered "rancherias." They number about seventy thousand souls who are hardly to be

reached by the messengers of our Holy Faith.

Last are the Negritos who are supposed to have been the original inhabitants of the Philippines. Hence, they are not Malays, but "supposed" to be originally from Africa and "supposed" to have been imported in these Islands by the slave trade of the old time. These Negritos are migratory in their habits, and have only such rude shelter as can hastily be thrown up. They number about thirty thousand souls and are in the greatest danger of being lost forever. Many of these people are wretchedly poor; savage and superstitious customs are strongly prevailing among all of them. And what is common to all pagan people, they have no esteem for a woman or a real appreciation of her. The woman is a slave that must serve as long and as much as possible.

Of all the Igorot tribes, the best are the Benguet Igorots. Not being warriors nor head-hunters like those of Bontoc, they are rather of a mild and attractive simple character. Not so immoral as those of Lepanto, they live a satisfactory family-life—as much as it can be expected from pagan people. These are the two reasons why they are generally well disposed toward

The Rules of Religion

and why it is possible to make of them good, docile children of our heavenly Father. Americans or Europeans who come in contact with the Benguet Igorot, are unanimous in saying that they are attractive and sympathetic people and gifted with the qualities to make them subjects of true civilization.

Over ten thousand Igorots have been converted to the Catholic Church during the American occupation of these islands. Spain never was able to bring these savage tribes

within the pale of civilization, and Christian missionaries could never penetrate the interior of their mountain fastnesses. It was reserved for the American nation to try to reduce these tribes of savage head-hunters to peaceful tillers of the ground, and for American bishops to send them missionaries of the Faith. But American bishops did not send them American missionaries. Scores of missionary-priests called from old Europe were sent scattered around in poor Catholic parishes. Members of the Belgian Missionary Society were appointed "Cura-Parrocos" in different parishes of the Rizal Province, Archdiocese of Manila, and of La Unión Province, Diocese of Nueva-Segovia.

The non-Christian Mountain Province, the province entirely pagan, was imposed by Rome upon the same Belgian Missionary Society of the Immaculate Heart of Mary, Schuet-lez-Brussels, Belgium. The country is one of mountains, the people are pagan, poor and miserable like the natives of Africa and Asia.

At the end of the year 1907, Belgian missionaries entered the evangelization field of the heathen Mountain Province, in the following districts: Benguet, Amburayan, Lepanto, Bontoc, Yfugao and Nueva-Vizcaya. These missionaries labored with success among the different tribes of Igorots, and up to this date report:

Missionaries, 21; brothers, 5; churches, 16; chapels, 12; schools, 36; pupils, 4,380, Christians, 10,340. How many catechumens? Numbers do not count here. The Igorots, especially those of the sub-province of Benguet, are generally well disposed pagans, and in possession of such good natural qualities, that they are really willing to become faithful children of the Catholic Church, if only an opportunity be given to them. Before the war, Belgium and Holland provided us with the necessary resources to keep up the progress of the mission. Since the war broke out, and even now that the days of terror are over, those two little countries are unable to support their sons who went to the field afar.

Of course, the Philippine mission field may still rely upon the zeal and

self denial of our missionaries, but as for pecuniary help, we are now obliged to call on the charity and generosity of the Mother Country of these islands, the United States of America. From the place I am writing, I see, through the window, the American flag on the City Hall of Baguio, and that

Comforting Sight of the Stars and Stripes

waving over the pagan Mountain Province, gives me the assured confidence that twenty million of American Catholics will protect and help us. As a matter of fact, the "First



The peculiar type found in Mindanao. The tribe is called Mamanova.

Nation" of the world will help us, in a few years to come, to convert and educate the remainder of the pagans in this country: Six hundred thousand souls!

American Catholics are fair and right when they ask us: "Are the over nine million of Filipino Catholics not able to support their own home missions and Catholic schools?"

I have the honor to give them the right answer: Yes, they are. Some years ago, this same question was to be answered negatively. The war has given opportunity to many good things, and has had many a good result. The Liberty Loans, campaigns for the Red Cross, etc., have taught the Filipinos—who during the Spanish occupation had only received—that it is much better to give. They did not understand what it was to support charitable works with their own money; such a thing was not in the legacy of their inherited "costumbres." Not to say that Filipinos are uncharitable; far from it, they are among the most generous people

of the world, so for instance hospitality even to foreigners is for them a sacred duty. But, Filipinos are obstinately living in the narrow sphere of their "costumbres"; hence to give alms and material support to good works had to be introduced with "infraction" into their sacred abode. The war brought the opportunity, and the Americans did the rest.

With the growth of a habit of giving, our natives ought in time to be nearly able to support their Catholic schools and other missionary enterprises, but that time has not come yet, and if this country is to be saved as a Catholic country, work must be pushed without delay. Therefore we still need the fostering help of the good United States.

Wonderful Forests of New Guinea

A prominent English writer, H. de Vere Stacpoole, gives this description of the dense forests found in the Oceanic Islands and New Guinea especially:

"Here in the twilight that seems the twilight of the birth of things, vegetable life appears still clinging to its first and most extravagant forms. It moves. Like that conoolvulus in the Botanical Gardens of Caracas, that grows at the rate of an inch an hour, here in the forests of New Guinea, the lianas lengthen themselves almost perceptibly, vines fight the trees and kill them, trees fall and crush the vines. Orchids are everywhere. They seem the furious attempt of the vegetable world to enter the kingdom of the birds and butterflies and insects.

"That bursting crash is a tree that has been falling for a year. The forest kills itself and recreates itself eternally; it is a community where the vegetable is king and where the vegetable wars with the animal and the insect, set traps for flies and thorn entanglements for animals and mazes to bewilder and destroy men.

"There is no big game; here in these forests you might travel for days without meeting anything more dangerous than the little monkeys and climbing kangaroos. Occasionally the native hunters open some glade to discover the great monkey of Papua, more close to man than the gorilla, almost as big and infinitely more rare."

Our Lady's Blessing

"May the light of the countenance of my little Child shine upon thee every day of this year."

BOOKS ARE NOT DEAD THINGS

Rev. Charles Louvers, S. J.

Fr. Louvers says: "With new times come new necessities." So successful has been the growth of Catholicity in a certain little corner of Ceylon that a library has become a real necessity. Americans, omnivorous readers that they are, should sympathize with this longing for books and be moved to send some volumes to help fill shelves that are yet rather bare.

WE are far away from the time when the Rev. Father Wallyn, S.J., coming to his mission in Ratua-pure, found at his first mass only two Catholics. Now every First Friday sees in the beautiful Church of St. Peter and Paul, enlarged by Rev.

The school, well attended, is represented not only by Catholics, but Buddhists, Mohammedans and even Protestants who, though divided in their religious views, appreciate the education given by the priests. "I intrust to you," said a Buddhist parent once to Fr. Wallyn, "my two children, knowing, as I do, that they will be free from evil influences."

With new times come new necessities. Now, not to be outdone, we must take a step ahead and offer to the growing intellects the means appropriate to their moral and intellectual development. Knowing that our neighbors are giving a certain degree of culture to their young, it is

make it a reality. What? A library at a time when the people of the country are distressed, owing to the scarcity of food and the high price of food-stuffs! Was it possible?

It was. One year after the inception of the great idea our Bishop visited us for the purpose of blessing *our new library*. The event occurred very appropriately at the time of the armistice when the whole world was rejoicing.

It was indeed a happy day—a sufficient compensation for a year's labor, commenced in January, 1917. Here in Ceylon

We Do Not Work at Great Speed



Tobacco field in one of the low sections of Ceylon. The rearing of this commodity forms one of the few sources of income to the poor native.

Fr. A. Stacke, more than one hundred Catholics approaching the Holy Table.

The town counts about three hundred Catholics. Although the number, comparatively speaking, of members of the confraternities of the Sacred Heart, Children of Mary and the

Knights of the Blessed Sacrament

are not considerable, they are not less active in their religious fervor.

but right and necessary that we should provide our young men with the means of better culture in religion, reading, lecture and discussion.

Considering this, a new library is a necessity. Galle has its own library, Batticaloe and Colombo theirs, attesting by their vitality the good influence of these institutions.

A library, then, is a necessity. His Lordship, the Right Rev. Dr. Van Reeth, the Bishop of Galle, encouraged the idea. It remained then to

We have to reckon with the caprice of the workmen and the not less damaging caprice of the climate with its showers of rain and blasts of heat. We also had to meet the difficulty of the high price of materials, such as cement, lime, glass, etc., which cost three or four times more than in normal times.

We wished the library to be beautiful, commodious and well supplied with books. With a confidence which would have subjected us to trial (for

sometimes we found ourselves without a cent) we started a subscription, commencing with the generous gift of His Lordship and Rev. Fr. Feron, Superior. We went through the tea and rubber estates to gentlemen's bungalows where the fact of being a Belgian was "sesame" to their purses. When the portrait of King Albert was offered them they

Subscribed Generously to Our Project

And so on, during the work whenever funds grew low, we seized wallet and staff and resumed begging among the estate bungalows. Sometimes a promise had to be made to the Sacred Heart "that the library would be dedicated to Him and that His liberality would be proclaimed," and usually the Sacred Heart came to our rescue and the library steadily advanced.

The Catholic young men of Ratuapure gave two dramatic entertain-

ments at a time when funds were deficient; thereby our money box was replenished at the opportune moment like the vessel of oil of the widow of Serapta. We were very economical. Dispensing with the services of a contractor, we followed the workmen up and down the ladder and all round the place, thus obtaining a good amount of labor from them, for our natives are not inclined to be active.

At last one day the building was finished; dominating the town, it yet lay under the shadows of the church steeple. The time had arrived when our Bishop might see the result of our ambition, and as has been stated, he duly came and blessed the edifice, adding these comforting words:

"The Ratuapure library is an ornament to the town."

To-day the institution is faring well. The rules were approved by His Lordship and a committee of twelve members. There are monthly meetings, lectures, and social activi-

ties, all included in the library propaganda.

Nothing is so pleasing as to see our young men, before and after Holy Mass, repairing to the library.

Reading the Reviews

and newspapers, sitting round the table and studying in silence, or enjoying a pleasant chat with one another. During the week everybody can thus find rest for his body and food for his soul.

Our library had hardly been finished when the Buddhists started to build one—sincere flattery.

Let us hope that the Sacred Heart, who has given His divine help, will grant us success in this institution, which is the only reward a missionary expects. However, if this article suggests to a generous soul the idea of sending us some good books for the library, we should be happy to have him contribute to the success of this institution.

In the Upper Nile District

Mgr. Biermans, of the English Foreign Mission Society, is Bishop of Gargara and Vicar Apostolic of the Upper Nile, British East Africa. Like other bishops he is anticipating with eagerness the reconstruction now about to begin in the missions after the great waste period of the war. A magnificent foundation has already been laid in Uganda.

Here is the description of the district and the work entailed:

"Some forty thousand square miles of the Uganda Protectorate and British East Africa Protectorate, embracing the northern and eastern shores of Lake Victoria Nyanza, long reaches of the Nile River, Mr. Elgon and its populous regions, comprise the Vicariate of the Upper Nile. The total population is estimated to be four million souls of various tribes and tongues, many occupying parts still practically unexplored by white men.

"Each tribe has its traditions and customs, its language and its restrictions, every one of which must be studied and observed by the missionaries.

"Countless miles must be travelled before a beginning can be made. Several months are spent in acquiring a superficial knowledge of the language of that tribe the missionary is to be sent to. In

due time, aided by a catechist, some handy men of this tractable tribe—the Baganda—and a band of porters he sets forth to pitch his tent, after much parleying with chiefs and leaders into whose land he has been admitted. With their consent his men bring palm posts and stalks of elephant grass for the construction of a hut wherein to offer the Holy Sacrifice daily for his own solace and for the few Catholics he has brought with him.

"Slowly, but trustfully, the natives are attracted and a few begin to attend the daily classes of instruction in the principal truths of religion. There are fifty-six Fathers and twelve Sisters working with me. Twenty-three mission stations are now in active operation."

Kumbakonam Has a Feast

The Sisters of the Immaculate Heart of Mary gave Fr. A. Sovignet, of Kumbakonam, South India, a splendid entertainment at their convent on his feast day. Numerous little girls, showing the fine training they had received, presented him with flowers, and gave a playlet entitled "Esther." The occasion reflected great credit on the nuns.

This Sisterhood deserves special attention from those interested in the missions. It was founded in 1844 by

a Paris Foreign Missionary for work among the women and children of India, and possesses thirteen convents. The nuns also do much visiting work of a fatiguing nature.

Native girls are received in the Sisterhood, but vocations are not numerous in India, where parents are often too poor to sacrifice their children's earnings.

Church Unity Octave

Our Holy Father Pope Benedict XV. has extended the observance of the Church Unity Octave to the Universal Church and enriched this observance with indulgences.

It extends from the Chair of Peter, January 18th, to the Conversion of St. Paul, January 25th.

The fact that Episcopalians and Protestants of almost every name, and the Oriental Schismatics to some extent are now observing this Octave as one of the unforeseen consequences of their conferences on Faith and Order, makes it the more imperative that by our works and our prayers in behalf of the only true and lasting Unity we should exalt the Church.



Catholic Missions

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(Incorporated)

Office: 343 Lexington Avenue, New York City

RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

CATHOLIC MISSIONS sends cordial New Year's greetings to all its readers. It sends them to the missionaries, who, in their rare moments of leisure, are accustomed to read its pages and thus keep in touch with the happenings in the great world of apostolic endeavor.

Greetings It sends greetings and thanks also to the lay persons and clergy of our own United States who have generously shared their abundance with the poor of pagan lands and offered up for them their prayers.

CATHOLIC MISSIONS hopes to be the bond which will unite these distant friends more closely than ever during the year of 1920.

* * * *

AS we remarked in the October number, CATHOLIC MISSIONS has been for some time published at a loss owing to its very low subscription price, and, were it not for the fact that it contributes to make the work known and brings in a number of special donations, we would have suspended its publication long ago.

To the Readers of "Catholic Missions"

The printing conditions have been rendered more exacting by the recent strike of the printers in New York, and we are not able to stand the loss any longer. The cost of printing, paper and illustrations has increased over one hundred per cent. since the beginning of the war, and, much to our regret, we have to increase the subscription price in proportion, viz., to two dollars per year. This price is comparatively low if we take into account the quality of the paper used for CATHOLIC MISSIONS, the numerous and beautiful illustrations and the size of the magazine; it forms every year a handsome volume of three hundred pages which could not be obtained in any book store for two

dollars. We hope, therefore, that our readers will understand the situation and will continue their patronage.

All subscriptions already paid will be served up to the time of their expiration without increase, and, considering that nearly all our subscribers in foreign countries are missionaries, they will receive the magazine at the price demanded for home subscriptions, viz., two dollars per year.

* * * *

ON the third of December we were invited to attend a Christmas sale in a parish of the diocese of Brooklyn. We found that in May, 1918, an Xaverian Mission Circle had been organized in that parish, thanks mostly to the efforts of an energetic lady but

Where There Is a Will under the patronage of the Reverend Pastor.

Here are the results obtained by that Mission Circle in eighteen months: It has paid off a \$500.00 mortgage for a heavily burdened priest in the South. It has adopted eight abandoned children on the Chinese missions. It has sent one thousand Mass Intentions. It is supporting seven catechists in Africa. India, China. It is educating a Chinese seminarian. It has given one hundred and fifty volumes to the parochial library of a bigoted section in the South. It has purchased sacred vessels for poor priests (they were on exhibition on December 3rd).

We confess that we were astounded at such wonderful results obtained in so short a time and could not help asking the Reverend Pastor if all these activities had not interfered with the parochial works. "Not in the least," he said, "my collections have never been larger."

* * * *

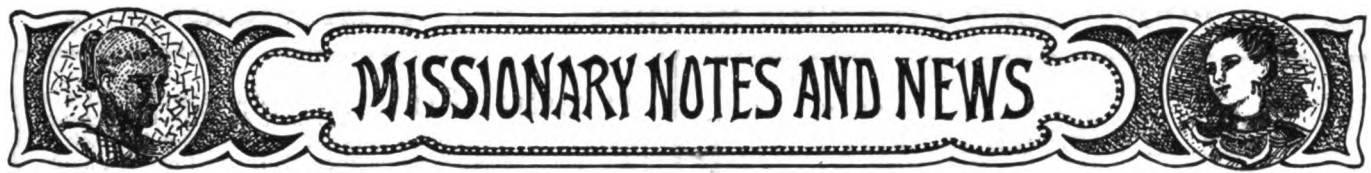
WE have recently received two new mission magazines published in America: *China* and *The Bengalese*.

China is the organ of the China Mission College recently founded at Almonte, Ontario, by the Rev. J. M. Fraser.

New Mission Magazines After spending fifteen years in China, where he had a most successful ministry, Fr. Fraser thought the time had come to appeal to his fellow countrymen to take a hand in the evangelization of that populous country.

He founded a preparatory college in the diocese of Ottawa which, later on, developed into a seminary, training young men for missionary work in China. We extend to Fr. Fraser and his co-workers our heartfelt wishes for the success of his worthy undertaking.

The Bengalese is a magazine published at Notre Dame, Indiana, by the Fathers of the Holy Cross with a view to collecting funds for the mission of Dacca (Bengal-India), the only mission in charge of the Congregation of the Holy Cross.



AMERICA

The feast of St. Francis Xavier, Patron of foreign missions, was celebrated on December 3rd, in the different cities where the Propagation of the Faith Society is established, with appropriate ceremonies. These included eloquent sermons preached in some cases by priests who had but recently come from work among the pagans.

No contribution to the S. P. **HAWAII** F. shows a deeper sense of religious obligation or probably represents so much self sacrifice than that coming from the afflicted lepers at Molokai. The latest Annual Report of the Hawaiian Branch of our Society, Rev. Reginald Yzendoorn, S. H. Pic., Diocesan Director, states that the lepers gave \$155.25 to foreign missions. The total receipts for the Hawaiian Branch are \$2,589.51.

There is plenty of hard and **CANADA** even dangerous apostolic work going on quietly here in our own continent. The Canadian Northwest, Alaska, and the Arctic region, form the setting for the picture, and Indians and Eskimos are the objects of the missionaries' solicitude, the latter being most difficult to reach. Most of the priests belong to the Oblate Order. Fr. D. Dubois, O. M. I., has at Cold Lake, Alberta, a mixed parish. Some of the people are pioneer settlers of a dozen nationalities, and the rest Montagnais Indians. Regarding these, Fr. Dubois says:

"Our Indians expect the missionary to be doctor as well as priest. There is much sickness among them, and the aid of a regular physician is out of the question. The poor creatures have a sublime belief in the powers of individuals like myself, regarding us as little less than omnipotent.

"I am accustomed to ride miles and miles over the most difficult country for my sick calls, often arriving at the isolated hut only in time to hear confession and to give Extreme Unction. But a special Providence seems to watch over them, for rarely do they die without the last rites of the Church."

EUROPE

On October 29, 1919, the **HOLLAND** Very Rev. Nicholas Blum, Superior General of the Society of the Divine Word, died at Steyl, Holland, at the mother house of the Society. He had been Superior General since 1909, being the first successor

to Fr. Janssen, who founded the Society in 1875. The election of his successor will not be made before six months, and in the meantime the Society is administered by the Rev. Fr. Bodems.

ASIA

CHINA

The Vicar Apostolic of Fokien, Mgr. Aguirre, O. F. M., sends another call for help for the city of Foochow, which was nearly wiped from existence in the typhoon of last August, when 30,000 persons lost their lives. The sea rose so high that more than twenty junks were brought far inland and now rest high and dry in the fields. Three-fourths of the houses were destroyed; and of course, the rice and other grains, nearly ready for harvesting, were ruined. The destruction to the mission itself cannot be made good for less than four thousand dollars.

The leper asylum at Shek-lung, near Canton, China, was never before so crowded. Its director, Fr. Deswazieres, P. F. M., says there are over seven hundred inmates in the hospital, a figure that surpasses any reached since its foundation. Pagan mandarins outside the district beseech the nuns to receive their lepers, knowing how well cared for and how happy the poor creatures are when living in Catholic institutions. The mission workers are only too glad to respond to these appeals from influential pagans, if they can, as it is a proof that they and their faith are making a good impression.

As most of the S. P. F. friends are aware the sisters of the Immaculate Conception belong to a distinctly missionary society founded not many years ago in the city of Montreal. Their chief activities are in China, and in Canton they do a vast amount of good among lepers, the poor, sick, aged and orphans.

Sister Mary of the Rosary feels she would like to state just what has been done during one year:

"The faithful efforts of S. P. F. associates who aid us to gather in these little ones is for us a source of great encouragement. Permit me to give the list of the flowers—yellow roses—grown and cared for in the garden of the Immaculate Conception from August, 1918, to August, 1919:

"Babies purchased and baptized, 6,650; orphans, 66; aged women, 15; blind, 17; idiots and deformed, 15; adults baptized, 54.

"Alone, our efforts would accomplish very little, but united to the sacrifices of

a people whose faith urges them forward to make known their God, we can accomplish a great deal."

According to news from Rome **JAPAN** an Apostolic Delegate has been appointed for Japan in the person of Mgr. Fumasoni Biondi Pietro, who is at present filling a similar office in the East Indies. The Faith in Japan will no doubt receive a new impetus from the supervision and direction of this prelate.

AFRICA

Greetings to American friends have been sent by Mgr. F. Dantin, La Salette Missionary, newly made Vicar Apostolic of Betafo, Madagascar, Africa. In a letter written the very day of his consecration, Bishop Dantin says: "I was consecrated this morning in the cathedral at Tananarive by His Lordship, Mgr. de Saune. The holy oil which makes pontiffs has been placed upon my forehead, and I am now Bishop of Betafo. To my kind benefactors in America I send my blessing and I beg a continuance of their prayers and favors."

EAST AFRICA

Rev. Fr. Tanguy, W. F., who is at Chiluboula, East Africa, says that it is touching to see how the little native children, preparing for baptism try to help out the priests during the period of their instruction.

Knowing that the mission is too poor to feed the classes, each child brings a little package of rice sufficient to carry him through the day, and cooks it during a spare hour. In this way, a good attendance is secured and the children do not suffer, but the White Fathers would like to be able to give to these little lambs, rather than take from them.

BOOKS RECEIVED

The Catholic Educational Association Bulletin. A Report of the Sixteenth Annual Meeting. Published by the Catholic Educational Association, 1651 East Main Street, Columbus, Ohio.

"Suffer the little children to come unto Me." Rev. W. J. Garrigan, D.D., 1700 Summer Street, Philadelphia, Pa.

Researches Into Chinese Superstitions. Volume V. Translated from the French of Rev. Henry Doré, S. J., by Rev. M. Kennelly, S. J. Published by The Tuswei Printing Press, Shanghai, China.

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FEBRUARY, 1920

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A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
Siam in the Making Right Rev. René Perros, P.F.M.	27
Patagonia, Pampa and Tierra Del Fuego Rev. Dom Maternus Spitz, O.S.B.	30
The Leper Nun of the Gilbert Islands A Missionary	34
What Can Happen in China Right Rev. Francis Aguirre, O.P.	36
A New Station in Nyassaland Rev. S. Martin, S.M.	38
Two Bishops of Verapoly Rev. Fr. Bonaventure, O.C.D.	40
Joseph Sold by His Brethren Very Rev. M. B. Cothonay, O.P.	42
That Mysterious "Yellow Liquid" Rev. A. Van der Velde, B.F.M.	44
The Grey Nuns In the Far North - A Missionary	46
Editorial Notes - - - - -	47
Missionary Notes and News - - - - -	48
Missionary Letters - - - - -	Passim

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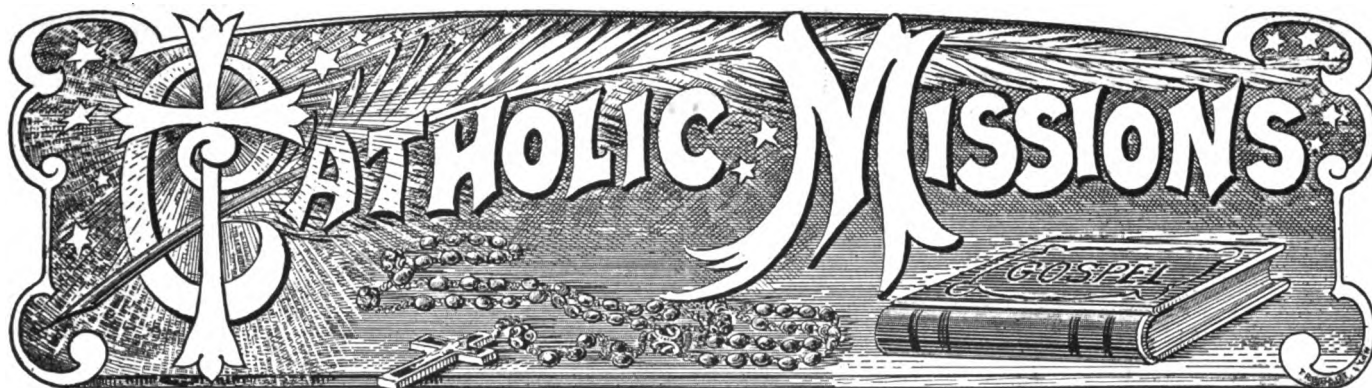
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VOL. XIV

FEBRUARY, 1920

No. 2

SIAM IN THE MAKING

Right Rev. René Perros, P.^rF. M.

To make a Christian country of Siam, or even to convert an appreciable few of its people would seem to be a task fit to discourage the most ardent soul. The apostle encounters not so much violent antagonism as hopeless lassitude and indifference. It is due to the Siamese to state that conditions of climate are partly responsible for this attitude toward a new and exacting faith.

WARFARE with the demon, even in the open field, is always severe, and victory, if it comes, dearly bought. But when one ventures into his strongest intrenchments and makes assault upon guards wholly devoted to his support, then is the combat frightful, indeed.

Often, too, when this redoubtable foe has been ousted from his position, presumably forever, lo, he manages to return again, bringing with him seven other devils more perverse than him-

self. Such is the word of Scripture and such is the history of

Our Apostolate in Siam

Although the Faith was brought here centuries ago, the country remains a difficult territory and conversions are not numerous. In fact obstacles are almost as plentiful now as at the be-

secure a few souls like rare plants, remove them from their original soil to more favorable earth, and then tend them carefully until they shall be ready for the vineyard of the Lord.

And if only too few reach this happy maturity, it is not because the apostle spares time, labor, zeal or sacrifice. To what, then, must be attributed the spiritual condition of Siam? The causes are numerous and of varying nature.

I will begin with those that personally affect the priest: First he must carry on a constant struggle against the climate, which is extremely debilitating to a European and tends to sap his energy and strength.

Then, in plain language, he has not money enough. He can not push the advantages gained. He can

not place catechists in the four corners of his vast districts. He can not concentrate the Christians near the mission stations. So much for a few of



Students of the Siam college founded by the Paris Foreign Missionaries. In the centre is Rev. E. Letscher, Superior.

ginning. To say that the fold decreases would imply that one had been gathered, and such is not the case. The best the missionary can do is to

the trials pertaining to the apostolate.

As for the Siamese, climate and the unusual richness of the soil they cultivate have contributed to make them lazy. So fertile are their farms that

Almost No Labor is Required

to secure abundant crops. The seed once dropped in the earth, harvests appear almost by magic—hence the idleness on the part of the farmers.

Being thus left to a comparatively comfortable existence, the lenient rules of Buddhism appeal strongly to Siamese mentality. Why adopt the painful requirements of the Christian religion, synonymous with self-sacrifice and self-restraint, when Buddha makes life so easy in this world and promises good things for the next? It is almost too much to expect of weak human nature.

Therefore the apostle makes little headway with adult Siamese unless Providence intervenes in a special manner.

He meets with no active opposition. When he seeks them out to preach to them, to visit and minister to them in time of need, the affable natives

Receive Him Politely

listen with respect to his doctrines, express admiration of himself and even the religion he teaches, but—when they compare the Decalogue with the maxims of Buddha, they feel

that the Catholic religion is for folk of a sterner stuff than themselves.

When pressed for reasons regarding their impassivity the Siamese will say: "Your Faith is beautiful and without doubt very good for Europeans, but we are going to follow the religion transmitted to us by our parents. They lived and died happily in Buddhism, and we see no reason why we should change."

With such a people, amicable relations can continue for months or even years without being productive of a single good result.

As has been said, a warm climate and fertile soil cause a certain lassitude in the Siamese, but the principal obstacle to conversion lies

In the General Depravity

permitted in manners and morals. Polygamy is not only tolerated in Siam, but regarded as lawful, and indulged in by those of high position. Thus when the missionaries baptize a few Christians, they must separate them at once from the pagans, in order that they may not be tempted from the new severity of their ways.

One vice naturally leads to others, and many of the pagans are thieves, brigands and assassins. When brought before a magistrate, a bribe or a gift quickly gets a malefactor out of trouble; if the offence is really serious, it is easy to go into another province and take refuge in a pagoda.

There, without embarrassing refer-

ences to the past, one puts on the habit of a monk, and becomes a devotee of Buddha, while the trouble is blowing over.

When all memory of the offence has passed from the public mind

The Erstwhile Recluse

goes back to his country and resumes the even tenor of his way.

When the followers of Buddha may thus easily go in and out of monasteries, little need be said of the differences between the monks of the Buddhist religion and our own priests, yet only recently I read an article translated from a London review, in which the author called attention to the resemblance of Buddhism to Catholicism.

I shall only emphasize one fact known to all Catholics: when our young men decide to devote their lives to the Church, they must submit to many severe tests.

They must leave home and friends, spend many long years in study and retreat, and finally, often at the

Sacrifice of Their Life

seek only the salvation of souls, and the extension of God's kingdom.

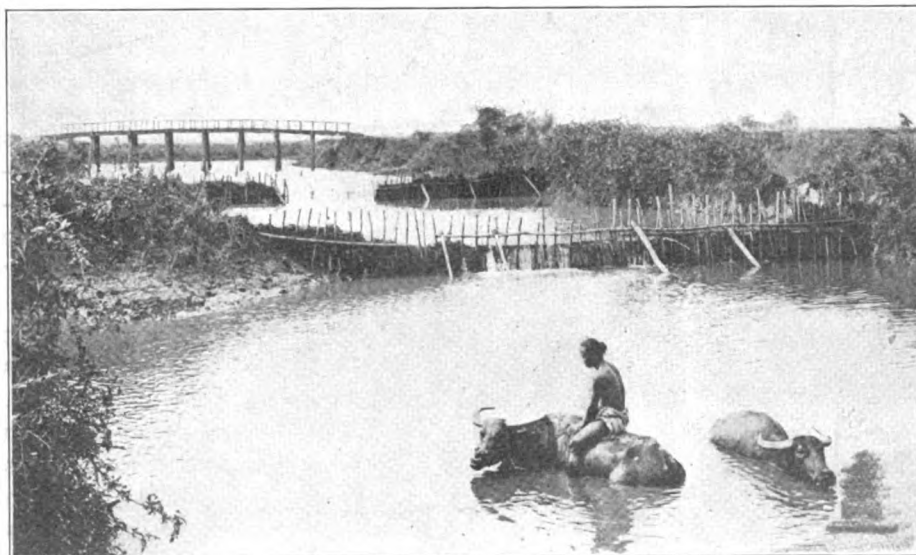
To demand such things of the followers of Buddha, would be to leave his ranks thinned and his monasteries empty. A man in Siam may become a monk for various reasons—to escape justice, to gain respect, or even to evade military service, but it would be difficult to find any higher motive.

In regard to women in the respective orders, again the same difference holds. The Sister has no love but for her crucified Savior, no desire but for sacrifice, no ambition but to care for the sick, the suffering and the unfortunate.

She takes the veil in the freshness of her youth, and labors steadily for as many years as may be vouchsafed to her; the Buddhist "nun" assumes the white habit to cover an aged frame and a countenance worn by age or disease.

Her Trembling Steps

lead her to the pagoda because it assures her a shelter when she has none



Langorous Siam, where water buffaloes make navigation of the streams an easy matter.

other. Such is the history of her vocation.

As for the great respect which Buddhists pay their bonzes, it is an exterior respect only. The yellow robe is venerated rather than the individual who wears it. The laws of the kingdom, moreover, require that monks receive a certain homage, and no person desires to be remiss in this duty.

But as for the personal veneration felt by good Catholics for those leading holy, religious lives, such a regard is not to be found among pagans.

It is the habit of the Siamese to visit the temples on the seventh and fifteenth days of the lunar month, to invite the monks to marriage ceremonies and on the occasions of death

To Give Alms

and to burn incense, but they are far from being a religious people. Superstitious? yes; religious? no.

The foregoing statements apply specially to the middle class Siamese—to the vast majority who know little beyond how to cultivate rice fields and fulfil the ordinary duties of life.

As for those of better education, who have attended the government schools, while maintaining a certain dignity of appearance that deceives the eye, interiorly they are no better

than the poor people. Moreover, they have learned in the schools

Under the Form of Patriotism

an especial hatred of the Catholic religion. Thus, most of the material difficulties encountered by the priest are instigated by men of the upper class.

A few of the wealthier Siamese

serve the outer forms of Buddhism it is to maintain their standing with the government. And are they any less hostile to the True Faith? No, they miss no opportunity to oppose its progress, dreading secretly, perhaps, its superiority.

This brief statement will show that the apostle has a really discouraging field in Siam. Therefore he needs many and fervent prayers to sustain



Nature is good to the Siamese farmer, and crops though crudely planted, yield generously.

complete their studies in Europe; these return to their native country with no religion at all. If they pre-

him in a labor that is arduous in the extreme. Be generous and remember him in a special manner.

Emigration Has a Bright Side

Kansu is evangelized by the Belgian Foreign Missionaries of whom Fr. Baert is a member. He finds not many older converts as circumstances have made it hard for those gathered into the fold by the early apostles to remain on the ground. Of his work he writes:

"The principle duty of the missionary in Kansu is to disseminate the Faith amongst the infidels. That is what I have been doing in Pingliangfu, a large pagan city containing a church four years old.

"The neighboring districts are still hostile to Christianity. As one travels through this desert of paganism one seeks everywhere for a stray lamb in the midst of wolves. Not long since I had a pleasing experience of this nature.

"During the insurrection of 1860-70, all this section of Kansu was ravaged by the Mussulmans. Fleeing before fire and

sword, many of the inhabitants took refuge in adjoining provinces while awaiting the end of the persecutions. There were many faithful converts in this part of the country at that time, and they were the means of spreading religion wherever they settled. Thus their emigration was not without compensation."

Where the Textile Industry Does Not Thrive

Fr. A. Favril, O. M. I., is a depressed missionary to the oppressed pariahs of India. He is depressed because he can do so little for a people forlorn and long suffering. He describes his first visit to a small community near Jaffna, Ceylon, in this way:

"On my arrival, I perceived four men carrying a chair tied to two poles. This was my palanquin and into it I stepped, steadying myself as best I could, as the

men set off over the rough road. They must have rejoiced at my weight of only one hundred and five pounds.

"Reaching the settlement, men, women and children welcomed me with real reverence. At a glance, I could see that the textile industry did not flourish in the district, and that not on account of strikes either! The women wore a modicum of covering, the men a mere strip of cloth, and most of the children nothing at all. Do not blame these poor creatures. Little in the way of clothing as custom and climate require, the cost of even scant draperies has so increased that the price is prohibitive. Indeed, none of the necessities of life are within the reach of the pariahs, for their earnings are pitifully small, and many are obliged to leave their homes in search of a livelihood.

"The pariahs are practically the only converts made by us priests, and so Catholics should feel an extra sympathy for their condition. After the leper the pariah is the most despised creature in India, and this quite unjustly."

PATAGONIA, PAMPA AND TIERRA DEL FUEGO

Rev. Dom Maternus Spitz, O. S. B.

To the Salesian missionaries belongs the glory of planting the Faith in the almost impossible region of the southernmost point of South America. It was during the life of their founder, Don Bosco, that they first undertook to reclaim the Indians from a frightful state of barbarity, and so interested did he become in their task that Patagonia and its companion territory became his favorite mission.

AT the extreme corner of South America there lies a vast country not yet fully explored by daring and enterprising men of science or by the ubiquitous globe-trotters and tourists; a land where the seasons of Europe are reversed, as the sun shines from the north and the cold winds blow from the south, where winter rules supreme from March to

south of the Magellen Straits, measuring some 480,000 square miles, yet inhabited by only some 230,000 souls.

Patagonia, which lies mainly to the south of the Rio Negro River, between the Atlantic Ocean to the east, and the Andes on the west, is divided by the Cordilleras of the Andes

Into Two Unequal Parts

The western or Chilean portion between the mountains and the sea is the smaller, embracing only the two provinces of Chiloe and Magellen, whilst the eastern or Argentine, extending to the Atlantic, presents the more varied though less pleasing aspect and is divided into the four territories of Nenquen, Rio Negro, Chubut and Santa Cruz.

There are gigantic peaks covered with perpetual snow on the Cordil-

ered with salt and rivers with rapid currents difficult of navigation. It was once said of Patagonia that its "Argentine portion is for the most part a region of vast steppe like plains, bare of vegetation, with nothing to attract men's admiration."

Yet Salesian missionaries like Don Fagnano and Don Carabajals, the great explorers of Patagonia, assure us that there are large plains with luxuriant verdure where numerous herds of cattle are reared, large tracts of fertile land suitable for many agricultural purposes, rich mining regions yet unexplored, containing gold, silver and copper, and furthermore, immense regions covered with virgin forests with large quantities of valuable timber.

There are fascinating landscapes of mountains and valleys, of rivers and lakes by far surpassing those of Norway or Switzerland. The same is true of the western and southern portions of Tierra del Fuego or Fireland, though we are told that "the impression of sadness is still greater when, more to the south, crossing the Straits of Magellen, Tierra del Fuego is reached. 'Fireland' indeed, not on account of the heat, for ice renders it almost uninhabitable, but owing to the numerous volcanoes."

Owing to this description of Patagonia as a region of vast steppe like plains bare of life and vegetation, the land offered no attraction to

The Fortune-seeking Settler or Colonist

Though discovered by Ferdinand Magellan in 1520 and explored partly only by Spanish explorers and taken possession of in the name of the king of Spain, Indian tribes such as the Arankana and the Tehuelche remained absolute masters of Patagonia and the Pampas, whilst the Onas, Alacufi and Gauchos reigned supreme over Fireland, though nominally they were under Spanish rule.



An Indian woman of southern Patagonia, with a load of supplies, making ready to start for home. The Indians of this region are a vanishing race.

September, and the short summer only warms the inhabitants from November to February.

It is Patagonia, Pampa and Fireland, including the English Falkland islands in the east, and those lying

leras side, thick, sombre forests with steep, almost inaccessible paths.

On the Atlantic side there are vast prairies called Pampas, less fertile than those of the Argentine Republic with brackish lakes and fields cov-

The decline of Spanish supremacy in South America and the civil war in Argentine made it possible for the Indians to reconquer Patagonia and their fierce and cruel character only bent upon hunting and feudal wars but otherwise leading a useless, monotonous and brutal existence, prevented any settlers from penetrating into their land till after the year 1880.

At that period the number of native inhabitants in Patagonia was estimated at 70,000 souls. But when the Argentine General Roca penetrated into the territory to subdue them, the majority of the terror-stricken Indians fled before the advancing army, so that after the campaign only about a small remnant of 30,000 were left and thus the newly conquered Argentine territory of Patagonia was opened to enterprising settlers and colonists.

Together with the Argentine conquerers the Salesian missionaries also arrived as the messengers of peace to bring to the Indians the consolations of religion and to resume the Catholic apostolate among them which was

Inaugurated by the Spanish Jesuits

in the middle of the seventeenth century, but was cut short when the sons of St. Ignatius were expelled from the Spanish colonies in 1767.

The Congregation of the Salesian Institute which was founded by Don Bosco in 1844 in Turin was provisionally approved of in 1864 and received its Papal approbation from Pius IX. on April 3, 1874. Both the Pope and the founder of the Institute felt a particular affection for South America, where a considerable number of Italians, discouraged by the unproductive labor at home had settled in Chili, Argentine, Peru, etc.

In 1875 Don Bosco sent his first missionary expedition, consisting of ten priests and fifteen Sisters (Help of Christians) under the direction of Don Cagliero to the Argentine Republic. Pope Pius received them in audience on November 1, 1875, to give them the apostolic blessing to their enterprise.

Among other things he told them,

"You will go to Chile, also, where I formerly lived, and you will travel further, and perhaps evangelize Patagonian savages whom the Jesuits could not tame, because they eat the missionaries. Have courage and confidence. Try to sow the seed with self-sacrifice and energy, the harvest will be plentiful."

The missionaries arrived at Buenos Ayres on December 14, 1875. Don Cagliero keeping Don Baccino with him as curate, remained at Buenos Ayres to undertake parochial duties at the church Madre de Misericordia, now the Italian Church, whilst Don Fagnano, with the remainder, went to found the college of St. Nicholas of los Arroyos on March 20, 1876.

Don Bosco sent frequent reinforcements of his heroic missionaries to Argentine, seventeen in 1876, nineteen in 1877, so that Buenos Ayres became a second Turin for the Salesians of Don Bosco, a centre from which they gradually extended their

By his direction Don Fagnano sent Don Costamagna with some other Salesian priests and Sisters of Mary Help of Christians to attempt the first missionary settlement in the Pampas, and Mgr. Espinoza, Vicar-General of the Archdiocese, accompanied the missionaries. From that moment Patagonia became the favorite field of apostolic labor

To Don Bosco and His Institute

On January 1, 1880, he wrote: "Patagonia is the most glorious field offered by Providence for your charitable works where, until now, teachers of the Gospel could not penetrate. But the time of mercy has arrived. Mgr. Aneyro, Archbishop of Buenos Ayres, with the approbation of the government of the country, earnestly begs us to accept this extensive mission. I have accepted it. The first trial, although painful and dangerous, has been successful. Five hundred



Dominican Fathers are found in Brazil, where there are also numerous tribes of Indians.

work to Chile, Uruguay, Brazil, Ecuador, etc. At the proposal of Mgr. Aneyro, Archbishop of Buenos Ayres, Don Bosco agreed that his missionaries should cross Rio Negro in 1878 to evangelize the natives in Patagonia.

natives have received baptism. Towards the south of these immense deserts, on the banks of the Rio Negro, there are six colonies several days' journey from each other. Next March, perhaps earlier, or later, the

Salesians will go there to open schools. Patagonia is a new centre from which our labors will extend into unknown regions."

At the beginning of 1881 Don Bosco decided to send twelve Salesian priests and Brothers and eight Sisters and later on reported that the missionaries had erected churches, opened schools, built residences for themselves and hospitals for the wandering Indians on both banks of the Rio Negro. General Roca, then President of the Argentine Republic, gave the missionaries every help and support. He wrote to Don Bosco: "You may rest assured, missions in Patagonia and the Pampas will hold the place in our Republic which they have merited by their civilizing undertaking, and religion will always receive the respect and consideration which up to the present day they deserve from both civil and political authorities."

Yet in spite of the encouragement and support they received the Salesian missionaries had a heavy task before them in these immense, unknown and unexplored territories with waterless tracts or rapid rivers

Without Any Means of Communication

and without any shelter, living among a savage people who had been defeated and humbled and embittered against the invaders mostly consisting of adventurers and fortune-seekers.

The missionaries settled first at Patagones, a little town on the Rio Negro and a few miles from the Atlantic, where for a time they looked after the colonists. Strengthened by the arrival of three other priests they founded a second station at Viedma. In both stations which remained for eight years the only ones in the immense district, they opened a church and school and made them centres for missionary expeditions and explorations along the Rio Negro, Nenguen and Limay to get into contact with the natives.

What must have been the trials, the fatigues, and the heroic efforts of these pioneers we may learn from the letters and description of Frs. Vachina, Fagnano, Beauvoir and Milane-

sio. Their heroic zeal, however, was amply rewarded by the readiness of the natives of whom 5,328 received baptism in the first few years of their apostolic work.

At this unexpected news Rome willingly complied with the request of Don Bosco and in November, 1883, erected the Vicariate of Northern Patagonia comprising the districts from Rio Colorado to Rio Santa Cruz and the Prefecture of Southern Patagonia comprising the Argentine and Chilean possessions south of Rio Santa Cruz, the Fireland Archipelago and the Falkland islands. The Pampas, which had been evangelized by the Franciscans, were handed over to the Salesians in 1896.

Fr. Giovanni Cagliero, the leader of the first missionary expedition of Salesians to South America, a man of energetic enterprise and organiza-



The natives of South America are in a more primitive state than those of North America. They are not now hostile to foreign missionaries.

tion, was appointed Vicar Apostolic of Northern Patagonia in 1884. Burning with an unquenchable fire and zeal for souls he traveled some 300,000 miles in the twenty-five years of his apostolic ministry

Crossed the Atlantic Nine Times

to get the necessary help for the propagation of his work, founded missionary stations at Chos Malal (1888), Pringles, Roca and Conesa, built churches and schools for the colonists, and opened a large college at Bahia Blanca.

Scarcely twenty years had elapsed since the inauguration of the mission in Patagonia when 25,000 Indians had been baptized; fifty buildings of large dimensions had been erected and over 2,000 children received instruction and training in their establishments. But alas! a heavy disaster befell their work in 1899 and many of their stations were either totally destroyed or seriously damaged in consequence of

Heavy Rains and Floods

Undismayed, they rebuilt what was destroyed and repaired what was damaged. In recognition of his services Pope Pius X. appointed Mgr. Cagliero Titular Archbishop in 1904, and four years later Apostolic Delegate of Costa Rica, whilst Benedict XIV. made him a member of the Sacred College.

Where thirty years ago scarcely a Catholic was to be found in Northern Patagonia, nearly the whole population profess that faith today, with 146,000 Catholics against 15,000 non-Catholics, whilst nearly the whole remnant of the 30,000 Indian natives have received instructions and baptism by their "Indian Apostles, the sons of Don Bosco."

Ample provisions for a practical Catholic life have been made by them for both immigrants and natives; 44 Priests, 48 Brothers, and 100 Sisters have charge of 14 large parish districts with 16 churches and a number of outstations which are visited at intervals by itinerant missionaries who are specially set apart for this purpose.

Equally successful, though in a lesser degree, is the Apostolate of the Salesians in the Prefecture of Southern Patagonia and Fireland, where the total population, both immigrants and Indians, amounts to only 25,000 souls. For the colonists they have erected seven permanent stations, where 20 priests, 25 brothers, and 35 Sisters have charge of 10,000 Catholics.

The Indians, however, were in a sore plight owing to the foreign invasion, as many of these adventurers only brought them infectious diseases and misery, and in turn deprived them of their property or hunted them

down—men, women, and children—like wild beasts.

To protect the Indians against unscrupulous settlers, Fr. Fagnano obtained from the Chilean government, Dawson Island, in 1889, where he established two reservations with two stations for the Alacaluf Indians, 1,200 in number. A similar work was undertaken by the Salesians in 1893

for the Onas Indians in Fireland on the reservation of Candelara. But in spite of all the care and attention given by the missionaries, they were unable to stop the diseases which had been imported and had commenced a serious havoc among their protégés.

The work of the Salesian is consequently only an Apostolate of charity, to stand patiently at the death-

bed of a dying nation, once a nation of fierce hunters and warriors for whose extinction the modern civilization of the fortune-hunter is responsible.

May the missionaries at least be allowed to brighten the sunset of life for these dying Indian nations and lead them onwards to the happy shores of eternal bliss and peace.

For the Knights of Columbus

The island of Haiti was the place at which, in 1493, the first mass was celebrated in all America. The priest who officiated was Fr. Juan Perez, friend and counsellor of Columbus. As superior of the Franciscan convent of La Rabida, Spain, Fr. Perez had encouraged the discoverer, and by repeatedly interceding for him at Court made possible the first voyage. On the second one the faithful Franciscan accompanied his now famous and powerful friend. They landed on the island of Hispaniola, or Haiti.

At Point Conception, Father Perez built of boughs and thatched with straw the first chapel in the New World; and there, on the Feast of the Immaculate Conception December 8th, he offered up the first Holy Sacrifice of the Mass.

Haiti is now practically a United States possession, so that it has an added claim on the consideration of American Catholics. Unfortunately a rather bad spiritual condition prevails among the natives and Fr. Bellox, a Sacred Heart missionary, with residence at Les Cayes, gives some reason for this:

"In our diocese there are 500,000 souls all baptized in the Catholic Faith, but alas not all practical Catholics. Before condemning the Haitians for indifference, however, it must be understood that for the 500,000 souls there are only twenty-two priests, and these cannot administer religion properly to such great numbers.

"Many other causes contribute to the poverty and unrest of the people. Before the taking over of Haiti by the United States in 1915, there were incessant revolutions with their attendant misery. About that time, too, a terrific cyclone swept over the island destroying thousands of homes and injuring the crops. A dozen good-

sized churches and twenty-seven chapels were blown down. The past year brought a prolonged dry spell that did much damage; there is also a general depression in the usual commerce with the outer world since the war, so that altogether our poor Catholics are facing ruin and despair.

"We need priests here in Haiti, and we need material help. Driven by hunger the natives will not hesitate at robbery and crime. More fortunate individuals by helping them at once will save them from committing deeds of violence.

"Owing to the reasons I have named the Church is really in a lamentable state in our island, and this seems a pity considering that Haiti was the birthplace of the Faith on this side of the world. It would be an appropriate thing if the Knights of Columbus would forward us a donation sufficient to relieve the suffering of the people or to rebuild some ruined chapels. Such an act of charity would add to the long list of their good deeds during the past few years."

No Armistice in the Fight Against Paganism

Mgr. C. Daems, B.F.M., of C. Kansu, says in a letter with warlike note:

"At the apostolic front we sign no armistice, nor consider peace with the enemy. The war against Satan and his wiles continues without mercy, the only obstacle being lack of ammunition. This year we should by rights enlarge our front for many Christians need the care of resident priests.

"Labor, even heroism is needed on the part of the apostle in this country, but the outlook for the future is good.

"This year there has been an abundance of rain and the harvests are good and will compensate for the poor crops of last season.

"The political situation goes from bad to worse. There have been several mutinies and they mean pillage and destruction. So far the church and mission property has been spared, likewise the homes of the Christians. This means much for our apostolate, the natives concluding that conversion means safety in these troubled times. This is, in a measure, true."

Jesuits in China and Their Native Priests

The Jesuits have had charge of the missions of Southeast Che-ly since 1856. Now they are fostering vocations among the young men and have just admitted six new native priests to the altar.

Rev. Paul Gagnon, S.J., says of this event:

"The ordination, in May, of six Chinese priests was an occasion of rejoicing. They will form part of the secular clergy, and are of great value to our work.

"Let no one imagine it is an easy thing for our seminarians to reach the goal in safety. Discouragement, disease, unfitness and several other causes contribute to decrease the number who finally become priests. Those who do succeed show by their perseverance that they are of the best material and deeply sensible of the sublimity of their vocation.

"Our new missionaries said their first mass in the villages where they were born, after which Bishop Lecroart assigned them to different districts."

The Japanese Mission in California

Fr. Albert Breton, P.F.M., who is in charge of the mission for Japanese in California, takes occasion to remind Catholics that there are sixty thousand Japanese in that State, of whom only about three hundred are Catholics. Of the rest two thousand are Protestants, and the remainder followers of pagan religions.

As to resources, Fr. Breton says:

"The Japanese Catholic Mission of Los Angeles depends entirely for its support upon voluntary contributions. I am compelled to acknowledge today that very few are its contributors, small the funds it possesses, and consequently insignificant the results it can attain, unless a greater interest is shown hereafter in the work."

THE LEPER NUN OF THE GILBERT ISLANDS

A Missionary

As a little girl the subject of this sketch lived happily in a quiet Alsatian home, intent on the simple pleasures and duties that fell to her lot and to the lot of the children around her. None guessed, surely herself least of all, that the future held tragic things—that one day she would cross leagues of ocean to minister to poor black creatures afflicted with leprosy, and that she herself would contract the disease and be condemned to perpetual isolation until released from her sufferings. Such, however, was her fate, a fate accepted cheerfully for the cause she had espoused.

THE Catholic Mission on Tarawa Island, one of the Gilbert Islands group, occupies a fairly large territory.

It is customary for the natives to build their huts along the western side so that they may be sheltered by the great cocoanut groves that stand between them

And the Wild Outer Seas

In a region where typhoons and hur-

ricanes are of frequent occurrence every precaution against Nature's instruments of destruction must be taken.

But it is impossible to get out of sight of the great expanse of ocean that surrounds this mission in the vast Pacific, and the sight of the blue waters curling and foaming among the numberless reefs is as beautiful as it is impressive.

Withdrawn from contact with her companions, in a little leaf-thatched hut whose door and veranda face the sun, dwells the nun-leper of Tarawa Island, Sister St. Jean Baptiste. Her retreat is a modest one: a camp bed, a table, a chair made of woven reeds—such are its furnishings of the single room. A few articles of piety and photographs of friends are its ornaments.

Adjacent to the hut is a dining-room—that is to say, four posts sustaining another roof of cocoanut leaves—under which shelter the

Sister Takes Her Repasts

The table is made of planks secured

from some packing cases. Other packing cases serve as a sideboard and a cupboard and the furnishings are complete. Like St. Francis, this afflicted nun is deeply in love with Lady Poverty and finds her a dear companion.

Sister Jean Baptiste can not live alone. Her companion is a native woman, named Anna, married and about fifty years of age.

This good soul has consented to shut herself up with the sufferer and share a solitude that has much in it of the supernatural. Her faith is of an order not to be surpassed by the best Catholics of civilized lands and her great joy is her daily communion.

Anna's domicile is a counterpart of the Sister's, and on the grounds there is also a tiny chapel of native erection. The three huts form a sort of cloister fenced off from the surrounding land and, of course,

Utterly Forbidden to Strangers

The enclosure is made beautiful, however, by trees, shrubs and plants, and the Sister finds her chief interest in cultivating the space allowed her.

The writer, who was favored by an interview with Sister Jean Baptiste, was much impressed by her calm and dignified manner and by her prepossessing appearance. Although she is forty-nine years old and has spent twenty-five of these in the tropical climate of the Gilbert Islands, she seems almost youthful.

A daughter of Alsace, of the French race, she is tall, slender, fair-haired and blue-eyed. After a moment you perceive the marks which leprosy has already left on face and figure. The face is unnaturally pale and shows a few spots. The feet are badly swollen and have lost all feeling; the ears are changing their shape, and the hands are stiff and shiny.

A general indication of extreme anaemia is visible. But the voice of the sufferer is still soft and sweet



A photograph of Sister St. Jean Baptiste, her one companion, and her little house. It is two years since she has seen a physician.

not yet having acquired the raucous tones of the leper, and the gaze is calm and direct.

Here is the conversation as conducted by the visitor and Sister Jean Baptiste. It had for its opening theme the beautiful garden and its contents.

Visitor—I have come to see you, Sister, in obedience to a request made by a Jesuit friend of mine, the late Rev. Fr. Dupuy, the leper missionary of Madagascar. You may have heard of him. He was decorated with the medal of the Legion of Honor for service as chaplain in the expedition of 1895. He had a wonderful garden and his favorite flower was the chrysanthemum, which he had brought to great perfection.

Sister—I am glad to meet you. As to my efforts in the horticultural line, I cannot rival Fr. Dupuy in raising beautiful flowers. My greatest success is with fungus growths. The soil here is sandy and not sufficiently rich to

Nourish Flowering Plants.

Witness my stunted geraniums and my lily stalks with no buds. However I am trying a new kind of rose—this bush is a year old and looks as if it would really blossom soon. If so, I shall possess a treasure.

V.—Let us hope the fair prophecy may be fulfilled.

S.—Perhaps you would like to see our little chapel. It is only a native hut, but it was left to me by a dear soul who died the death of the predestined. She built it herself with much care and I am sure I am getting

the benefit of the many prayers she said within its walls.

V.—You have not got the Blessed Sacrament in your chapel?

S.—Not yet. Mgr. Leray has sent a petition to Rome, and

Possibly It Will Be Granted

But I have the privilege of hearing mass almost every day and when the priest can not come to say mass Holy Communion is brought to me, so that I am not at all neglected.

V.—Of course, Sister, you have heard of, or perhaps tried, the alleged new cures for leprosy.

S.—Yes. Our Procurator at Sydney, Australia, about a year ago sent me a bottle of Chaulmoogra oil which is now much used in leper hospitals, and I have tried its effects, solely on my own responsibility. I have now been sequestered five years, and during that time I received, the first year, three visits from Dr. R., of the nearest hospital. His successor Dr. N., then came during two years and tried a treatment of Nastin oil. This caused me great suffering

Without Apparent Result

so it was discontinued. For about two years now I have not seen a white physician. The hospital is almost ten miles away and the doctors are busy with their clinics.

V.—But such complete isolation is dreadful. Can nothing be done to render your life a little more cheerful?

S.—There is the possibility of a change of residence for me. The Governor of the Colony has been

asked to allow me to live nearer the office of a medical man, so that I can receive certain care and attention. But I can not feel there is any hope of curing the malady, it has progressed too far.

Leprosy Remains a Mystery

to science, and it is a mystery to me who have had a chance to study it at first hand. My constitution is weakened to its very depths, and that, too, while I have yet no running sores. Even though the leprosy was eradicated from my system I would not have the strength to long survive.

V.—Your words, dear Sister, are depressing. Are you sure you are right in your surmising?

S.—Yes, such is the nature of the disease; it saps the very vitals. Fr. Dupuy, of venerated memory, had the same sad experience. He was cured of leprosy only to die of weakness.

V.—I cannot believe that you are to have the same fate, Sister. As you say you have

Not the Worst Form of Leprosy

and it may yet be possible for your system to triumph over this scourge of humanity. I predict that you will one day resume your active career so gloomily interrupted by years of isolation.

With these words, uttered in all sincerity, the visitor quitted the little domain of Sister Jean Baptiste, and the exile was left once more to her solitude.

Where is the Poorest Mission?

It is a habit among missionaries to begin their letters with this statement: "Of all the missions in the world, mine is the poorest." Sometimes the writer dwells in Africa, sometimes in India, sometimes in China or Oceania, and he sincerely believes in the truth of his words.

It would, of course, be difficult to decide upon the very poorest mission in the world, when so many are sadly lacking in essentials, and it is not

necessary to settle the point. Practically all require alms and prayers.

Not long ago Bishop Jeanningros, P.F.M., of Quinhon, Annam, wrote a pathetic appeal for his starving Christians. One of his priests, Fr. Kemlin, now sends a communication that is couched in the same disheartened terms. He says:

"Of all the missions of Asia confided to the Paris Foreign Missionaries, that of Bahmar is certainly the most wretched, and persons familiar with the other sta-

tions in our Vicariate bear me out in this statement. The people are uncivilized and not inclined to work, so that they give us no financial help in any way. During the last ten years we have succeeded in forming only sixty catechists. To maintain the catechist school we have had to go in debt; many of the young men we try to educate grow homesick for their wilds and refuse to remain, so that money is spent in this way for nothing.

"Now actual starvation threatens the district, and the outlook is darker than ever. Immediate help is needed to save us from suffering."

WHAT CAN HAPPEN IN CHINA

Right Rev. Francis Aguirre, O. P.

Bishop Aguirre describes a series of calamities that must have made the people of his Vicariate feel as if the end of the world had come. In his article he also mentions some Dominican missionaries well known to us—Fr. Alonzo, who has passed to his great reward; Fr. Sylvester, another contributor to these pages; and Fr. Franco, whose poor health and many trials have not prevented his pen from being both instructive and entertaining.

LET me tell you, dear reader, the story of the calamities that have lately visited Fo-kien. During the months of July and August this Vicariate suffered heavy losses and misfortunes. Early in July

The Terrible Cholera Broke Out

with raging violence in and around the city of Foochow.

As the heat augmented the cases

counts, over one thousand were buried some days and more than 20,000 in the whole month.

We had to mourn not only the loss of many Christians, but also the sudden death of my faithful counsellor and dearest secretary, Rev. Fr. Severiano Alonzo, O.P., the founder and first president of St. Dominic's College, a missionary whose name is well known in this city and indeed in the whole of my Vicariate.

His influence with civil and military authorities, his knowledge of European languages and of Chinese dialects, his publications in those languages—CATHOLIC MISSIONS has published articles or translations from his prolific pen—his activity, zeal and broad-minded discretion made Fr. Alonzo my right arm and a very influential man.

No wonder, then, that his funeral attended by thousands of pagans.

friendship and gratitude to the Catholic missionary. Fr. Alonzo had successfully labored in the last civil war as a peace-maker between the northern and southern parties, and as an intermediary in the exchange of their prisoners.

On July 18th Sister Trinity Romey, O.S.D., sixty-four years old, died in the Orphanage of Foochow, where she had spent her laborious life since 1883. The 70,000 little angels that during these thirty-six years she had sent to Heaven, surely went to meet and welcome their rescuer.

At the beginning of August the epidemic began to disappear in Foochow, but not in other districts. The missionaries were overwhelmed with the task of assisting the Christians.

When the number of victims began to grow less, and the long files of coffins in the streets were disappearing, the pagans began to organize

Noisy Processions With Their Idols

to thank their gods for their protection, and to appease in the future these false deities that cannot see nor hear them. The great mass of the population is still strangely attached to their old religious ideas and customs. But their expensive thanksgiving parades turned out badly for them, because they caused the wrath of the only true God to punish both them and us with a second scourge, more severe than the first one.

Late in the evening of August 25th a terrible typhoon began and increased in fury the whole night and the following day until ten o'clock p.m., causing terrible damage. Add to this that the river Min rose out of its bed and the high tide of the ocean flooded the country. The vastness of the disaster can not be pictured, because, if anything was spared by the sweeping hurricane it was destroyed by the tidal waves. All these combined forces tore along the entire coast with the speed and impetuosity of wild horses.



An old-time Mandarin, his wife and their household pets. This picture was taken during the Manchurian dynasty.

also increased. Those who were attacked died within twenty-four hours, and so great was the number of victims that, according to official ac-

was most solemnly celebrated and The Governor himself presented a magnificent wreath of flowers, surmounted by a cross, as a token of his

In thirty-two years I have not seen a typhoon that lasted so long, ruined so many houses, and caused so many deaths. Villages were entirely submerged, thousands of

Men, Women and Children Were Drowned

or crushed by the buildings overthrown by the pressure of the waters. I was in the greatest anxiety, not knowing the damage caused by the catastrophe in the other districts of the Vicariate.

On the 27th, letters full of the saddest reports and most mournful news began to come in. Fr. H. Corbato, O.P., president of St. Dominic's College, wrote that the finest building of my Vicariate, was violently shaken by the furious hurricane and was weakened in roof and ceiling.

Fr. J. Tin, a native missionary of Ta-to, wrote: "Half of my church and house have been destroyed by the tremendous tempest. I have not slept for two nights and am sick and weary."

On the same date I received a letter from Fr. B. Martinez, O.P., mis-

sionary in Ma-moy: "The typhoon has swept down buildings everywhere. The shipbuilders were buried under ruins or drowned by the tide. But God had mercy on us, because, thanks to the Lord, our Holy childhood orphanage was spared by this destructive flood."

We have at Ma-moy a foundling asylum that shelters over two hundred little girls and sends to Heaven more than one thousand angels every year. It is noteworthy that these asylums, as a rule, have been

Less Injured Than Other Institutions

Undoubtedly the four thousand babies that we annually send to glory have interceded for their little brethren on earth.

Rev. Frs. P. Uong and A. Sin wrote that their churches, chapels, schools and mission houses had been entirely destroyed or grievously injured.

Fr. A. A. Perena, O.P., wrote in the same woeful tone: "To repair the damage we need some thousands of dollars."

Rev. Cayo Franco, O.P., who last April had come here seriously sick,

had returned to Haisan, August 14th, full of joy with a new missionary and with resources received from America. But his joy was very short, for, two weeks later, he wrote to me: "The typhoon has swept away everything. The church has collapsed and we are trying to save the altar."

But in Santon the blow was heavier: "We mourn," said Fr. Sylvester, "two lives and weep over a city ruined and deserted. I will never forget that memorable night and the countless acts of contrition I made while a waiting death every moment. We had to leave our rooms in a hurry: the roofs and the walls were falling and the pillars shaking."

Almost all the missionaries of the sea-coast have suffered the same experience. Thousands of lives and thousands of dollars have been lost. I think that the damage to this mission can be calculated at four thousand American dollars, which means over thirty-four thousand francs at present, because of the exchange. I request my readers to pray for this unfortunate Vicariate and to have mercy on us.

Losing Our Face

The Chinese have a popular expression signifying shame or a lowering of standing in the community. When a Chinaman "loses his face," he feels that he is an object of scorn and ridicule, and he will do almost anything to avoid this calamity.

It may be that some rich American Catholics have lost their face as regards their attitude toward the foreign mission work of their Church. A wonderful reaction toward the Faith is taking place in many parts of the world. The Orient, for instance, calls in an imperative manner for help in hastening the unprecedented trend toward Catholicism. Large sums are needed by the missionaries in the Orient, for theirs are a people used to the grandeur and beauty of splendid mosques, and churches that are no more than hovels will neither appeal to Mohammedans and Schismatics nor satisfy their increasing needs.

India asks the means to feed her starving millions, and China wants

more schools. Regarding the latter country, see what a recent report gives as the work of the Rockefeller Foundation in one year:

"During 1918 the China Medical Board expended \$2,131,588. Of this sum \$1,735,983 went for the land, buildings, equipment and administration of the Peking Union Medical College, and \$104,261 for the Shanghai Medical School, and \$123,686 was contributed to nineteen missionary hospitals, and \$57,549 to three missionary schools.

"For fellowships and scholarships \$51,575 was paid out.

"Construction work on the Peking Union Medical College went forward, despite many obstacles, such as export and transportation embargoes, the high cost of materials during the war and the unfavorable rate of exchange.

"The present estimate on the land, the completed buildings and the equipment of the college is \$5,000,000. The faculty was increased to thirty-five members. They and others of the college staff will have every opportunity to learn Chinese."

It would not take a few of our millionaire Catholics long to raise a good big sum for foreign uses. Let us hope they will soon feel a spirit

of emulation and do something big for the Church in distant lands.

Some Good in All

The Franciscan Missionaries of Mary, of Chefoo, China, are in the habit of visiting the local prison and dispensing aid, both material and spiritual, to the condemned men. A little gift of tobacco or some eatable softens the hardened hearts of the prisoners and many of them spend their last days on earth in studying the truths of our holy religion, receiving baptism before they are put to death.

"Poor creatures," writes Mother Mary Bernardine, "they are not so guilty as they appear, for they are so ignorant of right and wrong! Yesterday, a brigand who has been the terror of the country, said to me, 'O, if I had known there was a God, I never would have done such wicked things. I am glad to die now to expiate my sins, and please, Sister, pray that God will pardon me.' An hour afterwards he was at the feet of the Great Judge. Let us hope that he was treated as was the Good Thief of Holy Writ."

A NEW STATION IN NYASSALAND

Rev. S. Martín, S. M.

If any one would like to communicate with this writer his address is St. Michael's Catholic Mission, Cikwawa, P. O., Nyassaland, Africa. And a little good cheer sent to the heart of the great African wilderness would mean much to a lonely and possibly somewhat discouraged apostle. Not enough attention is paid to this part of the mission world, for Africa has never become a fad with our benefactors. It should, however, get its equal share of prayers and alms.

PROCEEDING west from Blantyre, which may be called the metropolis of Nyassaland, a traveler will soon discover that he is ap-

far from the hills he will notice a dark-green patch and in the middle

A Silvery Thread

which, if he does not know it already, he will soon learn, is the "Shire," the largest river in Nyassaland.

Cikwawa, such is the name of this country, is about twenty-seven miles distant from Mount Blantyre. The latter is three thousand feet high, the former only three hundred feet above sea-level. You will not hear, though, the roaring call of the sea as the Indian Ocean is four hundred miles away.

Blantyre enjoys a temperate and healthy climate. At Cikwawa you

during the summer. Just as I write I can see a Baobab-tree, that giant of the forest, in its denuded state. You would think it an enormous and lifeless body.

If you want an idea of the fauna, let me tell you that Cikwawa is undoubtedly the realm or den of

All the Wild Beasts on Earth

Their king, the lion is here. You will hear the leopard's snarling accompanied by the hyena's sneer. In the water the crocodile is on the lookout for fish and not unfrequently for some human being crossing the river. High above your head are vultures and hawks looking for their prey.

Now, then, this is hardly a suitable place for man's dwelling, you will think. Not exactly. The climate will soon tell on a white man's health, but the local native seems to be delighted with his home. Does not the river-bed, drying in the summer, supply him with a rich black soil where he can grow his maize and vegetables? And what about the fish in the river? The Arab likes his desert with its sand and the burning sun, and so does the Manganja love his river, his plain, and everything of his country.

The census shows between nine and ten thousand inhabitants at Cikwawa along the Shire River. The "Omanganja," or "Anyanja," as some call them, were probably the original tribe of Nyassaland. They are a sociable people and very fond of domestic life.

In their veins does not flow the fierce blood of warriors. They love their families and, above all, their dances. It was a very easy job then for their warlike neighbors to conquer them. At Cikwawa just as elsewhere the "Omanganja" cannot boast of

Having Chiefs of Their Own Blood

A few "Omagololo" from Bechuanaland who accompanied the great Livingstone on his expedition to Lake



A style of bridge found frequently in Africa. It suffices to bring the apostle from one jungle wilderness to another. And what a haunt of reptiles and wild animals it penetrates!

proaching some important water-way.

As he goes down-hill along the winding road he can now and then get a glimpse of a vast plain. Not

are in the very heart of tropical Africa. Here the green foliage of trees lasts only the rainy season. The fiery action of the sun dries the leaves

Nyassa, determined to stay behind him and fix their home among the Cikwawa folk. A little while they kept quiet and then began raids here and there with the result that they enriched themselves at the locals' cost. They soon became the kings and chiefs of our peaceful tribe. Marriage cemented everything. . . . And nowadays a chief of a tiny little village will tell you with great pride that he is a "Magololo."

Such are the people we have been trying to evangelize for one year. On the July 23, 1918, the Vicar Apostolic of Shire, the Right Rev. L. Aunean, came down with the two appointed missionaries to take possession of the new field and dedicate it to the

Blessed Virgin Mary and St. Michael. Undoubtedly it is always hard work to start a new enterprise, but after a year of experience, I can say that in our case the hardship was doubled. Physically we felt a terrible strain on our nerves. Morally, though, the future Christians are not hostile, they are only lazy and it looks a little disheartening when you have done your very best, to see no result.

Our deadliest enemy at Cikwawa is the "Zinyao dance." All the boys and young men are enrolled in some sort of a secret society. The main function of the society is a dance in fancy dress with masks on. They will disappear in the bush and after a while come back dressed in skins, the head

covered with the scalp of an animal. If anybody dies the "Zinyao" will be danced to entertain the spirit of the deceased or soothe his wrath. Once we have done with the "Zinyao dance" the evil one will not have much power left among our people.

But it will take years to accomplish this. The headmen do not want to see the dance perish. And the boys like it far more than school and the eternal truths taught there.

Dear readers, help us with your prayers and please remember also that a new mission is not only a spiritual building. Its temporal part brings more than its share of anxiety and hardship to the apostle. A word to the willing is sufficient.

Being a Good Chinaman Essential to Good Apostolic Work

Rev. J. V. Blanco, O.P., says of Apostolic endeavor in China:

"To the gravity and dignity of his office the missionary must add not only a mastery of the Chinese language and literature, but also a thorough knowledge of the manners and customs of that people, one of the most peculiar on earth.

"Let him not delude himself with the idea that as a foreigner he need not practice these customs, which he may find ridiculous and quite contrary to ours. If he does not adapt himself to them and follow the traditions of the most ceremonious nation on this planet, he will be irretrievably condemned as a barbarian, and even his spiritual labors will be all in vain. In the presence of a civilization so different from ours, he must at all costs avoid giving any sign of impatience or dislike, and still more beware of anything like contempt or ridicule.

"Let him meet everything with a smiling face, never doubting that the uphill work will come to an end and on the summit he will discover, to his joy, new and wide horizons with golden harvests for the granary of our Heavenly Father."

From Pole to Pole

The Vicariate of Keewatin in the Canadian Northwest Territory, which was established in 1910, and given to the Oblate Fathers, is the most northerly mission in the world being largely within the sixty-second degree of latitude. It comprises regions run-

ning northerly to the Arctic Circle, bounded on the east by the bay and straits separating Canada from Greenland, on the south by Manitoba, on the west by townships in the fifty-second and fifty-third degrees of latitude. Indians and Eskimos inhabit the region.

The most southerly vicariate is that of Patagonia, in South America, which is about ten degrees farther from the South Pole than Keewatin is from the North Pole. Indians in a comparatively wild state receive ministration chiefly from the Salesian Fathers. The climate is terrible for the white man and has taken a heavy toll of life.

Homeless Indian Children of Alberta

As a result of last year's terrible scourge of influenza, which carried off half the Indians of Alberta and the Northwest, hundreds of orphans have been left in a destitute condition and are now a source of great anxiety to the Oblate missionaries who labor in that territory.

It is not easy for the priests to care for their flocks under the best conditions. Bishop Grouard, O.M.I., gives an idea of how crying is his need for an orphan asylum.

"On a recent visit which I paid to the distant missions on the Athabaska River, I was able to see with my own eyes the misery which the priest in charge had often described. This poor apostle, Fr. Laffont, has two posts, forty miles apart. At each are numbers of little orphans absolutely destitute, and neither he nor I know what to do with them.

"It is true that the Grey Nuns have an asylum at Lake Athabasca, but it is overcrowded and cannot accept another child. I wrote to the Government asking it to grant a sum for the establishment of a home, but it replied that it could allow nothing at present for such a purpose. Therefore, I am thrown upon my own resources, and as I cannot permit these helpless Indian children to remain in such misery I am going to erect a building and call some Grey Nuns to take charge of it. It means incurring heavy expense and only Providence knows how I shall pay the debt, but it is the way of missionaries to plunge into the stream trusting that some kind individuals will save them from shipwreck.

"The Indian children thus sheltered will grow up in a good Catholic atmosphere and may prove the founders of thoroughly Christian homes."

The missionary is a spiritual adventurer, fearless of physical fatigue, ready body and soul to spread broadcast the knowledge of the priceless grace of redemption.

TWO BISHOPS OF VERAPOLY

Rev. Fr. Bonaventure, O. C. D.

The ancient See of Verapoly, in Malabar, India, has gained and lost valuable prelates within the past year. The See is entrusted to the Carmelite Fathers. The new Bishop, Mgr. Perez, in religion Most Rev. Angel Mary, is a scholar and the author of several learned works. His predecessor, known in religion as the Right Rev. Bernard of Jesus, has testified to his sanctity and unworldly spirit by resigning his high position and retiring to Mount Carmel in Jerusalem, there to spend the remainder of his life in seclusion and pious meditation in the scenes made holy by the presence of his Master.

THE Most Rev. Angel Mary was born on February 16, 1872, at Burgos, in Spain, the son of Cecilia Perez, a lawyer by profession. At the age of eleven he entered the Ecclesiastical Seminary of the Archdiocese of Burgos, and feeling himself called to the religious life, he joined the Carmelite Order in 1889. After the completion of his studies, which he made

With Great Success

he was ordained priest in 1895 and

said his first mass in June of the same year.

In Europe he filled the chair of divinity for several years, with much success, both before and after his ordination. He also founded the magazine *Monte Carmelo* and remained its editor till he left Europe for India. His grace is also the compiler of several books in Spanish.

He came to Malabar in 1906 and was appointed professor, in the Puthampally Central Seminary. Owing to his delicate health, he was, however, obliged after two years to relinquish his professorship. Subsequently he volunteered to work for

The Conversion of the Pagans

in the district of Kottayam, and in 1909, he was appointed Vicar-General by the Archbishop Bernard of Jesus.

During the tenure of this office, complying with the desires of several Prelates in India and many of the clergy, His Grace was able to dedicate to the Indian clergy two valuable treatises.

On June 10, 1915, Mgr. Angel Mary was nominated by the Holy See, Titular Archbishop of Achrida,

and Coadjutor with the right of succession to the Archbishop of Verapoly. His consecration took place on October 28, 1915, in the Carmelite Monastery Church, Ernakulam, by Rt. Rev. Dr. Benziger, Bishop of Quilon, assisted by the Bishop of Cochin, and the Coadjutor Bishop of Ernakulam. After the resignation of His Grace, Mgr. Bernard of Jesus had been accepted by the Sovereign Pontiff, Mgr. Angel Mary was promoted to

The See of Verapoly

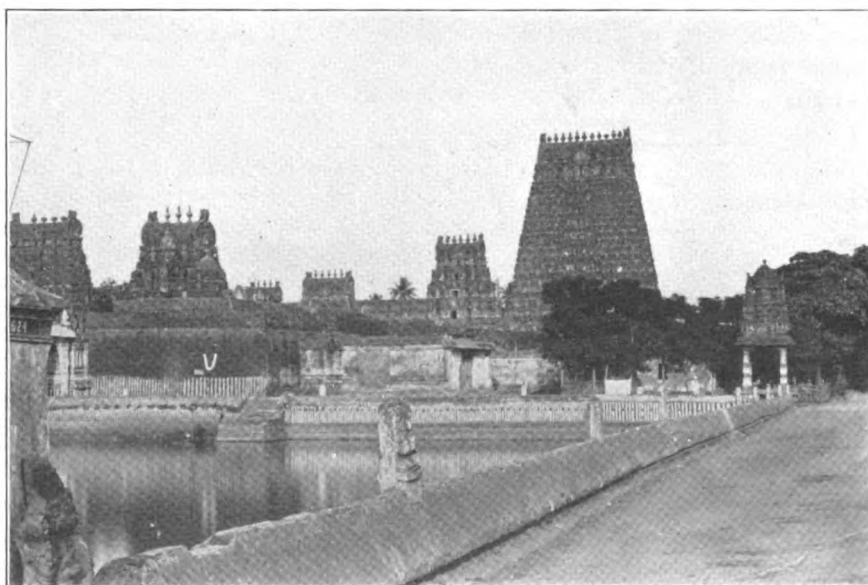
on February 6th last, and took solemn possession of the Archdiocese on April 28th.

His Holiness Pope Benedict XV., in the secret Consistory held on March 20th of the current year granted His Grace the Sacred Pallium as symbol of the plenitude of the metropolitan jurisdiction in the See of Verapoly. The ceremony of the investiture of the Pallium was performed in the Cathedral on the 8th inst. by the Suffragan Bishop Rt. Rev. Dr. Benziger, attended by a large number of the clergy and people.

His Grace, the Most Rev. Bernard of Jesus, who was formerly Archbishop of the ancient and historic See of Verapoly, left Ernakulam on May 7th *en route* to Jerusalem. We understand that His Grace means to spend the rest of his worldly life in retirement and prayer in the Carmelite Convent, on Mount Carmel, in Palestine, which is the oldest Carmelite convent in the world.

In these materialistic times, when persons are exerting all their might to win worldly glory and power, it is most consoling and at the same time inspiring to know that the Archbishop of Verapoly, of his own accord, has renounced his office with

Its Attendant Power and Privileges and retired to a private and secluded



India's most famous temple and sacred pool are at Kumbakonam. Thousands of pagans visit them every year to be cleansed from their sins.

life. People who have left their native lands generally long to pass the last days of their lives in their own country, in the midst of their friends and relations.

But His Grace has no such intention. To spend the remaining days of his life in communication with God, undisturbed by any of the cares of this world, he has selected a cell in a convent in the land that has been made holy by the footprints of his Master.

This is a most heroic move and only those who have got implicit faith in the life beyond the grave will have the courage to perform such actions.

We do not know whether many of our readers have heard of an incident in the famous Mangapatnam disaster, which revealed the true nature of this venerable prelate. Since His Grace has left our shores for good, either our praise or blame is not likely to affect him, and so we do not think it will be improper to mention the incident in this connection.

In the Mangapatnam disaster, when a bridge had given way and the train was rushing down to the stream, there must have been hardly any passengers in the train who did not think

that his end was near at hand. There was, however, in the cars one person who, instead of seeking some means of escape from

The Impending Catastrophe

was doing his duty at the supremely trying moment. Just when the train was going down, many heard His Grace giving the general absolution in a clear and distinct voice.

His Grace was no respecter of persons. Money was of little consideration to him. He was not at all enamoured of the rich. He was the friend of the poor, and to them his door was always open. He did not exert himself to win the cheap popularity of this world. He could have easily kept a coach and pair or a motor car for his personal use, but this good pastor was content to go about in an ordinary rickshaw. And the money he saved in this direction went to the aid of the new convents and the poor.

He paid the greatest attention to conversions, and as a result of his zeal in this direction we see in the Kottoyam district alone twenty chapels or stations with more than twenty-

ty-thousand Catholics. He was a great patron of religious and secular education; he founded the St. Philomena's High School, now known as St. Albert's, and many other English and vernacular schools in the Archdiocese owe their origin to the efforts of the retired Archbishop.

His Grace came to understand what amount of good a well-conducted Catholic paper could do for the faithful, and so he conducted a weekly paper, "The Voice of Truth," at a great loss for

A Number of Years

He led a simple and ascetic life in the midst of the pomp and splendor that exists today and was held in great esteem and reverence by even the non-Catholics of the district.

We ourselves have noticed on many occasions the reverence with which the non-Catholics spoke of the holy life of our retired Archbishop. A man of saintly life, a zealous missionary, a pastor who cared little for worldly opinion, but always did his duty, is now lost to Malabar, having resigned his Archiepiscopal seat which he occupied for twenty-three years.

A Donegal Priest in Uganda

Fr. Bernard Joseph MacLoon is a Mill Hill priest in the heart of Africa, and he has troubles of his own. The recital of them sounds best in his own words, and here they are:

"I have just got over black water fever. Many die of it out here, but the priest from Donegal refused. It's hard to kill the Irish! Please ask the good prayers of your gentle readers, that God may give me health and strength to continue His work for souls for many long years.

"Now I want money to help poor children who have nobody to give them anything. Here, in Nsambya, we have thousands of dear little children who have to make their First Communion, most of them poor. A little kindness shown to them goes a long way, for they tell their friends all about it.

"Our dear Bishop here is living in a thatched house (his palace, if you please). He never complains about it, and never would! Now let us just give him a pleasant surprise by getting the money to take off the grass roof, which is awfully dangerous out here, where houses are so often

struck by lightning and burned down in a very few minutes. Yes, let us try and get the money together to put on a tile or corrugated iron roof instead.

"Besides, you have no idea of the expense every year to repair the grass roofs.

"In my daily Mass I always remember our good benefactors, and our dear little children, too, say prayers for them. In short, we all pray daily for those who send us the least help."

The Most Important Branch of Missionary Work

A letter signed by all the bishops of Tonkin asks help in founding secondary schools and colleges in that country. The communication is an important one and states clearly the crying need of the times in the missionary world, which is schools, and more schools. The natives are demanding education, and if the Catholics are not able to furnish it, they will go to those who can.

The letter:

"Although already sorely pressed by the expense of maintaining works founded some years ago, we are busy seeking everywhere, by all varieties of means, sufficient money to push forward the cause of Catholic education. We have a fair number of primary schools; but, besides improving and multiplying these, we must establish normal schools as well as high schools.

"The Government has plenty of such institutions, and it is only natural that our Christians are tempted to send their children there. But the education given is not Catholic, and is a grave menace to our young people. We will receive with equal gratitude, small as well as large sums, and hope our voices will not be raised in vain, for our need is great."

Missionaries are, above all things, philosophic. One of them, who has been many years in China, says of the repasts he is often obliged to eat: "Well, when one cannot have what one likes, one must like what one has."

JOSEPH SOLD BY HIS BRETHREN

Very Rev. M. B. Cothonay, O. P.

There are all ways of securing souls and very often five dollars is as efficacious a means as any other. It was this sum that bought a Tho boy, of Tonkin, from his brothers and secured him for the mission.

ALITTLE Tho lad, thirteen years of age, has been brought to us. His history is a duplicate of the story of the sale of Joseph by his brethren.

In the village of Narenh, near the Chinese frontier, lived a family apparently happy and prosperous. The father died about a dozen years ago, leaving a widow and three sons.

For four or five years the mother bravely cultivated her rice-fields, with the aid of her two eldest sons; but she fell ill

And Became Paralyzed

For a long time she passed her weary days upon a hard couch of bamboo. Then slowly death approached.

During the last years of their mother's illness, her two eldest sons became very dissipated, neglecting their work and giving scandal by seeking evil companions.

They even sold one of the rice-fields left them by their father. Gambling, opium and folly quickly absorbed their little fortune. To describe the violent scenes and the grief they caused their paralyzed mother would take too much time.

One of the Fathers often tried to interfere. He consoled the poor mother, and sought to warn the two sons of the fatal end of the course upon which they were embarked, but it was time wasted.

Finally nothing remained of the goodly inheritance, and hunger, a bad adviser, sat at the hearth of

This Unhappy Family

The invectives, the maledictions of mother were terrible to hear and her unnatural sons finally were forced to flee the place.

The youngest boy remained in the home, and thanks to kind relatives and friends the unfortunate woman procured medicine and the cup of rice necessary to keep her alive.

Phan was the name of this last child. When the missionary went to see his mother to cheer her with kind words and bring such little luxuries as were available, the boy clung to him and told of his longing to come to Lang-Son to live in the priest's house. The Father consoled him and exhorted him to have patience and wait hopefully for the day when his wish would come true.

After a protracted absence the two brothers of Phan seemed to improve a little and returned to the house. As the mother felt that it would be a consolation to know that Phan was provided for, she sent the boy to the mission.

There He Entered a Terrestrial Paradise

He satisfied his hunger, found companions of his own age who taught him their little games, and made the acquaintance of a missionary who was a real father to him. Phan

seemed to be truly happy and also rapidly learned his prayers and his catechism.

One day his second brother came to see him, and after conversing a short time, he walked past the open window of the missionary's room. No one was near. The youth saw a watch upon the table, and with the aid of a hook he drew the watch between the iron bars of the window. Then he ran away, believing himself safe from detection.

Upon his return the Father at once missed his watch, and when he was told of the visit of Phan's brother, he sent a messenger hot-foot after him. The watch was recovered before the thief had had time to dispose of it.

As soon as poor Phan heard of his brother's dishonesty, he was so mortified that he asked permission to return to his home. In fact it was impossible to detain him.

Just then the mother died, and the two elder sons, having no money, could not buy a coffin nor pay for the simplest funeral. Nobody would lend them the necessary sum, so one of the young men sought the Superior of the Seminary and begged the loan



Pagan Temples are still in the majority in Tonkin and some are structures of considerable size.

of five dollars to cover the cost of burial.

The priest refused at first and reproached the undutiful son, who, in spite of many fair promises, had let his mother die without a priest. The big fellow wept copious tears. After a while he said to the Father,

"Reproach me as severely as you wish, I deserve it; but give me the five dollars. I shall not leave this

house without the money. I know that I have treated my mother badly. I feel profound regret for what I have done, but help me to correct my faults."

As the Father still turned a deaf ear to him, the youth continued,

"If you will give me five dollars, I will sell you my young brother Phan. He can remain with you forever."

The idea pleased the Father, who

drew up a paper legally entitling him to the custody of Phan forever. Then he handed the older brother five dollars and he departed to give his parent decent burial.

The transaction was a happy one for little Phan, who will now grow up in the religious atmosphere of the mission which he so dearly loves.

It may be that the lad will develop a vocation and in his turn save the souls of many good Thos.

Ringed Words

The late Col. Theodore Roosevelt appreciated the missionary, for he said:

"It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument, and, most of all, to say good-bye to home and the faces of the loved ones virtually forever."

Theosophy for the Poor Pariahs

Out in Kumbakonam, South India, there are a number of pariahs who have been converted by Catholic missionaries. The Government, wishing to do something to improve the condition of these wretched people, who are practically slaves to the Brahmins, decided to open a school among them. The Brahmins took charge of the school. We will let Right Rev. A. Sovignet, P.F.M., finish the story:

"And what sort of school do you think it was? A theosophist one, with a Protestant teacher to man it! The idea was clear: to pervert our Catholic children. Such is the way our Brahmin landholders understand philanthropy towards their poor, defenseless menials.

"Of course, I promptly told my pariahs not to have anything to do with the new school; and, as dutiful Catholics, they abided by my advice. To establish an opposition school was the next step.

"I had to find, first, a good Catholic teacher and to erect a school building in competition with the famous Mrs. Besant establishment. The teacher was duly found, and began his work under the awning in front of the poor chapel; that was only in abeyance of something better,

which sprung up in the course of time in the shape of a small building with mud walls and a roof of bamboo and platted cocoanut laves. Yet, for all its poverty, it costs me a good deal, and my poor pariahs are as proud of it as if it were a mansion.

"There is the prospect of further trouble with this fiend in our midst, who hides under the guise of theosophy, and, when the money is all on the wrong side, our struggle will be hard enough.

"But God is great and good, and I am sure He will see His way to help us and procure the means wherewith to uphold the glory of His Holy Name and religion."

Many Floods in Japan

The missionaries of Japan are not very insistent in their demands; in fact, they appeal to us comparatively seldom though theirs is a field of labor not only poor in resources, but in results. Japan yields nothing like the crop of converts that rewards the apostle in China, and future prospects are not especially bright.

When disaster overtakes a mission, therefore, Catholics should rally to the rescue.

Some months ago a flood did great damage to the post at Tottori, near Osaka, and Fr. Daridon, P. F. M., sends an account of the losses, and what is needed to restore the buildings and furnishings:

"Our chapel, which includes the priest's residence, and the house of the catechist, was almost destroyed and the loss in books, ornaments, etc., is considerable.

"The water reached a height of seven feet. Six years ago we experienced another flood which was just as disastrous, and the year previous to my taking charge of this mission, the place suffered from a bad one. Unfortunately, the situation of

the town is such that we are not guaranteed against trouble which may be caused by inundation in the future.

"When the last flood occurred I was absent at Matsue on business connected with the mission, and I venture to say that this was fortunate, as our dwelling, having no upper story, the staff of the mission (four in all) were obliged to take refuge in a retreat just under the roof with such belongings as they could save. This dwelling is an old Samurai house which I repaired at considerable cost, and it serves as my residence, chapel, and a meeting place for Christians and heathens.

"Monsignor, the Bishop of Osaka, is fully conscious of the necessity of having a separate residence built for the missionary, but he has informed me that it is quite impossible to assist me, and that he must leave it entirely to me to collect funds for this purpose.

"To whom shall I appeal? It is more than thirty-three years since I left France and all my friends have gone.

"For this reason I decided to appeal to American charity and try to collect \$2,000, which amount is required for the building of a small residence and the repairs mentioned above."

Rosy Dreams

Apostles who have given their lives to the conversion of Africa have little to complain of regarding the natives, who are docile in most districts and glad to look on the priest as a friend and father.

But they have the old, old complaint to make about material support. Catholic missionaries do not think in millions, like our separated brethren, but they do let their imaginations fly to the heights of thousands, sometimes, and then in a rosy dream they plan what they would do with just a few of the thousands.

THAT MYSTERIOUS "YELLOW LIQUID"

(A Near Tragedy)

Rev. A. Van der Velde, B. F. M.

A touching interest attaches to this recital of what threatened to be a terrible tragedy. There may be prohibition in many parts of the world, but it is not yet bone dry in the Gobi desert, which is a sandy waste in the north-western part of China, nor does all the liquid refreshment there come from a spring in the oasis. But listen to the words of this missionary to the Ortos, Shansi.

REVOLUTION is in the air nowadays, and to prevent, if possible, an attack on the mission by wandering bands of soldiers or brigands, I recently made a trip into the Gobi desert to ask the protection of the king of one of the powerful tribes inhabiting that region.

Arriving at the group of tents comprising the royal residence, I was greeted with courtesy by the king.

explain the nature of the contents and its use.

I took the bottle in my hands and examined it with care. My eyes fell on the words "San Francisco Brewery" printed largely on the label. And then I almost swooned. After eighteen years of arid missionary labor in Mongolia, I was holding a bottle of American beer in my hands and that, too, after a long journey in the Gobi desert. The moment was almost too much for weak human nature, but I controlled my feelings and politely returned the bottle.

"That," said I, while my mouth watered, "that is a drink which comes from great and glorious America. It requires no preparation, being simply poured into a glass, placed to the lips and swallowed. If no glass is procurable as, for instance, here, a cup serves the purpose just as well."

beer and then to see it depart without touching one's lips!"

I was left alone for half an hour, which time I employed in bitter revery.

Then the Chief Reappeared

This time—but, yes! This time he carried two bottles of the "yellow liquid."

The king said: "Priest, I have consulted with my son on this matter. The bottles were given us by the mandarin, and we fear a trick; they may contain poison. If you are not afraid, please drink some of the fluid, and we will see what happens."

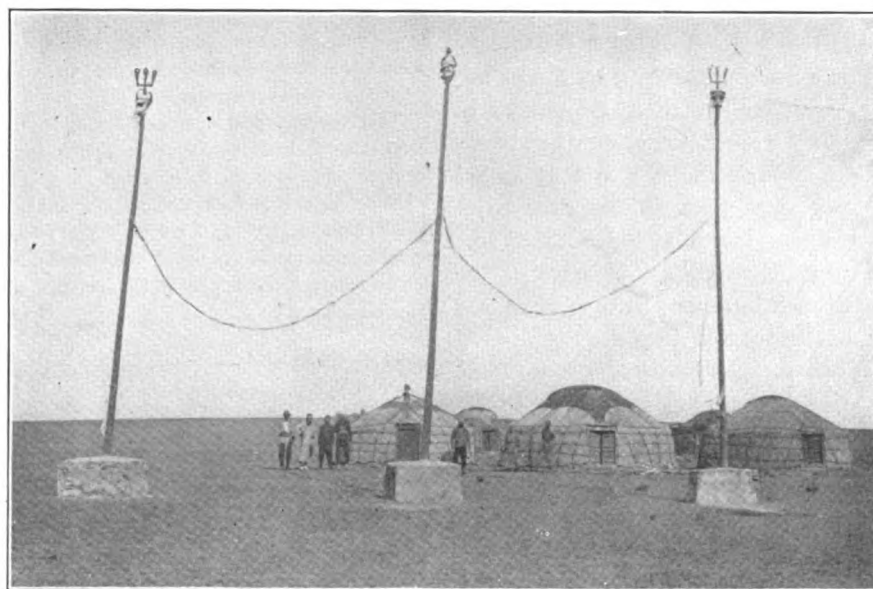
I replied: "Gladly will I partake of the contents of your bottles, and if I am poisoned you will not be responsible for my death."

I then carefully examined the stoppers to see they had not been tampered with, and deciding that it was not necessary to make an act of contrition, I drew a cork and poured some of the precious beer into a cup and drank.

How delicious it was—this popular American beverage! Truly there is nothing like it, as a poor Belgian missionary, lost in a great wilderness, can testify. Joyfully I drank

The Health of All Americans

and especially that of the worthy San Francisco brewers. They gave me a few delicious moments, and I am duly grateful.



The king's isolated habitation in the Gobi desert, S. W. Mongolia, which was the setting of the tale presented on this page.

After the first ceremonial was over, His Majesty retired and shortly reappeared

Carrying a Bottle

filled with a yellow liquid. He showed the curiosity to me, begging me to

Upon hearing which clear and concise explanation, the king gravely turned and left the room, taking the beer with him.

"Oh, what a blow! Tantalus again. After eighteen years in exile to get hold of a perfectly good bottle of

"Everyone is taking stock just now, reckoning up profits and losses and forecasting as far as possible the business of the next twelve months. The same system prevails in the missions and the bishops are in the habit of sending a yearly statement to the American offices of the S. P. F. Figures are apt to tire readers so that not all the items appear in print, but the most vital ones are always given.

THE GREY NUNS IN THE FAR NORTH

A Missionary

THAT an increased interest is taken in Catholic apostolic work is shown by the volumes on mission subjects which have appeared lately. Of special note was *The Life of Mother Mary Lawrence*, by Rev. D. J. O'Sullivan, L.Af.M., the story of a Franciscan Missionary of Mary, who recently died in far away Mongolia.

Now from the pen of Rev. P. Duchaussois, O.M.I., of the Mackenzie Vicariate of the Canadian Northwest, comes another book that takes first rank among such literature.

Much has been written about the labors of priests in this and other sections of the foreign field, not enough about the pioneer nuns who have ventured fearlessly into regions where often a white woman never before was seen.

The Grey Nuns in the Far North is a book of rare fascination as a tale of adventure, aside from its religious and literary value. We are reminded of Parkman as we read of the experi-

ences of the first band of four Sisters who left Montreal, in 1844, for Red River, Mackenzie.

It seems incredible that women could survive such hardship. The distance of 2,200 miles may now be covered in four days. Then the journey consumed four months, and was largely by barge and canoe, with the attendant weary portages through swamp and morass.

There were also long rides in ox carts, forced marches, nights in the open and all the discomforts and dangers of the primitive wilderness.

And for what end? To reach the poor, neglected children of the forests—the isolated Indians whose souls the missionaries had for some years been seeking to save, but who needed the ministering care that women alone could give, in order to be finally reclaimed.

In the introduction to *The Grey Nuns in the Far North*, Bishop Breen says:

nights here are very chilly and the poor, starved creatures easily succumb to pneumonia, for they have no strength to throw off any form of disease."

"The author describes the things which he himself has seen, or of which he has collected evidence. He has written at my special request and as the interpreter of my own feelings.

"It is to be hoped that this true tale of the heroic work of the Grey Nuns in the Northwest will inspire many generous souls to follow in their steps. The power of example is very great. Greatest of all ought to be the force and attraction of examples which show true nobility of soul. Hearts capable of self-denial are everywhere to be found. They need but a spark of the heavenly fire to kindle them and to make them feel what high deeds they might do for the love of God."

It is not to be doubted that books of this kind will do much to increase vocations among American young women, and cause them to offer their aid in the great progressive movement about to take place in the Catholic apostolate.

Victims of Famine

Fr. Schubiger, S.J., of Sangamner Mission, India, relates the following incidents which have occurred during the famine through which his people have just passed.

"One day I found a young man lying beside one of our outhouses. 'Father,' said he, 'I have had nothing to eat now for three days. I am dying and so I have come to receive the last sacraments.' My attempts to revive him were all in vain. I heard his confession, gave him Communion, and he breathed his last. Poor fellow, he had been literally starved to death.

"Yesterday, four little children came to my house. They had lost both parents during the influenza epidemic, and had nothing to eat or to wear. I fed them with rice and cut up some old shirts of mine to cover them.

"Today, I have visited three outlying villages. I rose at three in the morning and said Mass, and then started out. I succeeded in baptizing nineteen persons at the point of death.

"O, there is so much suffering all through this section of the country. The

ters received her and in a few moments made her a child of God.

Red Candles and Incense

"Life is full of a number of things," according to one inspired writer. Life is full of a number of unpleasant things in the mission countries, among them being cholera, which appears in Oriental countries with unpleasant regularity chiefly owing to poor sanitation.

Sister Mary "of Wenchow," tells how the people near her were affected by this scourge:

"This year we have had cholera, and the people, terrified, rushed to the pagodas for help. It was one long stream of idol-worshippers, carrying gifts of incense and red candles. Hundreds died.

"But every cloud has its silver lining. The dreadful cholera opened the gates of heaven to many, for being perfectly conscious they were given holy baptism, and died with their souls made a spotless white.

"We need prayers. I ask for them as well as for material aid."

The Good Samaritan

Are we not reminded of the Gospel story in this account of how the Christian, remembering that suffering humanity is ever his brother, stooped and picked up the outcast infant when others found nothing to do but stand and stare?

Some one had abandoned a little girl baby and left her to die in a ditch in the city of Foochow. A number of passersby stopped and watched the poor, helpless little creature extending her arms as if asking for help, but not one of them was moved to go to the rescue of the little one. But a Christian happened that way and he picked the baby up in his arms and carried her to the Catholic Orphanage, where the good Dominican Sis-



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RIGHT REV. JOSEPH FRERI, Editor
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THE many friends of the meritorious work of providing native clergy for missions countries will hear with pleasure that it is progressing satisfactorily; we continue to receive generous offerings and will soon give a detailed account of this branch of our activities.

But there is a notice we must give at once to would-be donors.

When we made our first appeal in behalf of the native clergy some three years ago, we stated that in almost any part of the Far East a sum of one thousand dollars would suffice for the foundation of a Burse in perpetuity in a seminary; three hundred and sixty dollars would ensure the foundation of a scholarship, that is, the support of one seminarian during a six years course of study, and sixty dollars would pay for the support of a student for one year.

Unfortunately the high cost of living has affected missionary countries as well as our own, and probably a great deal more. Furthermore missionaries suffer from the low rate of exchange of moneys; in certain places outside help brings one third and even one half less than what it used to bring before the war, when exchanged for native currency.

In consequence of this state of affairs bishops and superiors of seminaries have notified us that the sums above mentioned are totally insufficient to provide for the education of students. Even practising the strictest economy, one thousand two hundred dollars is now required for the foundation of a burse, four hundred dollars for a scholarship, and seventy-five dollars for an annuity. We have no doubt that our benefactors will understand the circumstances and help us to meet the emergency.

* * * *

AN interesting booklet has been published under this title by Dr. Garrigan, the zealous Director of the S. P. F. in the Archdiocese of Philadelphia. It is

mostly made up of letters addressed to him by nuns devoting their lives to the consoling apostolate of saving pagan children. "Suffer the Little Children to Come Unto Me." Thousands are rescued every year, thanks to the generosity of American friends.

We are asked sometimes: What is the amount necessary for the redemption (we do not say "purchase," as we think the term improper when there is question of a human being) of a child? Of course, no specified sum may be determined. The nuns in charge of orphanages employ native women to go around the villages and collect babies from parents who want to give them up, or waifs abandoned by the wayside. This entails some outlay, the women must make their living, their traveling expenses be paid, and there is always some extra expense connected with the first admission in a home; it is to cover such expense that we ask for an offering of five dollars for the rescuing of a baby, and the donor has the privilege of giving the baptismal name.

It is clear that such a small sum is entirely insufficient to constitute what may be called an adoption. In the first place most of the children thus rescued die in their infancy, many living only a few weeks or even a few days, and furthermore considering the number of offerings we receive for that purpose, it will be practically impossible for us to guarantee future and continued communications between the benefactors and the beneficiaries. It must be none the less a great consolation for charitable persons to know that they were privileged to open the gates of heaven to the little ones through the Sacrament of Baptism.

* * * *

WE recently received and read with great interest the *Negro Year Book*, an annual encyclopedia of the Negro. It is a large volume of over five hundred pages closely printed, and replete with most interesting and useful information. It covers every phase of Negro activity in the United States, reviews progress in all lines, discusses grievances, outlines the economical conditions of the race, present social problems, educational statistics and political questions as they relate to the colored race.

A number of pages are dedicated to "The Church Among Negroes," and the Catholic work is described at length. All our missions are enumerated with the number of priests, missionary nuns, faithful, etc. Whilst perusing the volume we could not help thinking how useful it would be to have a Catholic Year Book, giving a comprehensive view of the activities of the Church in the United States. It would be also most desirable that the same work be done for all our missions throughout the world.

MISSIONARY NOTES AND NEWS

AMERICA

NEBRASKA The Chinese Mission Society has received from Rome a large mission in the Province of Hupeh, Central China. The field contains a population of about four million; headquarters of the Society are in the city of Hanyang which counts half a million souls. It is expected that a number of priests from Ireland and the United States will go to Hupeh before the end of the year.

ILLINOIS Many young men of China now have the desire to complete their education in Europe or America. Most of those that come to the United States enter Protestant colleges, but there is no reason why Catholic universities should not claim a share of patronage.

To this end Rt. Rev. Augustine Henninghaus, S.V.D., Vicar Apostolic of South Shantung, China, and Rev. George Stenz, S.V.D., Rector of St. Francis Xavier College, Tsining, Shantung, China, have been corresponding with the American Province of the Society of the Divine Word, Techy, Ill., regarding the possibility of sending each year to the United States a number of Chinese Catholic students to secure a higher education. The result of this correspondence is that arrangements have been made whereby the first six Catholic students of South Shantung will leave for the States this year. They will first spend a few weeks at Techy, and then go to Notre Dame University for a complete college course. Bishop Henninghaus is planning to send each year at least four or six students for the same purpose.

EUROPE

ALBANIA Mgr. Ernesto Cozzi, of Scutari, has been appointed Apostolic Visitor to Albania.

FRANCE On December 14, 1919, there took place in the parish of St. Polycarpe Lyons, France, the celebration of the one hundredth anniversary of the first steps taken by Pauline Marie Jaricot toward the founding of the Propagation of the Faith Society. It was in Lyons that Mlle. Jaricot and a few companions began collecting the humble offerings of pious Catholics and sending them to needy missionaries. From an association of a few persons, the society grew through the century until it now counts over three million members, and its achievements are well known in every land.

In 1890, by the order of Mgr. Foulon,

Archbishop of Lyons, the heart of Mlle. Jaricot was deposited in the chapel of St. Francis Xavier, Church of St. Polycarpe, in order to remind posterity that the Propagation of the Faith Society was inaugurated in this parish. There is reason to believe that its foundress will soon be venerated on our altars as a saint.

ASIA

TURKEY IN ASIA Mgr. Giuseppe Pompili has been appointed Apostolic Visitor to Smyrna, Turkey in Asia.

CHINA The Vicar Apostolic of Tibet, Mgr. Giraudeau, P.F.M., states in a recent letter:

"It is generally believed that England will open Tibet to strangers. If this is so, Protestant sects will flock here in numbers. To increase our own propaganda I have sent for some Sisters of St. Paul de Chartres, who will undertake classes for children and other good works.

"The situation in Tibet is bad enough. Warfare and brigandage continue. The government at Lhasa has taken advantage of the general anarchy in China to seize vast territories hitherto ruled by Chinese mandarins."

INDIA Mgr. Pietro Pisani has been appointed Apostolic Delegate to the East Indies.

The high cost of living is a real tragedy in India, where rice is soaring in price, and even impossible to secure at all in some places.

Fr. Chavanol P.F.M., of Pondichery, says: "Famine continues, and, though terrible for the body, it is often the means of saving souls. I lately administered Extreme Unction to seventy-three persons recently baptized, and saved by the waters of regeneration a large number of dying infants, the children of pagans. But we must look on starvation as a hard way to save souls, and regret that the means at hand enable us to buy so little nourishment."

AFRICA

EGYPT It has already been announced that Mgr. Hyacinth Honazzi, O.F.M., has been named Vicar Apostolic of Lybia, Egypt. The consecration of the new bishop took place in Constantinople, December

18th, and was performed by the Apostolic Delegate, Monsignor Dolci.

At the consecration there were in attendance representatives of the Italian civil and military population in Constantinople, as well as representatives of all the religious orders and congregations who have communities in the city and its environs.

NYANZA Bishop Joseph Sweeny says that 3,350 baptisms and over a thousand confirmations were given this year in his Vicariate of Central Nyanza and that to achieve such a result meant plenty of hard labor on the part of his co-laborers. Native helpers to the number of four priests and forty Sisters gave invaluable assistance, but all branches of missionary work are striding ahead faster than funds are coming in to support them, and the question remains—what is to be done?

BELGIAN CONGO

Bishop Gabriel Grison, of the Belgian Congo, Africa, forwards his "religious statistics" for one year from which these items are selected: missions, 11; baptisms, 2,765; school children, 1,230; catechists, 246; Christians, 19,796. To secure this excellent harvest of souls there were working: 26 priests, 6 Brothers, 16 Sisters. About 21,000 persons are now under instruction so that the Christian population of the Stanley Falls Vicariate ought to go up with a bound the coming year.

OCEANICA

SAMOA ISLAND A new bishop has been named for Samoa Island, in the Pacific, to replace the regretted Mgr. Broyer. He is Rev. Fr. Darnand, S.M., at present a missionary in the same island, and is comparatively young for his responsible position, being only forty years old.

AUSTRALIA

The Apostolic School conducted by the Marists at Montbel, Australia, has been moved to Mittagong, about forty miles from Sydney, and will now bear the title of Blessed Chanel's Seminary. The new situation is healthful and picturesque, and it is hoped that the Marists will now be able to educate a number of missionaries for their stations in Oceanica.

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It is hoped that those who have been on our lists in the past will understand the conditions causing this change, and will continue their patronage.



CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
Letter of the Holy Father on the Missions	51
Dahomey—The Kingdom of Darkness Rev. Dom Maternus Spitz, O.S.B.	54
From Foochow to Haitan - Rev. C. Franco, O.P.	58
Little John's Revenge - Rev. G. Nouet, W.F.	61
The Long, Long Trail - Rev. Remi Verhaeghe, B.F.M.	63
Our Lady of Lourdes at Ta-pin-tseu Rev. Fr. Guilbaud, P.F.M.	66
The Four M's - Rev. J. Schipper	68
The Weather Man in the Arctic - Rev. A. Turquetil, O.M.I.	69
Editorial Notes	70
Missionary Notes and News	71
Missionary Letters	Passim

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TO EVERY

CREATURE



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is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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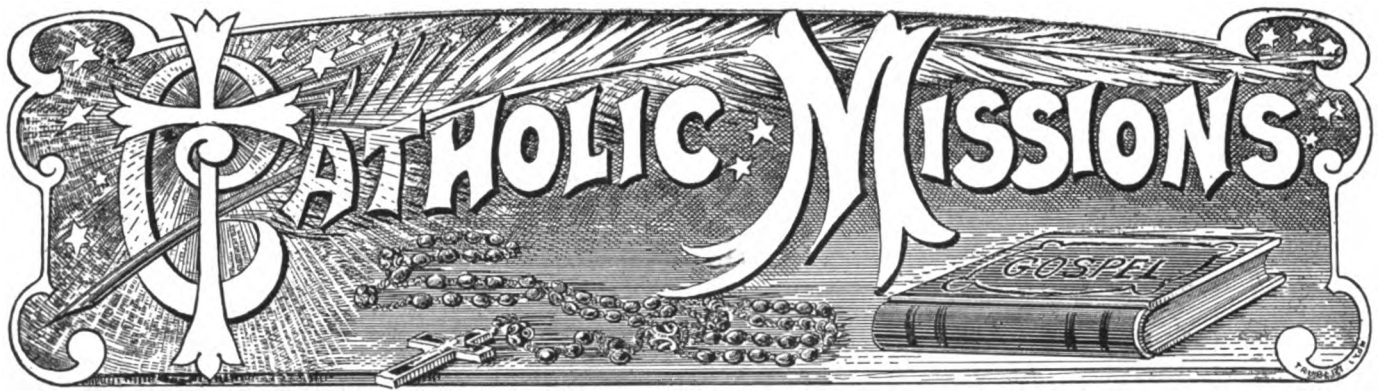
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LETTER OF THE HOLY FATHER ON THE MISSIONS

ON November 30th last, Pope Benedict XV published an Apostolic letter on the missions, which is one of the most important documents ever written on that subject by a successor of St. Peter.

The Holy Father begins by recalling that the Church, obedient to the command of Jesus Christ, her founder, to "preach the Gospel to every creature," has not ceased throughout the ages to send missionaries to all parts of the world. Nevertheless in spite of much labor and zeal, and many sacrifices, we can still gaze on the surprising and painful spectacle of a vast number of men sit-

ting in darkness and in the shadow of death; according to the latest statistics the number of pagans is upward of a thousand millions.

Taking compassion on the lamentable condition of this multitude of souls, the Holy Father lauds the zeal shown by pious Catholics to allow these poor pagans to share in the benefits of the Redemption. In order to increase enthusiasm and to strengthen efforts already made, he addresses a letter to the Catholic world to explain the various channels through which all may bring aid to this important work.

The letter appears on next page:



His Holiness Pope Benedict XV.



How to Share in the Apostolate of the Missions

"And now we wish to address ourselves to all those who through the Divine mercy enjoy the gift of the True Faith and the innumerable benefits that attach to it.

"First, it is necessary for the faithful to render an account of the sacred duty imposed on them of aiding missionary work among pagans, because *'God gave to every one commandment concerning his neighbor'* (Eccles. xvii. 12), and this duty becomes more imperative when the neighbor is in distress. Now are there any human beings more in need of the charity of their brothers than infidels, whom ignorance of God enchains in the most odious slavery of Satan? The faithful who have contributed according to their means to free these unfortunates, chiefly by supporting the missionaries, have fulfilled one of their most important obligations, and given God the most agreeable testimony of their gratitude for the gift of faith.

"There are three ways of giving the missions the help which the missionaries never cease crying out for:

Pray for the Missions

"The first, which is possible for all, consists in asking divine blessings to fall upon the missions. We have already said on several occasions that all the efforts made by the priests will prove sterile and vain if the grace of God does not make them fruitful. Saint Paul affirms this: *'I have planted, Apollo watered, but God gave the increase'* (1 Cor. iii. 6). There is only one means of obtaining this grace: humble and persevering prayer. Has not the Master said:

'Anything whatsoever they shall ask, it shall be done to them by My Father' (Matt. xviii. 19). If there are prayers certain to be graciously heard they are those offered for the missions, for their intention is most agreeable to God.

"In the old days, when Israel fought with the Amalecites, Moses on the summit of the mountain with outspread arms implored the help of Heaven. In a like manner while the apostolic workers moisten the Master's vineyard with their sweat, Christians ought to give them the comfort of fervent prayer.

"It is for this purpose that the Apostolate of Prayer has been founded, and we recommend it to the faithful, without exception, trusting no one will fail to join it and thus in heart if not in deed collaborate with the work of the missions.

Apostolic Vocations

"In the second place the small number of missionaries must be remedied; they were too few formerly, and the war has still further thinned their ranks. So we ask of you, venerable brothers, to aid in increasing missionaries with all your zeal; you can give no better proof of your love for the Church than by fostering the germs of apostolic vocations which may show themselves in your clergy and in the diocesan seminaries. And do not be retarded by the fear of robbing your own diocese. For the one priest that you give up to the missions God will send several to your diocese.

"As to the heads of religious orders concerned with the missions, we beg and pray them to send to the missions only the elite among their subjects—those who recommend themselves by an irreproachable life, a fervent piety and a burning zeal for souls. When the superiors see that such apostles have succeeded in leading pagans from their shameful superstitions to Christian truth and that the Church has been placed on a firm foundation, we ask them to send these choice soldiers of Christ's army to another still pagan people, leaving others to bring to maturity the harvest they planted. Proceed-

ing thus, the missionaries will secure countless precious souls and will draw abundant blessings from Heaven on their religious family.

Sustaining the Missionaries By Alms

Missions demand resources, today more than ever in face of the disasters caused by the war, when schools, hospitals and other free institutions were destroyed or left without support. We ask all to be as generous as their means permit. *'He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?'* (1 John iii. 17.) So said the Apostle St. John regarding those who suffer material want. And where the missions are concerned the precept of charity takes on an even more sacred character: not only are a countless number of poor people to be relieved of privation, but rescued from the proud tyranny of the demon and made free children of God.

"Therefore we would like to see the generosity of Catholics displayed in a particular manner toward works having for their aim the relief of the missions. Of these comes first, *The Society for the Propagation of the Faith*, eulogized several times by our predecessors; we, also, ask the Sacred Congregation of the Propaganda to watch it with care that the fecundity of this excellent work may increase in the future. Its principal rôle is to furnish means for the support of missions already existing or for the founding of new ones. While others are dispensing immense sums for the propagation of error, the Catholic universe will surely not permit those who plant the truth to struggle with adversity.

"Another society strongly recommended to all is that of *The Holy Childhood*; its aim is to secure baptism for pagan children in danger of death. An interesting detail of this work is the fact that our own children may participate and thus learn early in life the value of the gift of faith. Nor do we forget *The Society of St. Peter*, which aids in the foun-

dation and education of a native clergy for the missions.

"In order that our desires may be more fully and surely realized, it is your duty, beloved brethren, to see that your clergy let their preoccupations turn in the direction of the missions. In general, the faithful are inclined to aid the missionaries; it is for bishops to utilize these sympathies. We would like to see established in every diocese of the Catholic world the *Association of the Clergy for the Missions*, founded by the Sacred Congregation of the Propaganda, and upon which we have bestowed much power. From Italy, its birthplace, the *Association* quickly spread to other countries, and as it enjoys our protection we have already enriched it with numerous pontifical indulgences. Such a work merits them because in a happy manner it leads pastors to inspire the faithful with a desire for the salva-

tion of pagans, and for the support of all works approved by the Apostolic See, having for their end the good of the missions.

"Launch Out Into the Deep"

"This, beloved brethren, is what we wish to communicate to you on the subject of the diffusion of the Catholic Faith throughout the world.

"And now, if each one does his duty, the missionaries far away and the faithful in their own countries, we have firm hope that the missions, cured of the disasters brought on them by the war, will again flourish. It seems to us that we hear the order given by the Master to St. Peter: '*Launch out into the deep*' (Luke v. 4), and our heart burns with the desire to be able to cast into his arms the countless souls that even still live in the darkness of paganism.

"Moreover, the Spirit of God always remains with the Church to nourish and sustain her, and success can not but crown the efforts of the apostles who have toiled and still toil to increase the number of her children. May the example of these apostles inspire a phalanx of missionaries, who, sustained by the sympathy and generosity of the faithful, will go to gather for Christ a rich harvest of souls.

"May the August Mother of God, Queen of Apostles, bless our desires by obtaining for the heralds of the Gospel the light of the Holy Ghost! As a pledge of these favors and in testimony of our good will, we bestow with all our heart on you, beloved brethren, on your clergy and your faithful, the Apostolic Benediction.

"Given at St. Peters, Rome, on the thirtieth of November, 1919, in the sixth year of our Pontificate.

Benedictus XV

No Backward Steps

"Slowly but surely, with one eye on Heaven and the other on our manual labor, we continue to push forward."

These are the words of Fr. H. A. Röttgering, of Nyenga, Jinja P. O., Buganda. But he has some other things to say about a poor apostle's life and work in East Africa that are illuminating.

"The Church is divine, but the human element plays a big part in making it so, if I may thus express it. Without the bare necessities of life, its work is bound to suffer. Here our health needs looking after and cannot be sacrificed for a mere trifle of food. Our fare may not mean luxury, but must be good. That is to say, we want bread, potatoes, vegetables, meat and rice. This country makes one careless about the niceties of the table or even about water—be the latter green or brown, one drinks just the same.

"One of the greatest pests is the white ants. They often devour in the quiet of the night what hard labor and much money had put together during the day. The fight against the bad side of nature out here

calls for expenses which do not occur in America. The terrible heat, the dry and wet seasons, the damp, dust and insect life all have to be guarded against and our will and energy should now be set to work to make permanent buildings of stone or burnt brick with iron roofing at once, safe from insects and from lightning."

The Transvaal, South Africa

The Transvaal, famous for its gold and diamond mines, is a mission country, in spite of its large white population and its Vicar Apostolic is Bishop Cox, Oblate. He says of the country:

"Throughout the Transvaal, where there are no churches specially for them, the natives attend those of the white congregations. Some natives are daily communicants. In this new country much remains yet to be done. Funds and priests are needed for the work of evangelization. Here are our most important posts:

"At a distance of two miles from Pretoria City, and commanding an extensive view of it and of the surrounding hills, is St. Teresa's Native Mission. The Sisters

of the Holy Cross have a very busy time there.

"At a distance of six miles, from the same city, is the Leper Asylum. Here there is a very good church, built in 1916. Help towards the building expenses came largely from distant places. The converts, all natives, and those who have received baptism on their deathbed, number about 100, and the good work continues. Two Sisters of the Holy Cross visit the asylum twice a week, and give catechism classes.

"At Vluschfontein, sixty-two miles north of Zeerust, Fr. Goodfriend and Brother Kribs occupy the mission buildings. Of the 900 natives, about 600 are Catholics. There are always a certain number of catechumens under instruction. The school is taught by Sisters of the Holy Family.

"At Johannesburg, there is a native church for natives. This is attended by the house-boys and domestics of the town. Catechism is taught, and there are always a few natives under instruction. This mission has been long established.

"The new native mission at Alexandra Township, seven miles from Johannesburg, is doing well. At present a small residence is being built there for some ladies who will devote themselves to teaching a native school."

"An angel appeared to Joseph, saying: *Arise, and take the child and his mother, and fly into Egypt.*"—Matt. ii. 13.

DAHOMY—THE KINGDOM OF DARKNESS

Rev. Dom Maternus Spitz, O. S. B.

The dreadful condition of the Dahomey natives called into being the Lyons Society of African Missions. Its founder, Mgr. de Brésillac, had seen with his own eyes the misery and degradation of the people on the west coast of Africa, and resolved to undertake their regeneration. As in so many regions, Franciscan Friars were the first priests to visit Dahomey, but this was in 1660, and their fate was that of pioneers. The Lyons Society appeared in 1859, and the founder was called on to offer his life almost immediately.

DAHOMY! The very mention of this name inspires dread and fear as the land of the "White Man's Grave." It recalls horrible scenes of the most brutal barbarity, it stands as the symbol of

Fetishism In Its Rudest Form

of snake worship, of womanhood in its lowest degradation, of manhood, in savagery and cannibalism more cruel than that of lions and hyenas.

For the "Dahomey Customs" which are described as "horrible saturnalia

of bloodshed and murder, attributable not to love of cruelty, but to filial piety, held periodically to supply the departed monarchy with fresh attendants in the shadowy world," gave the country since the middle of the seventeenth century an infamous notoriety.

Yet not even awe-inspiring Dahomey, which has been called the "Kingdom of Satan," has frightened the Catholic missionary away from its borders. Mindful of the "Last Will and Testament of Christ" to go and teach all nations, irrespective of race or color, clime or tongue, the ambassador of Christ has gone forth to sow the gospel seed in blood and tears to reap the harvest in joy.

Dahomey or Dahomé, formerly an independent kingdom and now a French colony in Western Africa, lies between the Gulf of Guinea (S.), Nigeria (E.), the French possessions on the Middle Niger (N. W.), and Togoland. It covers an area of from 40,000 to 50,000 square miles and is inhabited by a population of about one million souls.

When once the flat coastland with

its sandy waste is passed, the eye meets with an undulating country which rises to a height of 1,650 feet, sometimes barren, sometimes covered with patches of forest or

Dense, Luxuriant Vegetation

Its soil is very fertile and is noted for its palm tree groves, its palm oil and palm wine which are made in large quantities throughout the country, whilst it is equally rich in its vegetable and cereal products of maize, guinea corn, yams and sweet potatoes, cocoanuts and ground nuts, oranges and pineapples, onions and tomatoes, sugar cane and spices of all kinds.

But as nature supplies all the necessities and luxuries of life without any great human exertion, the cultivation of the land is very much neglected and in a very backward condition, and this is mostly due to the hot and moist climate which is enervating and debilitating to the constitution of both the native and the white population.

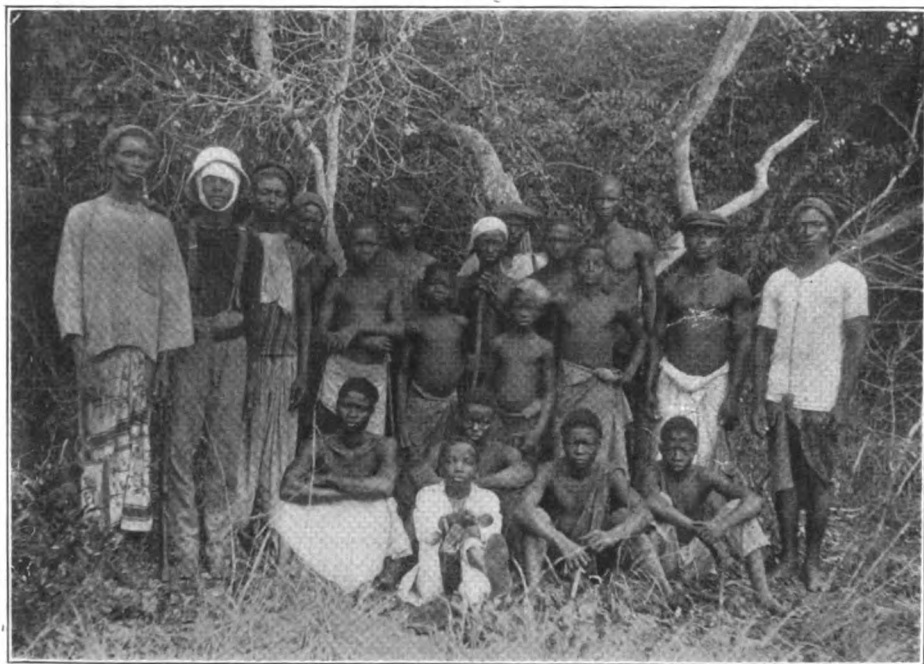
The history of Dahomey commences about the beginning of the 17th century, when the country was included in the extensive kingdom of Allada or Ardrah. On the death of its reigning sovereign this kingdom was divided into the three separate States of Allada, Porto Novo and Dahomey, and each was governed by a son of the deceased monarch.

The Dahomeyans under the rule of Takudonu having become a powerful State from 1724 to 1728, invaded and conquered Allada, but failed to take the other portion. In 1818 King Gezo succeeded to the throne of Dahomey; during the forty years of his reign he raised the status of his kingdom, and with

The Help of His Amazon Army

which he had reorganized in 1827, extended its borders far into the hinterland of Dahomey.

In 1851 Gezo signed a commercial treaty with France, wherein he acknowledged the territory belonging to



Natives of the Adjara region, Dahomey. They show certain signs of having come in contact with the white man.

the French fort at Whydah. This had been built in the 17th century and had been handed over to a French firm in 1842. Gezo was a great military leader as well as an able ruler, and his intelligence, courage and military talents would have made him remarkable among the princes of Europe, if he had received a suitable education and had been less influenced by fetish priests and flatterers who constantly surrounded him.

On his death in 1858 he was succeeded by his son, Gléglé (Gélele). Encroaching upon the neighboring States and encouraging the slave trade he soon got into trouble with France and England. The latter annexed Lagos in 1861, whilst France proclaimed a Protectorate over Porto Novo in 1863. This was abandoned by Napoleon III, and only reestablished in 1882.

Other claims along the Guinea coast and international questions arising between Portugal, Germany, France and Great Britain were amicably settled by treaties concluded between 1885 and 1889. But new troubles commenced between Dahomey and France when Gléglé raided the domains of his brother, the King of Porto Novo. A French mission was sent to the court of Dahomey, but

Failed to Come to Any Agreement

King Gléglé died on December 28th, 1889, two days after the French deputation had left, and was succeeded by his son, the well-known Behanzin (1889-1894). He made peace indeed with France in 1890, but this lasted only for two years, for a slave-raiding expedition of Behanzin's forces led to a new war in 1892. His troops were defeated by General Dodds Gonthice, whilst the king escaped and fled to the north. His place was taken by Agogliabo, a son of Gléglé.

Abandoned by his people, Behanzin finally surrendered unconditionally on January 25th, 1894. He was first deported to Martinique, but later on brought back to Algeria, where he died on December 10th, 1906. (According to another report he died on May 18th, 1902, during the eruption of the volcano in Martinique.)

From 1892 onwards France pushed

her claims in the newly acquired colony of Dahomey further to the north, towards the Niger and

Other Parts of Western Africa

and her claims were acknowledged by conventions with Great Britain and Germany from 1897 to 1899. Since that time the French Government has devoted great attention to the development of the natural resources of Dahomey, has commenced a railway line destined to connect Kotonu with the Niger and facilitated the means of communication by tramways, roads and telegraph.

Catholic missionary work was commenced in the colony of Dahomey as early as 1660 by two French Franciscans, but this was opposed by Protestant traders both for political and religious reasons who poisoned one missionary and expelled the other. A similar fate befell the Dominican Gonsalvez and his two companions in 1674, and when fifteen years later an Augustinian of the island of San Thomas made another attempt, he was expelled.

Thus the Catholic Apostolate in Dahomey was delayed for the space of one hundred and sixty years, when the Society of the African Missions of Lyons commenced their work in these parts of Western Africa which are known as the "White Man's Grave."

Mgr. Marion de Brésillac, since 1846 Vicar Apostolic of Coimbatore, in India, returned to Rome in 1854 to render an account of the Apostolic work in his Vicariate, its prospects and obstacles and at the same time to tender his resignation. Fully convinced that the Holy See would accede to his request, he had conceived the plan of founding a Missionary Society whose object it was to come to the spiritual rescue of the natives on the west coast of Africa whose wretched conditions he had witnessed with his own eyes on his return journey from India.

He was encouraged in this by a Monsieur Regis, a rich French merchant of Marseilles, who had great business concerns on the Guinea coast and who drew his attention to Dahomey, one of the most powerful king-

doms in Western Africa. There were about 3,000 freed Negro slaves who had returned from Brazil

And Others of Portuguese Descent

who had been baptized, but were ignorant in their religion, as there was no resident priest among them.

Mgr. Brésillac put his project before Cardinal Barnabo, Prefect of Propaganda, on May 26th, 1855, and with the sanction of the ecclesiastical authorities opened a missionary college at Lyons on October 29th, 1856. Here he was joined by some zealous priests: Planque, Reymond, Bresson, Riocreux and others.

Though his companions were few and far between, Mgr. de Brésillac asked Propaganda for a distinct field for missionary work on the west coast of Africa, which was then—from 1,500 to 2,000 miles of sea coast without any defined limits towards the interior and including about fifty million souls—under the jurisdiction of Mgr. Bessieux of Senegambia and Mgr. Kobès of Guinea, both of the Congregation of the Holy Ghost.

Owing to the heavy losses the Superiors had not been able to send missionaries to Dahomey, though the Catholics at Whydah were once visited by Mgr. Bessieux and occasionally by a negro priest of Portuguese descent. In the treaty which the French Government had concluded with King Gezo in 1851 a clause had been inserted whereby missionaries were entitled to open schools in Dahomey.

As the moment seemed to be favorable, Fr. Schwindenhammer, then Superior General of the Congregation of the Holy Ghost, willingly complied with the request of Mgr. Brésillac and ceded a portion of the immense territory to the Society of Lyons which was erected as a Vicariate under the name of Sierra Leone, April 11th, 1858. On November 4th of the same year Frs. Reymond and Bresson and brother Eugène left Marseilles and

Landed at Freetown On January 13th, 1859

whilst Mgr. de Brésillac, leaving the home administration of the Society of Fr. Planque, followed with Fr.

Riocreux and brother Gratien and joined them on May 4th.

Unfortunately on their arrival Sierra Leone was visited by an epidemic which demanded as its victims the lives of the bishop, three priests and a brother between June 2d and June 25th, 1859. Humanly speaking, the mission of the Society of Lyons seemed to be buried with Mgr. de Brésillac in the soil of Sierra Leone. But no, it rose to life in Dahomey.

By a Brief of August 28th, 1860, Propaganda established the new Vicariate of Dahomey, extending from the river Volta in the west to the Niger in the east or from Liberia to Cameron, and entrusted it to the sons of de Brésillac to continue the mission which he tried to commence in Sierra Leone.

On January 3d, 1861, Frs. Borghero, Fernandez and Edde embarked for their new field of labor. The latter died at Freetown, whilst the two former landed at Whydah on April 18th, 1861, where they were received with the greatest hospitality by the agents of M. Regis at the French fort and established themselves in the chapel of the Portuguese fort later on.

Great fears had been entertained as to the future of their work. Fr. Borghero wrote on April 28th, 1861:

"We have been sent into the midst not only of wolves, but of serpents and demons, into a field so beset with briars and thorns that we may rejoice if after the devotion of our lives we succeed at last in casting the seeds of the Gospel here and there into the barren soil. Far from incurring any risk of insult or injury from the natives as was at first apprehended, the esteem and veneration in which we are held could scarcely be expected in many Christian States that might be named. They are perfectly aware in Dahomey that we are neither commercial agents bent upon making a fortune, nor political agents sent to explore the country

With a View To Its Conquest

They are satisfied that our mission is one of charity, inspired by boundless devotion to the interests of the pagans as well as the Catholics. . . . We have therefore ample reason for the consoling belief that sooner or later the divine light will begin to shine through the darkness. The conversion of Dahomey or of some neighboring country will greatly tend to that of the whole of Western Africa and will be the means of carrying the light of the Gospel into the interior of the country. God alone knows what his designs are, but judg-

ing from what meets our eyes the people seem ripe for the kingdom of God; our great confidence is in the well founded hope of training a body of a native clergy.

"Full of hope and confidence the two priests started their work under the most trying circumstances and obstacles. On the one hand there was the blazing atmosphere which paralyzed their strength and energy, whilst on the other they had to face all that was contrary to Christianity, fetishism and polygamy, the brutality and the tyranny of rulers who undermined every intellectual faculty and mental power, idleness and its concomitant vices of novel degradation in the midst of unbounded plenty of material comfort, the difficulty of communication and of traveling, the various tribes each with its own language and customs and no family ties, and finally the baneful influence of the fetish priests who forbade the natives to embrace Christianity under pain of death.

When on November 27th, 1861, the missionaries were received with all the pomp of ceremony by the king at Abomé, he granted all their demands, confirmed their possession and establishment in the Portuguese fort, granted them full religious liberty and assured them of his protection.

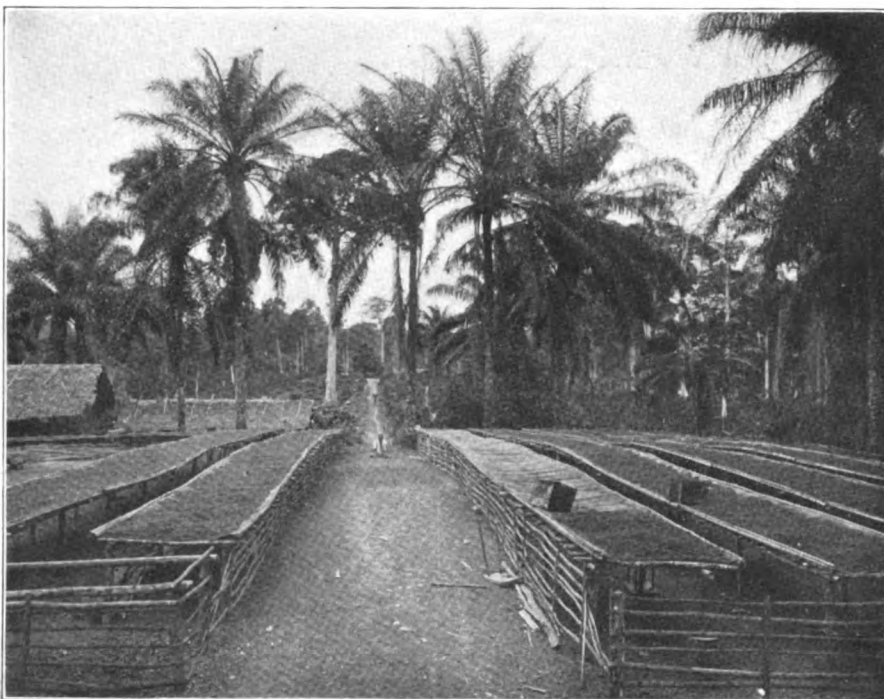
On the return of Fr. Borghero and after the king's sanction had been obtained, the missionaries began to set to work by opening a school

With About Two Hundred Children

at Whydah, by visiting Ague, Porto Seguro, Porto Novo, where he opened a new station on August 15th, 1866.

In the meantime new missionaries arrived, but progress was slow. "The establishment of Sisters in the Vicariate for the education of girls would not only be useful, but absolutely necessary. But food and housing, the unhealthy climate and the insecurity of women in these parts make this difficult. To prepare the land for Christianity to receive the divine seed is to take care of the sick."

In 1870 the Vicariate of Dahomey was changed into that of Benin, till in course of time the large territory was divided and subdivided so as to facili-



Drying cocoa near a Dahomey plantation.

tate the Apostolate. Thus Propaganda separated from it the Prefecture of the Gold Coast (1879), of the Niger (1884), of Togo (1892), whilst the Prefecture of Dahomey was separated in 1882. It numbered then 3,300 Catholics in four stations.

During the disputes between Behanzin and France both the missionaries and the stations suffered; Frs. Dorgère and Van Pavordt were imprisoned, though they were soon set free again. A brighter dawn set in after the fall of Behanzin. The number of Catholics belonging to every section of the population increased year by year. In 1900 the Prefecture numbered 5,200 Catholics in six stations under the care of twelve priests, eight catechists and twelve Sisters, who had made their entry into Dahomey in 1872.

At this prospect of brighter future the Holy See erected the Prefecture

of Dahomey into a Vicariate on May 7th, 1901, and appointed Mgr. Louis Dartois as its first Bishop. But only four years were allotted to him to govern his little flock. In June, 1906, he was succeeded by Mgr. Steinmetz, who since 1892 had taken an active part in

The Apostolic Work of Dahomey

Under his administration the Apostolate has made good progress—slow but sure. The number of Catholics has risen from 8,900 in 1907 to over 12,000 in 1913, when the Vicariate numbered 21 stations, 19 churches, 16 schools with 2,500 pupils, 15 orphanages, 7 homes for the aged poor, 12 dispensaries under the care of 33 priests, 22 Sisters, 58 catechists.

These dry figures, however, do not reveal the sacrifices which the Apostolic work demanded from the Mis-

sionary Society of Lyons during the period from 1861 to 1913. The cost was the life of 80 priests and 50 Sisters. Before the war Bishop Steinmetz opened a seminary for the training of a native clergy near Whydah, whilst during the year 1915 he had to close six missions owing to the conscription of some of his missionaries.

The native Catholics, however, have shown their gratitude to God for the gift of faith by generously supporting the priests, missions and schools, whilst some pious souls have placed themselves at the disposal of the Vicar Apostolic for the formation of a Congregation of Native Sisters.

Thus Dahomey the former "Kingdom of Satan" may still become one day a fruitful portion of the Kingdom of God and a center of the Catholic Church along the shores of Western Africa.

Wise Words on the Subject of Chinese Students

The latest number of the *Annals of the Congregation of the Mission*, the Lazarist Quarterly, contains some forceful words regarding Chinese students in America:

"We note by the *New York Sun* that fifty-eight Chinese students left China to be enrolled in American schools. They are students of the Tsin Hui College, which was established in Peking with the money that the United States received as its share in the Boxer Indemnity Fund. This money was returned by our Government to China with the stipulation that it be used for educational purposes.

"When these students have completed their courses and are graduated, they will return to China prepared to take up the great industrial, engineering, and economic problems of the day and give their help to the task of awakening China and spurring her on to take her place among the great nations. The resources of that country are practically without limit, but China must have leaders to direct the work and it is on the graduates of the schools of the United States that China relies for the basis of her reorganization.

"It will be noted that none of the students are planning to attend Catholic colleges. Had American Catholics been awake to the foreign mission question when the Boxer Indemnity Fund was

being assigned, they might have secured for the best students of some Catholic mission schools a share in this great educational opportunity: and such students, graduating from our best Catholic colleges here, would be fitted to lead China not only intellectually, but also spiritually—to take to her the uncorrupted doctrine of Christ, in which is her only hope of peace in this world, as well as in the next."

American Nuns Wanted in India

The Bishop of Allahabad, India, Mgr. H. A. Poli, O.M.Cap., is writing to the United States to secure some helpers in his great diocese. Here is his request as sent to the National Office of the S. P. F.:

"Do you know of any American order of nuns who would be willing to take up work in my mission? It should be a teaching order and also one willing to work among the natives. I need this information very urgently, as the Sisters of my mission will probably be repatriated."

Money Needed to Pay the Passage of Sixteen Mill Hill Fathers to Africa

An important letter has come from Bishop Biermans, E.F.M., which is herewith submitted:

"News has just come from home that our Superior is able to send us soon, sixteen young priests.

"It is well known how much needed priests are in this mission and how great the possibilities are.

"I did not receive a single priest the last four years, while several had to return to Europe to restore their health. Three or four missions have to be opened without delay, and the staff of some stations to be increased. The Protestant societies, amongst which are three from America, viz.: the Seventh Day Adventists, the Quakers, and African Inland Mission, are becoming very active and are getting out numbers of men. It will be deplorable for our holy religion if I should be unable to counteract their activity.

"Now here is my chance! Sixteen priests ready to come out—we never had such an opportunity to extend our work—but I am not able to pay for their passage and outfit. Five hundred dollars at least is required for each—a formidable sum if multiplied by sixteen.

"I feel certain that many will gladly contribute towards the expense of sending out those missionaries. Could there be a better gift to Our Lord than to help to send priests to the foreign missions?

"I take this opportunity of wishing all our friends a truly Happy New Year. I thank them all for their kind and generous support in the past, and assure them that our daily prayers will bear witness of our gratitude."

FROM FOOCHOW TO HAI-TAN

Rev. C. Franco, O. P.

Fr. Franco's former article, which appeared in the July, 1919, number of Catholic Missions, excited a desire for more. He complied with a request to that effect by sending these pages. Fr. Franco is in poor health, and appointed to a mission post on a lonely little Chinese island, where life is lived in a primitive manner. Yet this brave apostle is able to give his readers a good laugh, and no doubt he gets one himself now and then, out of his misfortunes. The latter include great damage done to his mission by the recent typhoon.

IT was a pleasant surprise to learn that "Notas a mi primo" (notes to my cousin) had been translated into the beautiful languages of Shakespeare, and this was increased when I saw my words printed in CATHOLIC MISSIONS. I shall endeavor to continue them, partly to comply with your request, and partly to repay the contribution you so generously forwarded for this parish.

* * *

I had been sick and after two weary months in bed, desirous of recovering my health, I sailed for Foochow, re-

maining there three months. I am back again on my little island, which is very much like Ireland, inasmuch as it is surrounded by water, but differing in everything else from the Island of the Saints!

I sailed on the 24th April, accompanied by another priest who had come all the way from Foochow and who nursed me

Through My Illness

The military mandarin had provided a first-class battle ship, "Queen Mary" as my companion christened it, a small boat with the only advantage of being clean and newly painted; it had previously been used as a pirate chaser.

We left port in the early morning and expected to arrive at Foochow a couple of days later, but forgot to take into consideration the wind, the waves and the Chinamen.

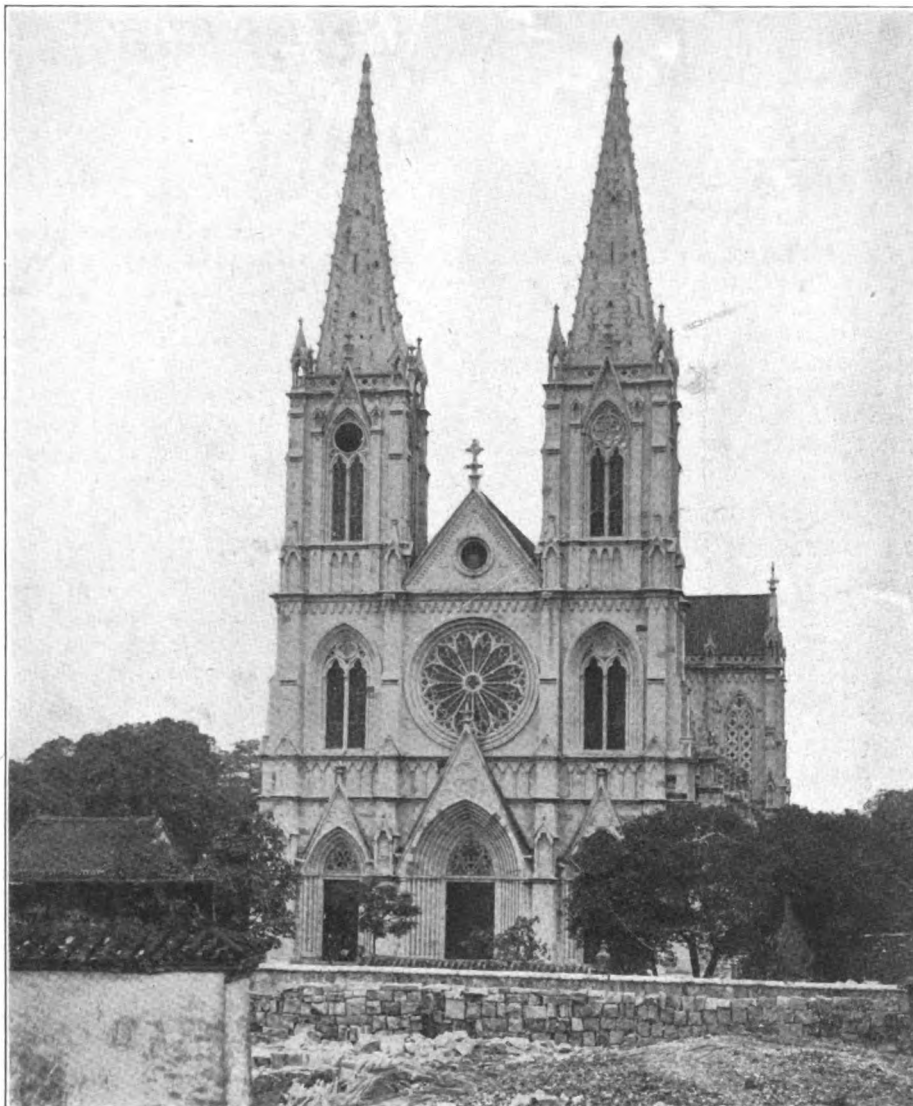
After six hours' sail, when I expected we were nearing the continent, I found out that we were only as far as the island of Hai-tan . . . the wind, the current and the inexperience of our pilot had driven us many miles to the north of our starting point. A landing was then made on a sand bank and after wandering for some time, we finally arrived at the market place of the island.

I was still in a very weak condition and therefore suffered considerably during this long walk. Not far from the market place

There Was a Christian Village

with a beautiful chapel, and after some discussion we decided to cover the three miles. My knees protested. There is only a path through rocks and ravines, and the best way to arrive at our next destination lay by water. But low tide had bottled our craft, leaving only one exit, the Chün-mun-a, too narrow and shallow to allow a safe passage.

With the help of my companion and supported by a cane, I started this journey by land. We had hardly been



Cathedral at Canton; one of the finest in China. It was given by the French Government, through the instrumentality of the Empress Eugenie, during the reign of the last French Emperor, Napoleon III.

on the road half an hour, when a black cloud covered the sky and we were threatened with a free shower; heavy drops were soon falling, but my legs refused the natural impulse to run. My companion would not listen to my request, although his legs were longing to free themselves of the chain of charity which necessarily kept him at my side.

"For the love of God, run!" I said, "it is not necessary that both of us should get wet." At last he consented and a few minutes later he was in the chapel, wet through and weary. As far as I was concerned, there was nothing left but to continue a slow march under the heavy rain, but God is very merciful and always watches the steps of his missionaries. At a short distance from the place where I had been left by my companion, I discovered a small hut; the door was closed, but the wall afforded some shelter, and it is there I waited until my servant arrived with an umbrella: I could see tears in his eyes, he felt such compassion for me!

By this time some of the inhabitants had started on their way to meet me, and when I finally arrived at the gates of the village I found the rest of them, kneeling in the mud to bid welcome to the priest.

We remained four days in Chün-mun-a. On the 28th, after the celebration of Holy Mass, we set sail with a favorable wind in a small boat, commonly known on the coast of China by the name of "mouse." Everything went well during the

First Stage of This Voyage

but one hour later found us fighting against a heavy sea. Sick, pale and weary we listened to the words of the pilot, "There is no danger," and it really was wonderful how he could handle his small craft in a sea of mountainous waves.

We finally came in sight of land, but all of a sudden screams and even curses were heard; there was a moment of panic and our "mouse" just managed to clear the way for a larger boat which was sailing down on us at full speed. By this time the wind was against us, but we managed to advance toward our goal.

At last an order went out, and three sturdy sailors jumped overboard. The water only covered them up to their waists; they were on soft white sand. "One of the priests' first," shouted the fellow in the middle, and before I could realize what had happened I found myself being borne on the Chinaman's shoulders towards the shore where the carrier finally lowered his weight, returning to the boat where my companion had anxiously watched all his movements.

After a light meal chair carriers were sought, but alas! there was only one chair.

"You get into the chair," said my

companion, "the village is not far, I can run and keep up with these fellows."

Four miles had been covered when we arrived at a newly constructed house, inhabited by Christians, who on other occasions had received favors from the missionary of Hai-tan.

We Were Immediately Recognized

and a voice from inside called that we should take shelter from the threatening storm.

We spent the night with these good people and on the following morning, much to our regret, we had to leave without being able to give Holy Com-



Another of Canton's interesting places of worship. This is an ancient mosque with ivy-grown minaret. It dates from the eighth century and is still in fairly good condition.

munion to some twenty women who had come to confession.

We were given the best room in the house, "the bride's room," as it was called, belonging to a married young man in the family. There was no window, but everything was clean and tidy, with a bed in the center where six persons could have slept. My companion was my senior in years and dignity, and naturally I asked him to take the bed, but he would not listen and slept on another couch improvised out of some chairs and boards. We had a very good rest.

It might interest the reader to learn something about the history of the inmates of this house.

About twenty years ago the missionary of Hai-tan was on his way to Foochow, but at the top of the hill the chair-carriers refused to go farther. He protested, but was soon abandoned to walk his way. Weak through ill health he started toward the village, where he found an old man who asked him to take a rest in his house.

This man was much upset at the action of the carriers, and wished to send people after them, that they should receive the punishment they deserved, but the good priest would not allow it, and only recommended

patience. Not very long after, the whole family was received into the Church. The old man has been dead some years, but all his family, about sixty altogether, are very good Catholics, and rich, which, by the way, is one of the greatest blessings in China.

One day's journey was taken before we arrived at Tiong-lo, where we were received by the native priest, Fr. Peter Won. This was our last stop before reaching Foochow, and on the following morning after a three hours' ride on chairs, provided by Fr. Won, we arrived at Foochow.

I soon recovered under the care of Mgr. Aguirre, but we had the misfortune to lose my very good companion, Fr. Alonzo, the St. Raphael of my voyage. His death has been felt by all those who knew him; his funeral was attended by the

Whole Catholic Congregation of Foochow

and the neighboring villages. It has been a great loss for the mission.

Two young priests, who have made part of their studies in America, have arrived, and I am pleased to say that Fr. Superior has consented that one of them stay with me at Hai-tan.

We had an uneventful return journey, and as soon as the Chinamen from Hai-san saw the outline of the two priests over the mountain top, they set out to meet us, and we could hear distinctly the pop-guns which had been prepared for the occasion. "The priest, the priest . . . the priests!" they shouted. At seven o'clock in the evening we were again in our residence at Ping-tan.

The feast of the Anunciation was celebrated and we were preparing to follow the ordinary course of our duties, when we were surprised by the typhoon. Our church remained under water from the 25th to the 26th of August, and I cannot explain what I felt when I saw the damage wrought. What was to be done? where should I begin? These were questions I used to consider, when I received a cable from the Superior saying:

"I have received from the Procurator the amount of \$48 which has been sent to you by Mgr. Freri. Write and thank your American benefactors for this generous contribution."

Even if Fr. Superior had not instructed me, I would have written; but now you see this conveys my appreciation and is at the same time an act of obedience.

Who Would Like to Build a Chapel in Denmark?

Denmark is a mission country. It once belonged entirely to the Faith, but in 1520 its ruler, King Christian, began a movement to introduce the doctrine of Luther, in which he and, later, his son were successful. The Reformation was considered complete in 1544 and Catholic priests had to leave the country under penalty of death.

But missionaries have ventured back to that hostile land and its evangelization is now being pushed by the Belgian Premonstratensians. One of them, Fr. Brems, writes:

"Our priests have opened a mission at Vejle, a wholly Protestant city. A second station is at Nestved. In the latter place a hired room does duty as a chapel, and in hot weather mass is often said in the garden so that the celebrant and the

congregation may have breathing space. Such a condition of things is not favorable to conversions in a country like Denmark, and we should have a modest but comfortable chapel.

"It is impossible for the missionaries to get the money for this in Denmark. Our Catholics, though fervent, are very poor and can give nothing toward building the place of worship they need so much. Therefore, a plea is sent forth that these poor people, through whom the seed of the ancient Faith is trying to germinate and bear fruit again may be the recipient of alms and prayers."

Help Educate Native Priests

The Jesuits are in the Bengal mission, British India, and with them it is the same old story of not enough priests. This complaint is almost stereotyped now, but at the risk of being tiresome the fact must be kept before the Catholic public—or so

much of the public as interests itself in mission matters.

Fr. Alphonsus Duhr, of St. Mary's Seminary, Kurseong, an institution which trains native aspirants for the apostolate says:

"Fifteen years ago, in 1904, we had thirteen Indian Secular Priests in the Madura Mission, now, in 1919, we have twenty-eight. Only three died and yet the increase is at the rate of but one priest a year. To meet the needs of our mission somewhat adequately we should receive every year some eight new Indian Secular Priests. That's why we have recently started a new college or Apostolic School at Madura. Good vocations are not rare, the 'sinews of war' alone are wanting. Hence the present appeal for our young candidates for the priesthood.

"Besides the masses and prayers offered by our missionaries for the benefactors of our mission, I make a daily memento at Holy Mass for all those who assist us in our good works."

LITTLE JOHN'S REVENGE

Rev. G. Nouet, W. F.

Arabs are forbidden by the Koran to eat the flesh of any animal unless its throat has been cut and it has bled to death. Otherwise it is "unclean." Certain animals, like the pig, are entirely forbidden as food.

JOHN is a little black boy who lives with the White Fathers at their mission in Ghardaia. He is as well burned as the sands of the Sahara, and as fleet of foot as one of Africa's gazelles. Also he pretends that he is too much of a man to enjoy childish sports and desires to be respected accordingly.

Perhaps this is because in spite of his nine years, the Fathers allow him to cook.

He Knows How To Make An Omelet

and can throw a little water on the onions for a soup.

At the neighboring oasis, which he seeks the moment his work is done, he struts about in a consequential manner, but he is welcomed everywhere, for everyone loves him. Being sweet tempered the Arabs amuse themselves joking with him, pretending to regret the days when a little chap like him could be bought for a chameleon.

John laughs at all that, happy in his freedom, angry only if one reflects upon the Christian religion which he loves with all his heart, and is very proud of, for it makes him feel superior to those about him.

"Oh, Father," says he, when speaking of the customs and superstitions of the country, "that is the Arabian way, and good for nothing." And he purses his lips disdainfully.

John's great privilege and recreation is a visit to a garden nearby. Two or three streets to traverse, a wall of dried earth to scale, and

He Finds Some Children

to play with, and some young men reposing in the shade of the trees.

One day John was in specially good humor. He approached his friends, seated himself on the earth and crossed his legs in Oriental fashion, a sign that he was going to stay a long time.

The conversation of Arabs is a series of short sentences punctuated by long pauses. They are as grave as ambassadors treating of an affair of state. Thus they talked of the drought which was desolating the country—there had not been a drop of rain for five long years. With a slow gesture one pointed to the dried-up earth, the fig-trees already dead, and counted upon his fingers the few green branches at the heart of the palms nodding in

The Burning Breeze of the Desert

They were otherwise the color of the sand which had accumulated at the foot of the rocks bordering the road to the desert.

"Soon what will be left for us to eat?" asked one.

Then the memory of a pleasure he

had not been able to enjoy returned to his mind.

"I saw some mutton sold yesterday, but it was spoiled. Who would eat it? The Jews themselves would not care for it." And to express his disgust he spat on the ground, and recited the malediction which all Mussulmans launch against the Jews.

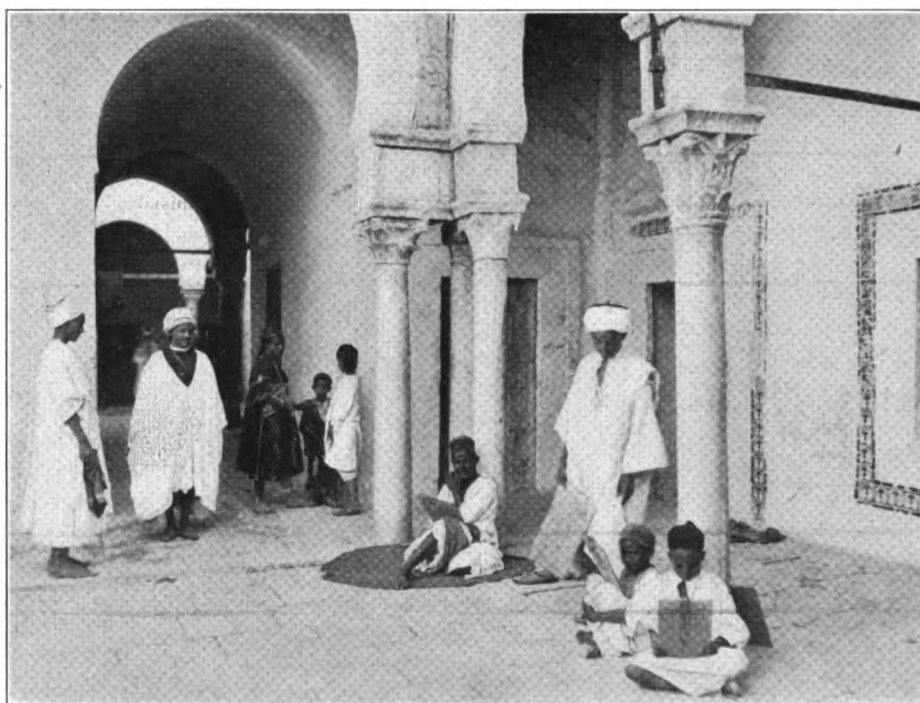
"But why would you not eat that mutton," asked John, his eyes widening as he asked the question.

"Ah! it is true," answered the Arab, "you Christians eat impure meat; you eat dead animals."

And with his hand he smoothed the sand before him, that he might record upon its surface the insults he was about to address to the Christian religion.

"You eat the flesh of animals whose throats have not been cut. Such creatures are accursed." And his index finger marked the sand once.

I may say here that the Mussulmans regard as impure the flesh of many animals and that of all whose



Arab School. The boys sit around anywhere on mats and neither teachers nor pupils are apt to overexert themselves.

throats have not been cut and that have not bled to death to the accompaniment of certain rites and prayers.

"You eat donkeys and drink wine."

And at each accusation that he enumerated another mark was added to the list in the sand.

"You eat without saying 'God is great.' And the other animal—you devour it also."

His religious scruples did not allow him to call the pig by its name.

"Come. Look at all these marks, Christian, son of Christians, devourer of impure meat. What then is forbidden by your religion?"

And with a swift motion he smoothed the sand, as if he wished to wipe out all the sins of the Christians who polluted by their mere presence the soil of Islam.

"As for me," said he in finality, "I would die ten times rather than eat any animal not killed according to the rites. Eat such an animal? Never."

John did not answer. He rose quietly, but in his soul he retained the scornful appellation, "Christian, son of Christian, devourer of impure meat!"

"Arabian ideas. They do not amount to anything. Pay no attention to them," murmured the boy's guardian angel.

But the Advice Remained Unheeded

The insults of the contemptuous Arab rankled fiercely.

John made for the mission, traversing empty streets scorching in the sun. Suddenly he came upon a rubbish heap, and at the sight, familiar enough, he paused, for on top of it lay a dead cat, and the cat seemed to be saying, "Christian, son of Christians, I am yours."

A shadow fell upon John. He

raised his eyes and saw a large white bird circling in the heavens. Its piercing eyes scanned the street beneath and the ravines nearby. The bird is called *The Scavenger*, which indicates its habitual nourishment.

"Christian, son of Christians," it seemed to cry, "I am your brother."

John arrived at the enclosure of the White Fathers, his anger seething in the depths of his heart. He seated himself under a palm tree like that in whose shade he had been insulted, and with a mechanical gesture

Smoothed the Sand

He then made five lines in it with his index finger while the insulting epithets again moved him to wrath. Were the Christians eaters of defiled food, just as the vultures were devourers of carrion? Would they partake of impure food as the bird would feast on the cat? No, it was not so; and he would be revenged.

John stalked angrily through the grounds seeking an outlet for his wrath. He picked up a stick and struck about right and left. There was the cage with the rabbit he fed and cared for. Doubtless the creature slept, for it was lying on its side on the bottom of the cage.

Our little hero pushed the stick between the bars to tease the rabbit, and thus rid himself of his ill humor, but the rabbit did not move. John poked the harder. No response. He opened the cage, put in his hand and seized the poor thing by its ears—it was dead!

And then a wondrous ray of joy illumined John's eyes; throwing the rabbit on the ground, he began to dance as the maddest of his ancestors might have cavorted around a brazier piled with human flesh. His feet struck the earth in regular cadence, his hands beat the air

in frenzy above his head. Something extraordinary had happened to this young Christian?

John took his knife and with one stroke cut the throat of the rabbit, cursing the Mussulmans at the same time. None of the rites prescribed by the Koran followed, but the appearance was the same, and the dance began again, more lively, more passionate than ever and this time accompanied by exclamations of triumph.

Finally, seizing the animal, he ran towards the garden of his friends. He vaulted over the wall.

"See," he said to the Arabs who still reclined under the trees, "the Fathers have sent you a rabbit."

One of the men rose, examined the animal to see if its throat had been cut, accepted it, and took it away. He returned with fowl in his hand.

"Here," he said, "take this to the Fathers with my thanks. They are very kind."

Three hours later as the shades of night gradually lengthened over the world, John left the meal he was preparing for a while, and went to see what had become of his present.

He Found the Disciples of Mohammed

plunging their hands in a dish of *couscous*, and devouring the stewed rabbit with a relish.

Then John returned to his fowl and later bore it to the table of the Fathers. The Superior said, "What is that? It seems to me that we have no chickens on our place."

"Ah, Father, you have chicken for supper because they insulted my religion."

Then, all his little body trembling with joy, John told the story I have written for you. And surely he had tasted a sweet revenge.

"Cardinal Lavigerie, venerated founder of the White Fathers, once wrote a letter concerning the apostolate of women among pagan women, in which he said: 'Despite the zeal of the missionaries, their efforts will never produce sufficient fruit unless they are aided by women apostles among native women.'"

THE LONG, LONG TRAIL

Rev. Remi Verhaeghe, B. F. M.

Looking back from the physical security of the present year of grace, it is a long trail to that dangerous period when the Faith was in the making in China and danger lurked everywhere. But South Kansu is now menaced by a poverty that may be as fatal as the enmity of mandarins. It is considered one of the neediest mission sections of China, a fact attested by Bishop de Guebriant after his recent visit to this prefecture.

It appears by the records on file that Christianity was established in the vast wild territory now known as the Apostolic Prefecture of South Kansu before 1860.

In that year a pagan named Wang from Yan-kia-ia-ho was banished to Seutoh 'oan for assaulting a customer in a bazaar; his wife and son joined him; they became acquainted with Christians, were converted and received baptism.

The Parents Died In 1870

so the son, passably instructed in the Catholic religion, returned to his native district, bearing for his religious baggage, his catechism and prayer-book.

In 1875, a pagan mountaineer from Koan-kia-ho, southeast of Wang-kia-ia-ho, also named Wang, belonging to the sect of fasters, while seeking a cow, chanced to lodge with the other Wang. The conversation was prolonged till late at night, when the faster excused himself because he had many prayers to say before retiring. His host acceded graciously, saying that it was the same case with him.

They then began to recite their prayers aloud, the faster invoking the sun and moon with low prostrations; the Christian

Saying His Prayers for the Night

in a calm and level tone. When they had finished, the faster questioned Wang:

"Tell me, what prayers do you say? I do not understand them; they do not resemble any that I ever learned."

Wang-wan-inn profited by the occasion to explain Christian doctrine to the pagan as well as he was able. He also showed his friends his two religious books.

The pagan became interested, and remained another day in order to read the catechism and prayer-book.

A Light Illumined His Spirit

and he realized that a religion of such sublime dogma and saintly precepts was the true one. He said to Wang-wan-inn:

"For my part, I am inclined to believe that your religion is the only true one. Allow me, please, to carry away your two books; I have an older brother who is very learned and very intelligent, and if he decides as I do, we will become Christians also."

The eldest of the Wang brothers, noted for his energy and intelligence, was the chief notable in the mountains of Koan-kia-ho. He found this new religion admirable and came to Wang-kia-wan to learn more of it.

He joined Wang-wan-inn and they

both started out to preach and propagate Catholicism on all sides. Soon more than four hundred adherents were gained in Koan-kia-ko and its environs.

Encouraged by their success, the two evangelists meditated upon a plan to perfect

The Work of Organization

They decided to announce a general reunion of the principal converts—Wang-wan-inn told them that at Seu-tch'oan, where dwelt many Christians, there were also priests who said mass and had beautiful ceremonies, baptized and heard confessions. He would introduce them to many Europeans, even a bishop, who was at the head of all.

But to reach that town meant a long journey for these poor mountaineers, and the thought of it frightened them. Therefore they said that if there were so many Christians at Seu-tch'oan, there ought to be some in the great plain of Han-tchong-fou nearby. They would seek a priest there. A deputation of three intelligent men would be sent as representatives.

At that time a Franciscan Friar,



South Kansu. High priest of Buddha and some attendants.

Fr. Stalien Vidi, assisted by a Chinese priest, Fr. Hoang, presided over the vast district of Fan-tchong-fou, a dependent of the Apostolic Vicariate of Singan. To him came the deputation. Happy to hear the good news and seeing in this a manifestation of the Hand of God, Fr. Vidi resolved to visit at once the new catechumens and follow his guides.

The trip for the most part through virgin forests, was fatiguing for the Father, who was not accustomed to such marches and was delicate in health. Also he was burdened with the altar furnishings, a goodly number of

Religious Books and Medals

He found the catechumens ignorant but well-disposed. He spent twelve days amongst them, catechizing and baptizing the old and the sick. He promised a second visit at the end of the year when all those who had learned their catechism and their prayers would be baptized.

Meanwhile the news of these conversions in the mountains and the visit of a European came to the ears of the mandarin of Liang-tang, and he thought it best to inform the Viceroy of the province, who was the famous Tsouo-koung-pao. He wished for advice.

Tsouo-koung was the avowed enemy of Christianity, and had used every means in his power to prevent the establishment of Catholicism in his province. Since he had not been able to force the Christians of the north to apostatize, he longed to persecute these new converts.

So he gave orders that this movement in the mountains must cease, and that the European must be arrested if he had the audacity to return. Tsouo-koung knew that the passport of Fr. Vidi was good only for Shensi, and that he could arrest him in Kansu.

The mandarin posted spies along the roads leading to Koan-kia-ho, with instructions to capture the European if he appeared there again.

Fr. Vidi, faithful to his promise to the catechumens, and suspecting nothing, came to the province at the end of the year to finish his course

of evangelization. The mandarin on his side

Informed By His Spies

of the arrival of the missionary, stationed a large number of his satellites on all the roads leading to the town, and sent soldiers to arrest Fr. Vidi.

Meanwhile all this had not escaped the notice of the catechumens. They led Fr. Vidi out of the danger that threatened him, and in the middle of the night sent him to Lao-linn by paths known only to themselves. Thus he reached the frontier safely.

Then commenced an era of persecution for these poor mountaineers. The soldiers left scarcely a place untouched by their vengeance. They tormented them in a thousand ways. The mandarin even sent a regiment



A "big brother" in China. He does not disdain to carry his baby brother on his back.

of soldiers, as if these poor peasants menaced the security of the State.

This was too great a strain for those still weak in the faith. Most of them, overcome by fear, apostatized. Others, however, among them the three brothers Wang, weathered the storm, aided by their eldest brother.

Tsuo-ko-ung-pao, informed of the situation, had recourse to strategy, as characteristic as his perfidy. "If I can separate the eldest Wang from his brothers," he said to himself, "I can put an end to their conversion."

At this time, he owned several farms near Ken-Foan, that had lacked owners for a long time on account of the Mohammedan and native rebellions. He planned to offer the eldest Wang a beautiful farm of large extent, on the sole condition

That He Renounce His Religion

Poor Wang, strong up to this time, dominated by the rich man, now was weak enough to succumb, and he accepted the offer.

He must have suffered, in consequence, for several years later, while visiting his native province, he presented himself at the mission, seeking baptism. It was impossible to accede to his desire, for not only did he refuse to renounce his land, the price of his apostasy, but he had married the former wife of his adopted son.

Thirty of the catechumens persevered, among them two of the Wang brothers. Fr. Vidi, not being able to visit these neophytes in person, encouraged them by letters, and sent catechists regularly to instruct them. It is due to his efforts that the province became an Apostolic Vicariate. In 1878, Frs. Jansens, Guelny and Van Ostade arrived. Mgr. Hamer had charge of the province.

When Fr. Vidi learned this, he hastened to inform his band of Christians, who at once came up to Liang-tcheou, a long journey for them. They arrived in the spring of 1879.

Mgr. Hamer Was Delighted to See Them

and decided to send Fr. Jansens to visit these children in the south, in order to acquire a station there.

Fr. Jansens discovered about one hundred Christians and catechumens in the high mountains. Finding these heights too sparsely inhabited and too difficult of access to establish a station therein, he thought it wiser to settle in a neighboring town where he would have a larger circle of action.

He first sojourned at an inn where

he had the happiness of meeting two old converts who had moved there with their families. He also became friendly with some influential Mahomedans who were of great assistance to him. Left to his own resources he would have met

With Many Difficulties

After a tour about the town and its suburbs, he decided to settle in the town itself, as soon as the Christians could find a suitable piece of land. They succeeded in acquiring an estate consisting of a dilapidated house in grounds spacious enough for the buildings Fr. Jansens had in mind.

The sale concluded, the deed signed and the money paid, Fr. Jansens installed himself in the house without any sound of trumpets or drums. Meanwhile, the mandarin who had been seeking the European on all

the highways, soon learned of the arrangement in the old town, and the sum paid for the property. He fell into a wild rage, arrested the agent and the two Christian interpreters, and had them whipped.

Then he sent to the house of Fr. Jansens a demand for the deed, on the pretext of having it registered, but in reality to have it annulled. The contract was in fact illegal, as the sale had been drawn up in the name of Mgr. Hamer, which is against the law.

Fr. Jansens was not deceived by these plots, and did not lay down his arms so easily; he said to the mandarin's messenger, "Tell your great man that if he wishes to see this deed, he must come here himself. As to letting this deed leave my hands, I will never do it. Tell him also not to have any illusions, that I am here and I shall stay here. If he does not

liberate the agent and the two Christians at once, I will accuse him at Peking without stopping on my way thither at his home."

This bold language produced the desired effect. The mandarin was a coward. That same day

The Christians Were Set Free

and neither they nor Fr. Jansens were thereafter annoyed.

Two houses were soon erected, one being used temporarily as a church. Later an adjoining piece of land was bought. This served as a spacious garden. In 1887 there were two hundred and ten Christians in this post. Two priests lived therein.

Now five hundred and sixty-eight converts are well cared for by three resident missionaries; one at Hoei-hien, one at Wang-kia-wan, and the third at Toh'eng-hien.

Something About the Igorots

Perhaps oftener than any other natives of the Philippines we hear the Igorots spoken of, and it will be well to know just who these people are. In an article on the work of the Belgian Foreign Mission Society in the Philippine Islands. Rev. Joseph de Sember says:

"Igorot is a general term applied to those primitive Malays inhabiting the mountains from the extreme northern part of Luzon to the plains of Pangasinan and Neava-Eaija. It embraces several groups, speaking different dialects, and numbering altogether, I believe, about six hundred thousand, nearly all still heathen souls.

"Some of these Igorots have made advancement in civilization; however, most of them are still quite wild and are given to the savage custom of head-hunting, but have, nevertheless, many good qualities. They live in small houses with chickens, dogs and pigs. Some of them are skilful in growing rice, which they water from the mountain streams, their common food being sweet potatoes.

"Of all the Igorot tribes, the best are the Benguet Igorots. Not being warriors nor head-hunters, they are rather of a mild and attractive simple character. They live a satisfactory family-life—as much as it can be expected from pagan people. These are the two reasons why they are generally well disposed toward the rules

of our religion, and why it is possible to make of them good, docile children of our heavenly Father. Americans or Europeans who come in contact with the Benguet Igorot, are unanimous in saying that they are attractive and sympathetic people and gifted with the qualities to make them subjects of true civilization.

"Over ten thousand Igorots have been converted to the Catholic Church during the American occupation of these islands."

Present-Day Japan

In the *Annals of the Paris Foreign Mission Society* we read this statement regarding the spiritual condition of Japan, and it is to be assumed that the viewpoint is a correct one.

"Our hearts grow sorrowful when we consider that in the prosperous Empire of Japan, with a population of more than thirty-six millions, there are only seventy-two thousand Catholics, and this in spite of the great trend toward Christianity which took place in the seventeenth century. In fact, except for the persecutions launched by the Emperor Hideyoshi, the whole empire would, without doubt, have become Catholic at that period."

"For two centuries Japan remained sealed to the apostle. Then in the 19th century, the Paris Society entered the country. For some years they preached the Gospel alone, but now their task is shared by six other Orders of men, and a similar number of Congregations of women.

"But in spite of the patience and perseverances of all these laborers, conversions are not numerous. The Christian idea is more generally penetrating the masses, it is true, but those who decide individually to embrace the severe doctrines of the Church are all too few.

"Here and there, however, certain souls shine forth in great sanctity, and such souls strengthen the missionaries in their hope that the Japanese people, clever and full of natural virtue and ability as they are, will one day become children of the Faith."

The Reason For It

From the town of Alur, Bellary District, India, come a snapshot of a couple of native cots, roughly woven of cord, sent by Fr. J. Schipper, who has suffered so much sleeping upon them that he thinks the outside world should have a glimpse of these modern instruments of torture. As Fr. Schipper puts it in his quaint English:

"One could get afraid if one had to lie down on such cots. They are as rickety as can be and often full of bunches; yet if one forgets to bring his own camp bed along, one is obliged to sleep on them.

"These cots measure as a rule four feet by three; no wonder some missionaries are as crooked as a point of interrogation."

OUR LADY OF LOURDES AT TA-PIN-TSEU

Rev. Fr. Guilbaud, P. F. M.

Has the Blessed Virgin appeared in person to a demented youth in the heart of China? The facts subjoined would seem to prove that the poor sufferer who was cured by Lourdes water and the miraculous medal, also witnessed a veritable apparition.

THE Blessed Virgin loves the district of Ta-pin-tseu and has at different times shown her affection by protecting it in a special manner.

The cessation of the plague twenty-six years ago, by the use of the water of Lourdes, is one example of this regard. Another, more recent, I am going to describe. I have now in my school a young man named Pou-hong-pa who has

Not Yet Been Baptized

He has studied here for two years, and I hope to baptize him at the end of the year.

Some time ago he asked permission to go home to settle a money affair with his elder brother. The

gave some to Pou-hong-fa, who in a short time was taken violently sick. The mysterious illness increased in force; the boy's reason began to give way and before long he

Became Violently Insane

attacking all who ventured near him.

When tied in bed he acted like one possessed. He lost the use of speech and refused to eat. After a time he was set free, but grew no better and spent his time roaming the streets and throwing stones at the passers-by.

Last July, as I was returning from He-gny-tang, I saw him annoying the men in the rice-fields. I approached him and ordered him to drop the stones he had in his hand. He obeyed me and recognizing me spoke with much difficulty.

"Father," he said, "I wish to go with you to Ta-ping-tseu."

"When you are cured, you may come," I replied.

He made a sign with his head to

in a field of Maize. Pou-hong-fa took the man by the arm, shook him and struck him violently. The poor victim dared not resist.

Finally the demented youth took to the highway, darting from side to side till he disappeared from sight.

I had scarcely reached home when Pou-hong-fa suddenly stood before me. I did not turn him away but said kindly.

"Stay a while with me, and I will see if I can not help you. See, here is a wonderful remedy. I will give you some Lourdes water. Would you like that?"

He nodded assent. I then led the poor creature into my room and gave him a few sips of the water of Lourdes. I told him to make the sign of the cross and recite in the depths of his heart

A Hail Mary

and repeat several times "Our Lady of Lourdes, cure me."

I next placed a miraculous medal around his neck and put him to bed. Though he had not slept for several nights he dropped at once into heavy slumber.

Later when he awoke, my servant asked him if he was hungry. He answered yes, seemed in a normal condition and said he felt no illness whatever. This was less than half an hour since he had dropped asleep.

Surprised at the change, the servant called me. I hastened down and found my young man perfectly sane. I told him to thank the Blessed Virgin with all his heart, for she had cured him, without any doubt.

That evening I called the lad to my room and before my school-master I questioned him in regard to his malady. Finally I said to him, "I told you on the road not to come back here till you were cured. So why did you come?"

"Father," he answered, "directly after you passed I saw before me a



A father and daughter representing the serious type of the numberless excellent Catholics now to be found in China.

latter owed my pupil money which he refused to repay.

The visit was made; on market day the brother purchased some wine and

indicate that he would await a cure.

I continued on my way but had not gone far when I saw him running toward a Christian who was working

beautiful Lady dressed in a garment

Of Heavenly Blue

Her robe flowed to the ground. She wore a white girdle and her feet were bare. On her left arm she bore a little Infant clad in blue, with bare head and feet. This Lady had no crown. She said to me:

"Why are you still here? Why are you not with the Father? If you do not go at once to Ta-pin-tseu, you will never be cured. Go quickly."

"So I set out. After a few steps I turned to look back at the Lady. I saw no one. Who was this Lady? I do not know her. She is no one from these parts. Her face was not like a Chinese woman's. Her nose and eyes were those of a strange race."

As he told his tale I could scarcely believe my ears, I made him repeat

it again. But he did not change a detail.

"With one hand," he said, "she held the Infant seated upon her left arm; with the other She pointed in the direction of Ta-pin-tseu."

This cure is much talked of in the country. Dozens of people come to stare at the young man and to ply him with a thousand questions. There is no doubt in the minds of those who interview

The Recipient of This Great Favor

that it was the Blessed Virgin whose apparition he witnessed. As a result, Lourdes water is demanded by everybody.

As for my part, I only give the facts as I know them: I and many others were familiar with this demented one; I gave him holy water from Lourdes to drink; I hung a

miraculous medal around his neck; and a half hour later he was in a perfect state of health. No one can deny these statements.

As to the apparition of a beautiful lady, I have not the temerity to say that it was the Blessed Virgin who appeared, although even such a miracle is possible, for our gracious Mother in Heaven has many times before this come to the help of her children.

So I cannot finish this little story without offering up a thousand thanks to the Queen of Apostles who thus took pity on a suffering human being. She it was who inspired me with the idea of giving the youth the water of Lourdes, and I hope that when our Grotto is made complete with a beautiful statue, her favors will fall even more generously upon our district.

Why it is Hard to Convert Mohammedans

The Catholic Apostolate among the adherents of Islam is difficult from a religious and moral, social and political point of view, for it has to reckon with difficulties which are distinct from those met with among simple pagans. Mohammedanism is based upon the belief in one God, but is also a mixture of Jewish and Christian beliefs and practices combined with Oriental mysticism. It is a religion of outward formulas, prayers and ceremonies, ablutions and fastings, but it lacks every binding force of authority, nor demands the observance of morality; on the contrary it allows and teaches a life of unlimited sensuality both in this life and in the next.

To a Mohammedan the Koran is the quintessence of all wisdom, truth and knowledge, and consequently he is and remains an obscurantist, an enemy to all progress, and such he has shown himself for the last twelve hundred years. In his self-sufficiency and self-conceit he looks down upon

a non-Mohammedan as a "giaur," a dog, a nonentity.

The Filipino is Best Suited to The Catholic Faith

Tagudin, in the Philippines, is one of the headquarters of the Belgian Foreign Missionaries, and a letter from Fr. C. Desmet, touches again upon the school question:

"All the voices which come from the Islands accord in saying that Faith is losing rapidly in this once pearl of the Orient. The parochial schools are started and help a little to save the critical situation, but we need high schools and colleges, as there are hundreds of students, literally craving for higher education."

"Non-Catholic schools or those of the sects will teach the Filipinos a religion which is not fitted to their character, and will send them not only out of the Church, but to rationalism of the most Voltairian hue."

Let Us Not Weary in Well Doing

Orphans and lepers must ever appeal to the sympathies of the charitable inclined. There are many such

sufferers in Kumbakonam and they were not forgotten in the distribution of alms. A fervent letter of thanks comes from Sister Frances, and such gratitude is enough to warm the cockles of our hearts and make us strive to do something big this year.

"Vandanam' sing our brown eyed children of the East and 'Salaam' cry our poor suffering lepers to their kind benefactors across the seas, as they, one and all, offer their respectful wishes for the year 1920. Even our toddling babes, in imitation of their elders, join their tiny hands and try to lip out a word of good wishes which is unintelligible to all except to their childish selves.

"We Sisters, too, unite our voices to the happy chorus of old and young, healthy and leper-stricken, and send forth a joyous 'All Hail!' to the kind friends who have assisted us in our good works during the year just passed.

"I was hungry and you gave Me to eat, naked and you clothed Me," said Our Lord. Who will refuse to feed and clothe the Master of the Harvest, represented by the winning brown mites, and poor disfigured lepers of His distant Indian vineyard of Kumbakonam?

"Lepers need special clothing and nourishment, and the cost of all necessities is greatly increased. Surely the reward of those who help us will be very great."

THE FOUR M'S

Rev. J. Schipper

The four M's mean—the four principal interests in the life of a poor Hindu. The three first appeal forcibly to most human beings the world over, but not many persons care to come in contact with the fourth.

THE traditional cobbler sticks to his last and the farmer to his plough and oxen. Small wonder then, if up-country folks as a body, being little interested in such distant things and people as peace conferences and small nations, or Bolshevism, quietly leave them to soldiers and politicians.

Yet a closer acquaintance with the daily talk of the cultivator here shows one, without being even a close observer, that he has interests beyond his plough. Indeed his general conversation makes it clear that these four themes have a peculiar fascination for him:

Money, Meals, Marriage, Magistrates

I have alliterated them because the topics easily lent themselves to it.

No matter, for instance, what minute of the day you ask natives to run an errand for you, you always get something like this for an answer: "I have had nothing to eat, my stomach is empty." And to show that they are in earnest they lift up their shirt and beat their stomach.

At another time the first question a native will ask you is, "What are your wages?" and if they can get that out of you, they want to know how much money your parents are relations have.

A father with a smiling face will come to you and says: "Father, my son is no longer a hobbledohoy; he is now eighteen and must get married. Will you write and find out for me whether there is

A Marriageable Girl to Spare

in such or such a place, for here there are none." A priest here is very often a marriage-broker.

If it should happen that you have

missed a man and ask him where he had been nine times out of ten he went to see a registrar or somebody some way connected with the court. He may even have been summoned to prove an alibi to get an accused person off.

These are only samples of the four M's that make up the daily round of village chitchat, which might easily be expanded into an octavo volume, but enough of it.

We all know that in a land of conservatives individuals do not like changes, yet in one of my outstations there is visible alteration coming over the people, who are starting to talk



"Vandanam! Greetings to American friends! How do you do, everybody? We are all orphans, but not too unhappy as you see!"

about another subject also written with an initial M, Medicine. It is astonishing what "Miracles" one can work with just a few common medicines. Quinine solution is one—quite a favorite with the people, who like it because it is bitter, and bitter medicine they believe have sweet effects.

Another popular medicine is tincture of iodine, especially for wounds or itch. I do not know why it should

be so, but perhaps it is because it irritates at first. It is not good to blow one's one trumpet, yet I will say

I Have Immortalized My Name

with tincture of iodine treatment against plague. Every person who was attacked had to swallow some iodine with water. Furthermore, I applied some of it outwardly, and of forty-nine persons attacked and thus treated thirty-two were saved, while in neighboring places not treated as many as ninety-five per cent. of the attacked died.

The Christians of one particular place escaped the plague entirely, because they had been inoculated. After a lot of trouble I had got the doctor to come. The Hindus refused inoculation for several reasons. First, the day was not "auspicious;" second, they had been told that out of ten inoculated persons nine either die, become leprous or go mad; they know better now and I am sure they will get inoculated if plague came again.

Every Christian or Hindu in my village, who is only mildly rich, comes regularly, at the evening Angelus bell, to the church to be blessed, either by the priest or in his absence by the catechist, and to drink a little holy water, with which they also wash the affected part if ailing.

Have you ever seen how the catechist blesses? With both hands extended over the head of the patient he recites a Pater and Ave, brings his hands together like a priest at the Dominus Vobiscum at mass and pours holy water. Those who are too sick to come to chapel are on request blessed at home. Now and then I am called in the middle of the night to bless and console a poor heathen. The Gospels picture our dear Lord to us especially as

The Compassionate Healer

So no priest would object to a nocturnal visit, the more as one gets occasionally an opportunity for baptism.

THE WEATHER MAN IN THE ARCTIC

Rev. A. Turquetil, O. M. I.

A year in the Arctic is long. For six months there is no night, and for six months gloom pervades the land. Fr. Turquetil and his companions must also support life on an almost wholly vegetable diet—bread and beans. How long will these heroic apostles be able to bear the cold, silence, loneliness and privation imposed upon them?

WE begin our enclosed life in October, when the Eskimos build their snow houses. Up to Christmas we have steady cold. It snows and snows without ceasing, till the

Drifts Are Knee-Deep

We try to walk about once in a while, but usually have to give it up, as it is impossible to travel even a short distance.

Then comes the intense cold of January, but in spite of it the poor Eskimos, suffering possibly from hunger, must set out to sea, in search of seals. During the day they hunt near the open water where it is fearfully cold. At night they sit farther inland, asleep near the waterholes, waiting for the seals to come up to breathe. These moments of respiration cost the creatures dearly, for even a slight protrusion brings a lance upon the nose.

We who have not been brought up in an atmosphere

Of Arctic Hardship

and who must live on a vegetable diet of bread and beans, for we have no fresh meat at all—we feel no desire to venture forth to battle with the elements.

This schedule will give friends in a

more southerly land some idea of the climate at Chesterfield Inlet:

At thirty degrees below zero, we had last year three calm days in January, twelve days of windy but pleasant weather and sixteen days of sleet, six of which were of extreme violence.

The month of February was continually windy. March was very cloudy. We had only five days of sunshine during the month. April was a little more sunny, though we



The very fine winter costume of a very fine Eskimo lady. The furs she wears would be worth something farther South.

had again four days of piercing sleet storms. The first snow-birds arrived at the end of April. How welcome they were!

May started in with light snow storms for six days. The seventh day was pleasant, but the eighth and ninth were stormy. At last on the fifteenth of the month

It Became Warmer

Rain came for the first time on the thirtieth and the wild ducks arrived with the rain.

You can thus understand why we did not venture out of doors for pleasure. At this time of the year there is also constant apprehension that a tempest will surprise you and obliterate the landmarks so that you will lose your way.

To proceed: June was gloomy, it is true, a month of continual snow and rain; but the air was milder, and one did not run so much danger out of doors.

In June there was no longer any night; game abounded, and our guns, inseparable companions, brought down unfailingly some species of bird

For Our Dinner Or Supper

Thus we gained new life, repose and recreation after the fatigue of the winter months.

This covers last year's weather experiences. When, like a gentle spring-time, shall we see better days in a material sense? Everything is extremely high even here, and our heating expenses have absorbed all of our resources. We have received much from generous souls, but we are far from comfortable.

As long as our health permits, however, we will remain at the post we have chosen.

With the help of Him Who has never forsaken us, we hope for a day when we can make Him known and loved by our poor pagan Eskimos.



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RIGHT REV. JOSEPH FRERI, Editor

J. G. MENARD, Assistant Editor

WE call the special attention of our readers to the Apostolic Letter addressed by the Holy Father to all the bishops of the world and through them to the clergy and the faithful. It has been called one of the most important documents ever issued by any of the successors of St. Peter, and in fact it contains a "Maximum Illud" comprehensive program for the evangelization of the world.

The Holy Father addresses himself in the first place to the bishops of Catholic countries and reminds them of their duties toward the evangelization of the pagan world. He then sets the rules to be followed for that work by the missionary bishops and finally calls the attention of the faithful to the fact that it is a sacred obligation for them to take part in it, and adds that they may do so by joining The Society for the Propagation of the Faith, as they may see in the portion of the letter we reproduce in this number. We are extremely thankful to His Holiness, who like his predecessors has given his solemn endorsement of the work, and hope it will incite our good people to give us a more generous coöperation.

* * *

WE offer our sincere condolence to the Congregation of the Holy Ghost for the immense loss they have recently sustained in the death of Bishop Jalabert, of Senegambia, and eighteen missionaries who perished at sea whilst on their way to their posts in Africa, as announced in the "Notes and News" of this issue of CATHOLIC MISSIONS.

Considering the small number of missionaries the premature death of any of them is always to be deplored, but it is felt more keenly at this time when so many missions are in a distressing condition because of lack of workers. Fr. Douvry, Administrator of the Cameroon Mission, who happens to be in Paris and who communicated the sad news to us wrote: "With great difficulty I had obtained three missionaries for my very

needy mission and they will never reach their field of labor; they have disappeared in the ocean. It is heart-rending, but we must of course accept the degrees of Divine Providence; let the Holy Will of God be done."

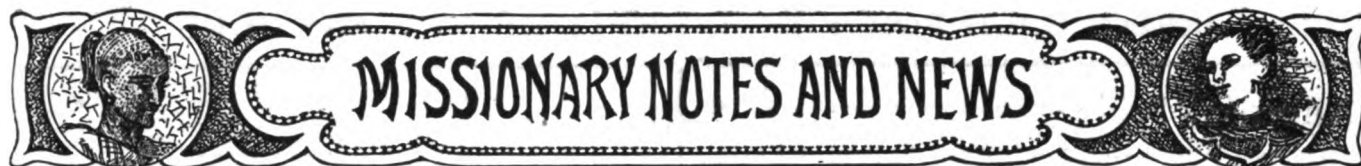
We often had occasion to remark during the war that, although the number of missionaries had been greatly decreased in many places, the number of converts was on the increase despite the insufficient and irregular services of the priests. In fact, men are mere instruments in the hand of God and He may touch hearts and reach souls without their mediation. Let us hope and pray that He may take into account the sacrifices of these nineteen victims and supply through His grace candidates for the work they had started to do for His sake and were unable to accomplish. R.I.P.

* * *

WE are often asked by benefactors which is the most needy mission, as they are anxious to help it; and it is difficult to answer the question because we receive every day letters from missionaries all claiming to be in the greatest need. However, a recent appeal has called our special attention. It comes from Mgr. Daems, Prefect Apostolic of South Kansu, one of the most remote missions in the interior of China. It was founded some fifteen years ago by the valiant Belgian Mission Society and was progressing favorably up to the beginning of the war, which cut off a great part of its sources of supplies and later on it was the victim of a series of misfortunes. It has been kept alive up to the present only by the energetic efforts and untold sacrifices of the missionaries. But they have reached the limit. Schools have been closed, catechists dismissed, orphans and sick people refused admission in asylums and hospitals, and now Mgr. Daems writes: "We may be able to subsist until July, but after that we will have to suspend operations and abandon the mission unless Providence comes to our rescue."

Bishop de Guebriant, Apostolic Visitor to China, went recently to South Kansu and wrote us: "In conscience I feel obliged to make known that the poorest missions I have yet seen are those of S. Kansu. Poverty exists in many missions, but this Prefecture is in a condition of distress the like of which I have not yet witnessed in the thirty-five years I have been in China."

It is not our practice to make official special appeals for any given mission, in fact our rule is to solicit the charity of the faithful for all the missions, but every rule suffers an occasional exception and we recommend the afflicted mission of the Belgian Fathers to our readers. Knowing what they have already accomplished in China and elsewhere, we cannot believe that they will allow the missions of S. Kansu to perish. Alms received for them will be forwarded directly and immediately.



AMERICA

NEW YORK The midwinter ordinations of the Catholic Foreign Mission Society of America took place on Sunday, Feb. 8, at the Maryknoll Seminary, Ossining, N. Y. Rev. Raymond A. Lane, of St. Mary's Parish, Lawrence, Mass., and Rev. Joseph A. Sweeney, of St. Mary's Parish, New Britain, Conn., were elevated to the priesthood; while Rev. Joseph Hunt, of the Church of the Assumption, Brookline, Mass., received the sub-diaconate. Rt. Rev. Edmund Gibbons, Bishop of Albany, was the officiating prelate.

EUROPE

ENGLAND Rev. Francis Ross, Director of S. P. F. for England, Ireland and Scotland, has been appointed Canon of Westminster Cathedral, London. The efforts of Fr. Ross have done much to arouse interest in foreign missions among Catholics of the British Isles, and this signal honor is a timely recognition of his Apostolic zeal.

FRANCE The Paris Foreign Mission Society states in its latest bulletin that the population of its combined missions is about 241 millions. Working among them are 1,206 European missionaries, 1,073 native priests, and 6,632 Sisters. This means less than three thousand missionaries for 241 million pagans. Not enough, surely, yet conversions are most satisfactory and this fact is undoubtedly due to the great help given by the devoted nuns.

ASIA

CHINA The death of Mgr. Henri Maquet, S.J., of Southeast Che-li, China, is reported. Mgr. Maquet was seventy-seven years of age and had been in Che-li since 1894. He was made Vicar Apostolic in 1901.

Mgr. Reynaud, Lazarist, the venerable Vicar Apostolic of Che Kiang, China, announces that the Holy Father, conforming to the desire expressed in his Encyclical of seeing a more numerous native clergy, has bestowed on him a gift of fifty thousand francs—ten thousand dollars—to be used in educating young men for the priesthood. This example will no doubt be followed by

other gifts from pious Catholics, who, according to their means, will aid in forming native apostles.

China, the new publication issued by the China Mission College, of Almonte, Canada, prints this item in its January number:

"We are scarcely a year in existence and already two of our students have received Holy Orders—Rev. Mr. D. Carey, Deaconship, and Mr. Robert Carey, Minor Orders. This precious dignity was conferred on them December 20, in the Cathedral, Ottawa, by His Grace Most Rev. Charles Hugh Gauthier."

AFRICA

One Bishop, ten priests, six brothers and one seminarian, all members of the Holy Ghost Order, and one Nun, have found a premature grave while on their way to their mission posts in Africa.

The terrible disaster happened on January 12, in the Bay of Biscay, when the steamship *Africa* was wrecked in a storm and sank with practically all on board. It seems that only a few sailors were saved.

The missionaries who lost their lives are the Rt. Rev. Hyacinth Jalabert, Vicar Apostolic of Senegambia; Fr. Michel, professor of theology at the native seminary of Senegal; Fr. Monnier, Fr. Guyenot, of the mission of Lambarene, Gabon; Fr. Leray, mission of Boke, French Guinea; Fr. Testault, Fr. Siffert, mission of Dakar, Senegal; Fr. Le Sellier, mission of Rufisque, Senegal; Fr. Le Leal, mission of Casamance, Senegal; Fr. Beneteau, mission of Banqui, Equatorial Africa; Fr. Van Dooren, Cameroon Mission; Brothers Crepin Benoit, Hermas Huck, Marcian Neumeyer, Antonin Maratet, Leger Mona, Arsene Heckly; Mr. Gabriel Ged, seminarian, and Sister Peter Dietrich.

LOANGO The death of Mgr. Leon Girod, C.S.Sp., of Loango, Equatorial Africa, is reported. He was forty-eight years old and had been a bishop since 1915. The severe privations and exertions of his Apostolic life hastened his end.

ASUMBI Good news comes from Asumbi, in the Kissi country, East Africa. Not long ago the poor natives had to be helped through a famine. Now a harvest has banished the wolf of hunger and both

people and missionaries can think about something else.

Fr. P. Scheffer writes that it is a joy to go to the schools and see them full of children once more. Even the homes of the people are taking on a brighter aspect and Fr. Scheffer says, of his good Christians: "Many of the old houses have come down or are coming down as they could not be kept in repairs during the famine time. Native houses do not last long at the best, and if they are not constantly plastered, they have a very short existence. But when they come down they are replaced by stronger ones and in the meantime I am adding new ones, and I am happy to state that the new houses are never waiting for occupants but the occupants are always waiting for the new houses."

A list of priests and bishops in the mission field who died during 1918 has just been published. It shows that seven bishops passed to their reward, one of them, Mgr. Sontag, Lazarist, of Persia, having been massacred. Of the one hundred and sixty-one priests, thirty-five were Paris Foreign Missionaries, and thirty-five were Jesuits. All the other missionary orders were represented in lesser degree. Three Lazarist priests were also killed by the Kurds with Bishop Sontag.

BOOKS RECEIVED.

The Grey Nuns in the Far North. Rev. P. Duchaussois, O.M.I. Published by McClelland & Stewart, Toronto, Canada. Price, \$2.50.

Back to Christ. Cuthbert Lattery, S.J. Published by The Paulist Press, 120 W. Sixtieth St., New York City. Price, \$1.00.

A Month of Devotion to Mary, Patroness of Vocations. Edward F. Garesché, S.J. Published by The Queen's Work Press, St. Louis, Mo.

The Negro Year Book for 1918-1919. Monroe N. Work, editor. Published by The Negro Year Book Company, Tuskegee Institute, Alabama. Price, postpaid, paper cover, 75 cents; board cover, \$1.25.

The Journey Home. Rev. Raymond Lawrence. Published by The Ave Maria Press, South Bend, Indiana.

Negro Education, Volumes I, II. A Study of the Private and Higher Schools for Colored People in the United States. Published by the Government Printing Office, Washington, D. C.

Calendrier Annuaire pour 1920. Published by the Jesuit Mission at the Zi-ka-wei Observatory, China. Price, \$2.00.

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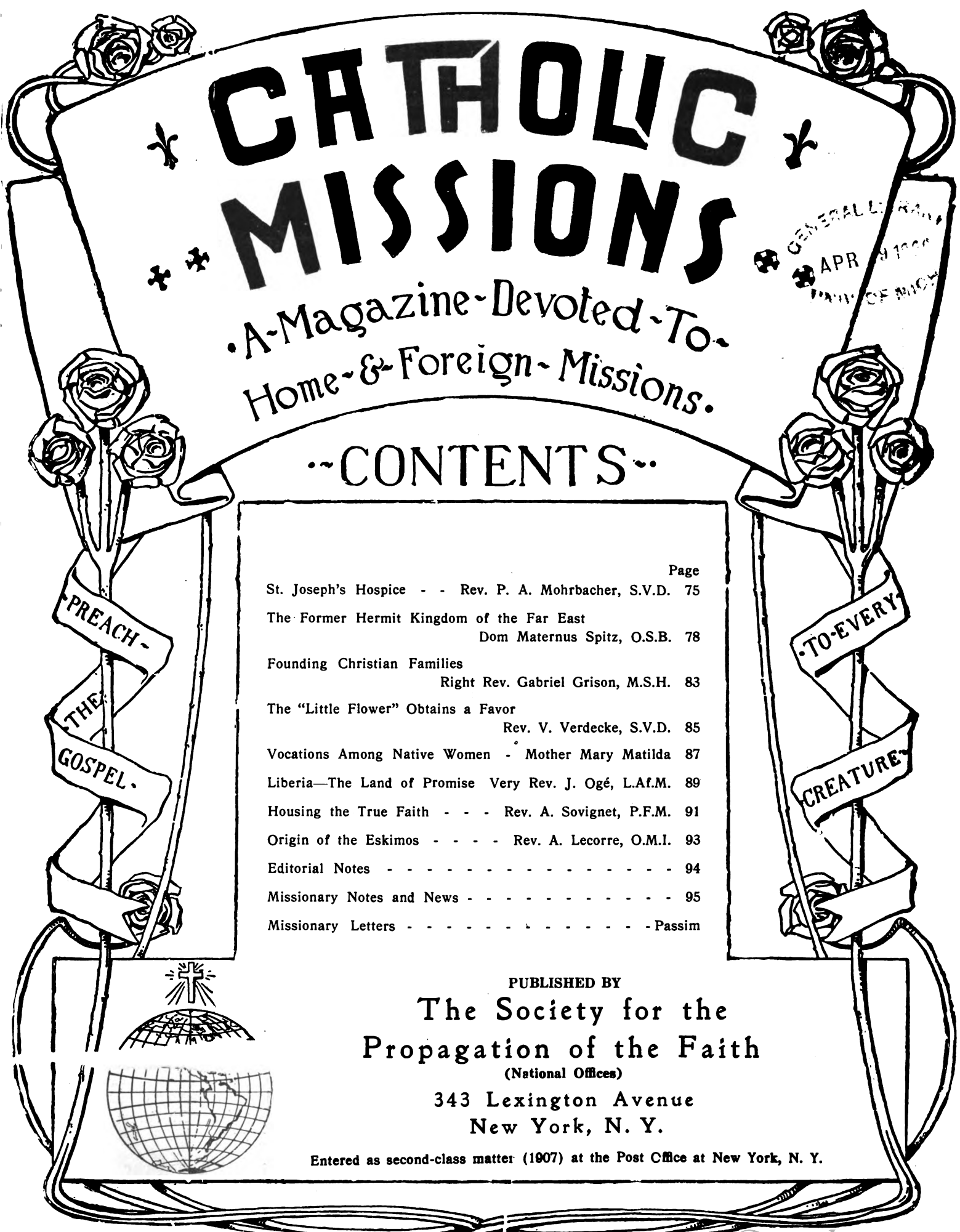
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To Readers of CATHOLIC MISSIONS

Owing to the greatly increased cost of printing our magazine, the subscription price is now \$2.00 a year, for both home and foreign subscribers.

It is hoped that those who have been on our lists in the past will understand the conditions causing this change, and will continue their patronage.



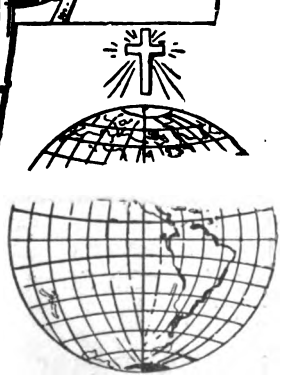


CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
St. Joseph's Hospice - - Rev. P. A. Mohrbacher, S.V.D.	75
The Former Hermit Kingdom of the Far East Dom Maternus Spitz, O.S.B.	78
Founding Christian Families Right Rev. Gabriel Grison, M.S.H.	83
The "Little Flower" Obtains a Favor Rev. V. Verdecke, S.V.D.	85
Vocations Among Native Women - Mother Mary Matilda	87
Liberia—The Land of Promise Very Rev. J. Ogé, L.Af.M.	89
Housing the True Faith - - - Rev. A. Sovignet, P.F.M.	91
Origin of the Eskimos - - - - Rev. A. Lecorre, O.M.I.	93
Editorial Notes - - - - -	94
Missionary Notes and News - - - - -	95
Missionary Letters - - - - -	Passim



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is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

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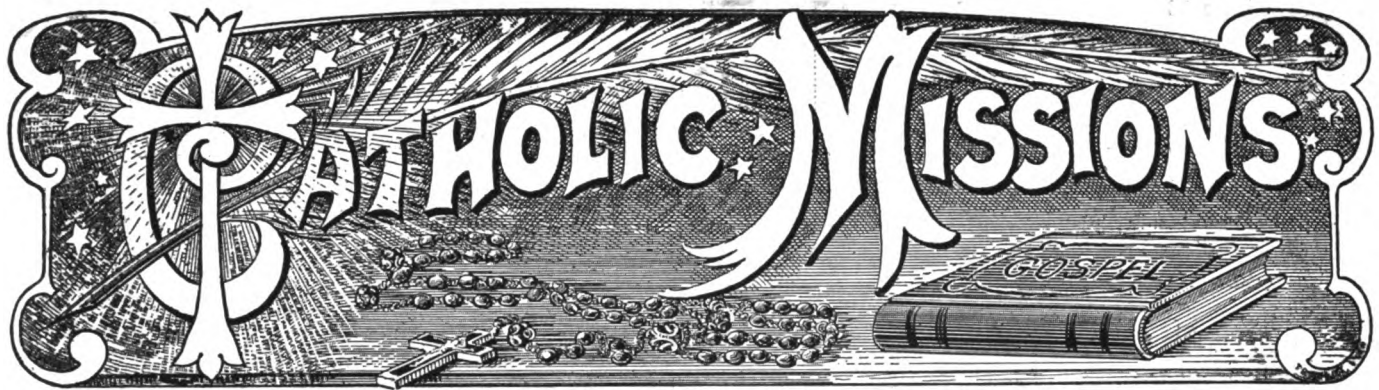
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ST. JOSEPH'S HOSPICE IN SHANGHAI

Rev. P. A. Mohrbacher, S. V. D.

Fr. Mohrbacher, of Jenchowfu, South Shanghai, China, was once a patient in St. Joseph's Hospice and writes this account of the wonderful work carried on in that institution as a slight token of his gratitude for kindness received at the hands of the Sisters. It is owing to the humane spirit of a Catholic Chinese gentleman that the Hospice was made possible.

IN the Chinese city of Shanghai, the Huang-pu-Babel, and in close proximity to the Southern Railway Station, stands St. Joseph's Hospice, otherwise known as Sin-pu-yue-tang, or "New General Hospital."

Situated on a large stretch of ground aggregating 3,200 acres, the hospice presents a group of white, symmetrical buildings, the whole enclosed by a white wall.

This site was formerly a common cemetery containing some 20,000 graves. Muddy canals carried refuse from neighboring dye-works and

A Ruined Wall

served as a hiding place for miserable beggars.

Here in former times helpless children were left to a cruel fate, and little dead waifs were thrown to ravenous dogs. Later, a heathen philanthropist moved by a humane impulse erected a small temple containing a well-like recess with two trap-doors. In this

refuge the unfortunate children, while doomed to death, escaped at least the hunger of the vagrant animals.

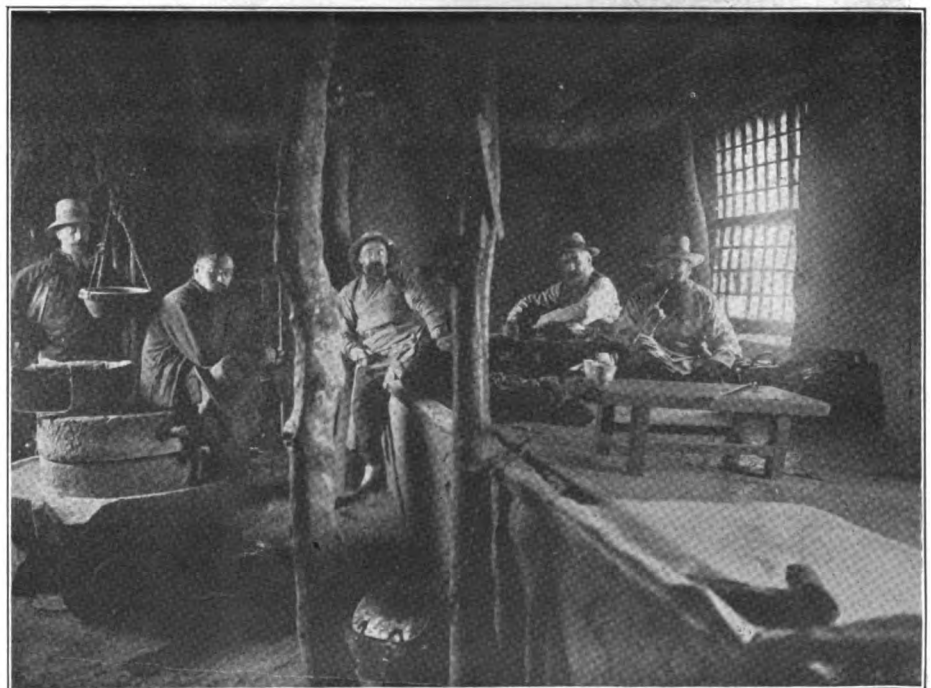
At a later date a general hospital, inadequate and undeserving of the name, was maintained at the expense of the municipality and the Board of Charities. The generous-minded of the vicinity and of many other quarters of the city were overburdened with

The Care of the Sick

the aged poor, orphans and widows,

and found it will-nigh impossible to relieve the wretched plight of all the unfortunates.

This state of affairs had for a long time claimed the attention and awakened the compassion of a worthy Chinese citizen, by name, Loh-pa-hong. He had long sought means to mitigate these sad conditions among the sick and poor, and had decided that the only possible solution to the problem would be the foundation of a hospice modelled on the broadest lines of charity and humanity and



Taking mine ease at mine inn. Priests resting in a Chinese hostelry called the "Hotel of a Thousand Columns," in Che-li.

guided and directed by Christian principles.

The social standing and personal influence of Mr. Loh-pa-hong served to facilitate the success of his plan. A good Catholic, both by practice, and inheritance—his ancestors were baptized Christians three centuries ago—he was also a leader of the Chinese lay apostolate, a member of the French City Council and Bureau of Charities, confidant of the Chinese authorities, director of the Chinese Electric Power Co., and other industrial enterprises.

Known and esteemed by his countrymen and by the foreign population as a man of straightforward, upright and honest principles, he determined to boldly carry out his plans

In the Cause of Humanity

Without hesitation at the almost insurmountable difficulties of such a task, and filled with a firm confidence, he pleaded the cause of the unfortunate with compelling eloquence and succeeded in obtaining from his friends and acquaintances—most of whom were heathen—the support he needed.

Placing the undertaking in the guardianship of St. Joseph, with un-

two-story buildings, equipped with verandas; practical and spacious, yet simply constructed, were erected for the sick poor. Every building has four wide, high, well-ventilated rooms fitted with electric light and capable of accommodating two hundred beds.

The other necessary structures, consisting of kitchen, laundries, laboratories drug stores), bureau of offices, nurses' homes, and servants' quarters, school-rooms and work-rooms, are conveniently adjacent to the main building.

There are also isolation wards for contagious diseases and for the insane. Quarters are also provided for the

Sick Convicts of the Shanghai Prisons

and for unfortunate, outcast women. All these wings are planned to be at a desirable distance from one another and yet conveniently connected.

In the centre of the buildings stands the house of the good Sisters in charge of the Hospice. St. Joseph's Church—the endowment of a pious Chinese widow who later embraced the religious life—occupies a prominent place and has a seating capacity

tor, tells of many wonderful ways in which St. Joseph has helped the hospice to secure the daily sum of \$300 needed for its maintenance. Mr. Loh, who calls himself "St. Joseph's Boy," unfailingly places his trust in the foster-father of the Infant Saviour, and his confidence has been always rewarded.

That God has signally blessed this great, good work is clearly manifest as the following statistics attest. Since the opening of the Hospice on the feast of St. Joseph, March 19, 1913, until July 1, 1919, 25,411 incurables, destitute persons, nerve-racked opium victims, kidnapped children, forsaken orphans, fallen women, helpless blind and crippled lunatics, dependent old persons, girl slaves, diseased convicts, and other unfortunates, were given support, care and consolation.

They also received a practical, public school education, as well as useful instruction in various trades and crafts. Above all, their religious welfare was carefully attended to and they received all the consolations of our holy Faith.

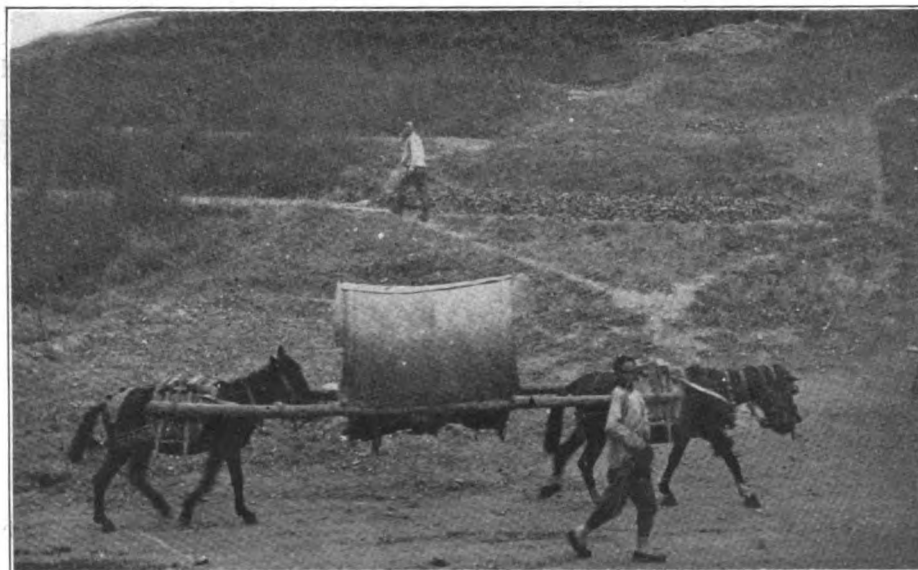
In the last fiscal year, Jan. 1, 1918, to Jan. 1, 1919, 3,787 sick were treated. Of these 2,512 were dismissed cured, 90,655 received medical

Attention and Medicine Gratis

Great numbers had their wounds—frequently of a most infectious and loathsome character, dressed by the good Sisters. In all, since the opening of the institution in the year 1913, the number of cases treated aggregates 1,000,000.

The spiritual care extended has also been most worthy of record; 1,691 received holy Baptism at the hour of death; seventy-three public baptisms took place; 157 received the last Sacraments, and eighty-seven were confirmed.

The spiritual direction of the Hospice is under the care of the Lazarist and Jesuit Fathers. The medical staff includes two excellent Chinese physicians, graduates of European colleges, and skilled in their profession. The sick are attended by a corps of nurses and fifteen Daughters of Christian Charity of St. Vincent de Paul. Five



Quaint conveyance bearing a missionary to his post in a district of Shantung.

bounded faith and confidence, this good Christian set to work. The cemetery was acquired, the graves removed, the ground levelled, and in an incredibly short time the foundations of a row of buildings appeared. Five

of 1,500. St. Joseph, the patron of the church, and hospice, and guardian of all these afflicted ones, watches over the great work with fatherly solicitude.

In proof of this Mr. Loh, the direc-

of the latter are Europeans and ten are native Chinese Sisters.

It is regrettable that the number of Sisters is so limited, as the strength of these devoted religious is overtaxed by the great demands made upon them. It is hoped that the cessation of the world war may enable them to receive more members from the European mother-house.

In administering to the suffering proletariat of the great World Harbor City, these Spouses of Christ daily seek and find courage, strength and perseverance at the foot of the Cross. With their holy Founder, St. Vincent de Paul, they interpret in action the mandate of our Divine Lord. "What you do to the least of your brethren, you do unto Me."

Their daily lives are beautiful exponents of Christian Charity—that jewel of our Holy Mother Church—and by their works they fulfill the holiest precept of the Saviour—the greatest of all Commandments—"Love God and thy neighbor as thyself."

In summing up the noble work performed by St. Joseph's Hospice, among all classes of

Poor and Afflicted

it may be said that the people of Shanghai recognize and appreciate what a great factor for good it has become in their city.

Ten years ago a very different state of affairs prevailed. Beggars were to be encountered on the streets soliciting a paltry alms from passers-by, and in the Chinese quarters, especially the sick had no better shelter than the public streets.

Today, things are very different. The Chinese have learned the lesson of humanity from Christian foreigners, and now send the unfortunates of a great city to Catholic, Protestant,

non-sectarian or heathen hospitals, and defray their expenses at these places. St. Joseph's Hospice is preëminent among all charitable institutions, and not only receives the poor, sick and afflicted, but during the severe cold of winter sends searchers out into the highways and byways of the city to rescue and succor the unfortunate.

The grand and noble charity administered by the Hospice must be encouraged and extended for the future. Many dispensaries throughout the city are connected with the Hospice and increase the expenses of that institution.

Financial Assistance Is Constantly Needed

and these great charities are earnestly recommended to the generosity of Americans and to all friends of the missions.

Although St. Joseph's Hospice leads in missionary work, it has received, as such, no outside revenue. This fact should especially recommend it to all charitably disposed persons.

The excellent management of this great institution and the success which it has attained are sufficient guarantees of its work in behalf of suffering humanity and of religion. The Chinese, especially the residents of Shanghai, entertain the kindest feelings for Americans. American customs and usages find in them ready and admiring imitators.

How fitting and appropriate it would be for Americans to foster this spirit of regard and reverence by lending financial assistance to this great Christian Charity—St. Joseph's Hospice, an institution which has ministered so mercifully and so successfully to the destitute and unfortunate of a great heathen people.



Approaching the cemetery. Ridiculous effigies form part of a funeral procession in China. They are made of paper and are burned at the grave.

This is what the missionary has been fighting for since the beginning of Christianity, and will fight for to the end—that those who sit in darkness and the shadow of death may see the light which enlightened every man

who cometh into this world—that they may grasp the pearl of great price, which some good parent was kind enough to secure for you. For this they toil, labor, suffer untold hardships, and sometimes undergo martyr-

dom. It is the bounden duty of every Catholic at home to work shoulder to shoulder with their missionaries. It is their duty to pray earnestly for the success of all missionary endeavor and to assist it financially.

THE FORMER HERMIT KINGDOM OF THE FAR EAST

Dom Maternus Spitz, O. S. B.

Korea is one of the small nations seeking self-government. Formerly, for purposes of self-protection, it sought and for a long time maintained complete isolation, but this was later modified. Recently, desiring to be free of Japan, the Koreans, having neither liberty of the press nor adequate representation in the world, decided upon an agitation which would bring their cause to public notice. The early history of the Faith in Korea is a martyrology, but now na-

tive priests are being formed, a sure sign of progress.

BELOW the maritime province of Siberia and that of Manchuria, between the Yellow Sea and the Sea of Japan, there juts out a land, possessing a historical antiquity contemporaneous with that of Thebes and Babylon, a country boasting of an

Independent National Existence

for centuries and retaining up to a

few decades of years a rigid policy of isolation to all foreigners, a kingdom claiming to have given to Japan her letters and science, her art and her religion.

It is the peninsula of Korea, or Chosen, the "Land of the Morning Calm," the "Bridge Between Japan and China." For nearly three centuries (1637-1876) it was also known as the "Hermit Kingdom of the East" on account of its rigorous seclusion against the eastern and the western world, against Asiatics, Americans and Europeans. Korea's inhabitants have only been known as the white-trousered, white-socked and white-coated people.

It was in 1876 that the barriers which hedged her in were broken down, when Korea concluded her first treaty with Japan, whereby the "Forbidden Bridge" was opened so as to enable the strangers to enter in, who in their turn concluded their commercial treaties with Korea, *i. e.*, America in 1882, Great Britain and Germany in 1883, Italy and Russia in 1884, France and Austria in 1886 and 1893, respectively.

Within the last forty years Korea has been surveyed and explored, and it was found that the country was not such a poor, desolate and destitute hermitage plunged into extreme poverty, and not worth while to be visited as its inhabitants tried to make out.

The peninsula, which extends six hundred miles in length from north to south and measures some one hundred and thirty-five miles in breadth, covers an area of between 70,000 to 80,000 square miles and has

A Population of 17,000,000 Souls

The soil is extremely fertile and produces an abundance of wheat, barley, rice and beans, is rich in minerals, gold, copper, iron and coal, is well endowed with valuable articles of export in cotton, hemp, tobacco and



A respectable couple who have embraced the Catholic religion.

hides, and last, but not least, possesses one of the most valuable medicinal roots, ginseng, which is largely grown under government supervision.

The Koreans are a fusion of Mongolian and Caucasian races and are physically superior to the Chinese and Japanese, whilst their language is of Mongolian origin with a slight resemblance to Japanese.

Their religion is a mixture of Buddhism, Confucianism and Shamanism intermingled with ancestor-worship and demonolatry.

Though boasting of a national independence, Korea has always been the shuttle-cock in the Far East and has hardly ever enjoyed perfect freedom or independence, as she was on the one side pressed by the "Giants of the Middle Kingdom," the Chinese, and on the other by the enterprising seafaring Japanese, whilst from within she was constantly harassed by civil wars between the three kingdoms into which she was divided.

From 1592-98 the famous adventurer, Hideyoshi, or Taiko Sama, of Japan, overran Korea with an army of 200,000 men and devastated the peninsula from one end to the other. This invasion left a wounded pride and a national heritage of antipathy in the heart of the Koreans, whilst it heightened the angry desire of Japan to bring "the refractory vassal," Korea, sooner or later under her dominion.

Though Korea was then subject to China, yet Japan imposed upon her a tax "to send annually thirty human skins to Japan;" this was later replaced by goods in kind and finally into a political mission

To the Court of Tokio

To prevent any further and all future invasion into the "Land of the Morning Calm," Korea introduced in 1637 the strange policy of isolation which gave her the name of the "Hermit Kingdom," or that of the "Forbidden Bridge."

The whole coast was guarded by military outposts; no communication was allowed between foreign ships and the Korean coast, whilst the land frontier was protected against China and Manchuria and against any un-

authorized incursion by a desolate tract of land of about 10,000 square miles, where no Korean or Chinaman was allowed either to dwell or to plough, to sow or to reap under pain of death.

The only communication which existed between Korea and the outer world was the embassy despatched annually to China in acknowledgment of the suzerainty of that Power over Korea. After the Chino-Japanese War in 1895 Korea was declared an independent kingdom and remained so till August 29, 1910, when Japan annexed Korea under the name of "Province of Chosen" in order "to save her from the ill suppressed cupidity of Russia and from the prodigious latent force of China," but much against the will of the natives concerned.

But in spite of the strong barriers with which Korea was hedged in both by land and by sea so as to keep out the invader, the merchant and the tourist, the man of science and the explorer,

The Catholic Missionary Found His Way

into the strict enclosure of the peninsula, and the Catholic religion found in the children of the "Land of the Morning Calm" faithful apostles, martyrs and confessors, virgins and widows, worthy to be compared with those of the first days of Christianity or with those of the Ages of Faith.

"In reading the history of the Korean Church we scarcely know which most to admire, the heroism of the missionaries in braving toil, torture and death in order to bring spiritual succor to the neophytes, or the invincible tenacity with which the latter clung to religious truth, even when presented to them in the most imperfect outline.

"Deprived for years and decades of years of all visible anchorage for their devotion, without priests or churches, books or forms of prayers, their fidelity to an almost unknown faith furnishes an unique chapter in the Annals of the Church.

"The desire for further enlightenment on spiritual things was with these new converts stronger than the

bodily craving for material food, while worldly advantages, rank, wealth or power were counted as were dross when weighed in the scale against it."

Indeed for nearly a century Korea stood in the Annals of the Church for the symbol of persecution and martyrdom, as the bloodstained chapter in the "Annals of the Propagation of the Faith," as the best known page in the history of the Society of the Foreign Missions of Paris.

There is nothing in the records of the missions so like a martyrology as the history of the Church in Korea. Her whole history is written in blood,

Every Date Is Marked By a Persecution

every detail describes a scene of torture, a dungeon or an execution. Every person discovered to be a Christian is invariably a martyr; her first neophyte was a martyr, her first Chinese apostle was a martyr, her first native priest was a martyr, her first Bishop was a martyr, her first European missionaries were all martyrs.

The first Catholic priest who entered Korea was Padre Gregorio de Cespedez, S.J., who came there not indeed in the capacity of a missionary, but in that of a military chaplain to the Catholic Japanese soldiers under the command of the Catholic General, Augustine Arimandono Konishe, when Taiko Sama undertook his campaign against Korea in 1592-94.

Padre Gregorio, however, devoted his spare time to instructing some Koreans in the Christian faith. But his zeal was misinterpreted, as if in converting the Koreans to Christianity he only intended to swell the ranks of Christian conspirators against the pagan rulers of Japan.

After his return to Japan, Father Cespedez devoted his work to Korean prisoners of war, baptized three hundred of them, many of whom proved their sincerity by sealing the faith with their blood in the subsequent persecutions in the dominions of the Mikado, 1614 and 1624.

Of the remaining Christians in Korea little is known, and it seems certain that in the beginning of the seventeenth century every trace and

every possible mark of Christianity had disappeared from the Land of the Morning Calm.

Nearly Two Hundred Years Passed

by before Korea heard again of the glad tidings of salvation. In the meantime Providence prepared the ways. Religious books, written by the Jesuit missionaries Ricci and Schall and their disciples in China were secretly brought into Korea, translated, multiplied and widely spread

and read and thus the Korean literati got a vague idea of Christianity.

Among these were two young noble Koreans, Piek (†1786) and Senghuni (†1801), who in a few years' time were to become the lay-apostles among their countrymen. Senghuni was allowed in an unofficial capacity to accompany the annual embassy to the court of Peking in 1783, and at the request of Piek approached Mgr. Alexander de Govea, O.F.M., Bishop of Peking. He was instructed and

baptized by the name of Peter, to be the foundation stone of the Korean Church.

On his return to Seoul he baptized Piek and gave him the name of John the Baptist and to another friend, Thomas Kouen, that of St. Francis Xavier. By and by they began to gather their friends round them and started religious services; being unable to obtain a priest from China, and ignorant of the sacerdotal character, some of them assumed episcopal and priestly functions in order to give to their church an exterior appearance of a hierarchy, imitating what they heard was done at Peking.

They thus continued for two years, but gave up the practice when inquiring they found out the invalidity of their assumed Orders. Bishop Govea on hearing of the

Propagation of the Faith in Korea

encouraged the leaders to persevere in their fervor, and in 1791 sent them Padre Joao de Remedios. But he failed to meet the Korean guides who were to lead him across the forbidden frontier.

There were in Korea about this time 4,000 people who professed the Christian faith without priest or sacrifice, without any spiritual help and guidance, without any sacrament except that of baptism. Their failing to comply with the ceremonies of ancestor-worship aroused the suspicion of the Korean government, and the foreign religion and its followers were persecuted (1791-93). Some fell away whilst others won the martyrs' crown.

Bishop Govea having sent a report of the progress of the work in Korea to Pope Pius VI, sent to these fervent neophytes a Chinese priest, Fr. James Tsiu, who entered Korea on December 23d, 1794, and on Easter Sunday, 1795, celebrated the Holy Sacrifice for the first time at Seoul, Korea's capital. His protector, Matthias Tsoi, saved the priest's life by sacrificing his own on June 28.

Fr. Tsiu continued his apostolate for six years under the protection of a noble lady, Columba Kang, one of his 6,000 converts, and edified all by his zeal and virtuous life. In 1801, how-



This is a hardware dealer with a side line of hats, which in Korea are of universal pattern.

ever, Christianity in Korea had to buy its birthright into the Catholic Church by the blood of her children. Among them we find Fr. Tsiu, Columba Kang, Peter Senghuni, many of the disciples of John Baptist Piek (†1786) and Francis Xavier Kouen (†1791).

For thirty years the persecuted flock remained without a shepherd. The neophytes renewed their moving appeals in 1811, 1813, 1816 and 1824 to the Bishops of Peking, Mgr. de Souza Sairra (1808-1818) and Mgr. Pires (1819-39), and through them also to Pope Pius VII, and explained the pitiful situation of the Church, earnestly imploring help. But neither was in a position to satisfy their wishes.

Tears of Joy and Compassion

words of encouragement and perseverance was all that Pius VII could give from his prison at Fontainebleau to his Korean children who showed such a strong attachment and loyalty to the See of Peter. Thousands of them had not even seen a priest, yet the Catholic faith was propagated from 1785 to 1830, and that faith was cemented together by the blood of the martyrs.

But the promised help came. As China was unable to help, Propaganda separated Korea from the jurisdiction of Peking, and Pope Gregory XVI erected on September 9, 1831, the Vicariate Apostolic of Korea. Mgr. Brugnière of the Missionary Society of Paris, who had just been consecrated Auxiliary Bishop to Mgr. Florent, Vicar Apostolic of Siam, offered himself with Frs. Chastan and Maubant to undertake the first task and to force an entrance into the Hermit Kingdom.

For three years he tried to reach his destination, but died on the Manchurian-Korean frontier on October 20, 1835, like Moses in the sight of the Promised Land. His companion, Fr. Maubant, "entering the first Korean town by an aqueduct in order to avoid the scrutiny of the guards at the gates," reached Seoul early in 1836, was joined by Fr. Chastan in January, 1837 and both welcomed their new ecclesiastical Superior, Mgr. Bishop Imbert (1837-1839), on De-

cember 18th, who was able to take possession of the bloodstained inheritance, to resume and to continue the work of Fr. Tsiu. The ten thousand converts whom the latter had left in 1801, persecution, martyrdom, death and apostasy had reduced to 6,000, but the zeal of the three missionaries and the enthusiasm of the natives brought the number once more up to 9,000 during the two years of their apostolate.

In order to secure a supply of native priests for the future, Bishop Imbert sent some young Koreans to Macao, among them Andrew Kim and Thomas Tsoi. The beginning of the year 1839 opened a bright future for the Korean missions; interiorly and exteriorly

The Infant Church Was Strengthened

by the presence of the missionaries, the courage of the neophytes was revived and truth seeking pagans flocked together from all parts to receive instructions.

But alas! Traitors played into the hands of the enemies; fifty noble Koreans were denounced as Christians and cast into prison, whilst Bishop Imbert and his two assistants were condemned to death and beheaded in Seoul on September 21, 1839. Again the flock was without a shepherd, though Fr. Ferriol was on the way, as he had set out before the sad news had reached China. But he was driven back again.

On December 31, 1843, he was consecrated Vicar Apostolic of Korea (1843-53) by Bishop Verolles of Manchuria, and entered Korea on October 12, 1845, together with Fr. Andrew Kim, the first Korean priest, ordained by him at Shanghai. Fr. Kim's apostolate, however, was short, for a month after his arrival he was arrested, imprisoned, condemned and put to death on September 16, 1846.

Thus the Korean Church had been watered with the blood of her first neophyte, Peter Senghuni; her first Chinese apostle, Fr. Tsiu; her first native priest, Andrew Kim; her first Bishop, Imbert, and her first European missionaries, Maubant and Chastan. The loss of Fr. Kim was made good by the arrival of Fr. Thomas Tsoi, his friend, and Frs.

Ambrose de Maistre, Daveluy, and others.

Twenty years of comparative peace gave the missionaries and their flock freedom for action and development, for by the year 1855 we find in Korea 15,206 Catholics. It was therefore somewhat easy for Bishop Berneux, the successor of Ferréol, and his companions, Frs. Petitnicolas and Pourthie

To Take Possession of the Field

After his arrival he consecrated Fr. Daveluy as his coadjutor, and the little band was strengthened by the arrival of Frs. de Bretnières and Beaulieu (1860), Ridel, Calais and Aumaitre (1862), Dorie and Huin (1865).

Korea now possessed two bishops, ten priests, a seminary for native priests and a flock of 25,000 Catholics. Bishop Berneux was able to write: "Although always proscribed, our position is excellent, and I hope we shall be still better off next year."

But alas! These hopes were sadly frustrated for a new persecution broke out with unexampled fury which cost the lives of two bishops and seven priests in the month of March, 1866. Frs. Ridel, Calais and Feron escaped the sword of the persecutors, but had to leave the country.

Again the Church in Korea was in widowhood for ten years. The Christians were treated as rebels and traitors, as partisans of the foreigners, they were proscribed and their property was confiscated, were put to death or exiled to the number of ten thousand. Pope Pius IX on December 19, 1866, wrote a consoling letter to his much tried children of Korea and promised help as soon as possible.

Whilst the persecution was still at its height, the Holy See appointed Mgr. Ridel (1869-84) as Vicar Apostolic and entrusted to him the task of reorganizing the Martyr Church of Korea. He was consecrated in Rome on June 5, 1869, in the presence of 36 missionary bishops from the Far East.

In the meantime the barriers hedging around the long-forbidden land had been broken down by the commercial treaties of Korea with the Eastern and Western Powers, and the mis-

sionaries were not slow to take advantage of the opportunities and facilities. Two priests were able

To Resume the Apostolic Work

and were followed by Bishop Ridel (1877) to take up the task of his martyred predecessors.

But his administration was short; he was imprisoned for five months, then released by the French, but only on condition laid down by Korea that he would leave the country. Broken in health he returned to France (1878), where he died in 1884.

His successor, Bishop Blanc (1886-90), consecrated at Nagasaki, took

of Chartres. The havoc which the persecution had caused from 1866 to 1886 was great, for it reduced the flock from 25,000 to 13,625 souls.

Supported by eighteen missionary priests, Bishop Blanc made good the losses during the four years of his apostolic administration, and brought it up to about 17,000.

The blood of the Korean martyrs has not been shed in vain; for his successor, Bishop Mutel, since 1890, has been allowed to reap in joy what his predecessors have sown in tears and blood. At his request Korea was divided on April 8, 1911, into two Vicariates, *i. e.*, Seoul and Taiku. Of

and 83 schools, whilst Taiku under Bishop Damange received 26,004 Catholics, 15 European and 5 native priests and 34 schools. During the war the Korean missions, in spite of the reduced number of priests, has made good progress, for in 1917 both Vicariates numbered 87,288 Catholics, two Bishops, 31 French and 23 Korean priests, 13 French and 73 Korean Sisters, nine Benedictine priests and the same number of brothers in the Abbey of St. Benedict of Seoul, who are conducting a technical and agricultural school.

"If we once enjoyed religious freedom," wrote Mgr. Berneux, "I do not hesitate to say that we should have annually more than a thousand converts. The people of Korea show a strong disposition to embrace the Faith and it rarely happens that they refuse to follow its light no matter what it may cost them."

But since the occupation of Korea by Japan the work is greatly handicapped by all kinds of restrictions, especially in school matters, and missionary activity depends greatly on the consent of the present political powers.

Protestant Missionary Societies have poured their forces into Korea and they try to oust the Catholics or to undermine their influence by outnumbering them. In 1917 the various Protestant Societies were represented by 478 foreign and 1,400 native workers; they claim 230,000 adherents, of whom 92,230 are communicants.

Are there not more Catholic "vessels of election to carry the name of Jesus crucified but risen again before the Gentiles?"



Street scene in Chosen, one of the principal cities of Korea.

possession of his Vicariate without let or hindrance on the part of the Korean government, was allowed to open a hospital at Seoul in 1888, which was entrusted to the Sisters of St. Paul

the 76,843 native Catholics, 51 European and 15 native priests and 117 schools, the Vicariate of Seoul under Bishop Mutel retained 50,839 Catholics, 36 European and 10 native priests

Missions in Oceanica Abandoned

Not many of us would like to feel that if we required food or clothing, or if the house was falling in and needed repairs that we would have to write to some utterly unknown persons in the middle of the Pacific Ocean to ask money for our strenuous needs—and then maybe not get it.

But poor missionaries—men and women—have no other recourse. They live in poverty-stricken countries and when clouds gather too thickly,

they turn their thoughts toward "generous America."

From Tonga Island, Central Oceanica, comes a little letter written by Sister Marie Romuald, Third Order of Mary: she begins by saying she hopes she is not "indiscreet" in "exposing" her wants. Then she gives a glimpse of conditions in the Marist missions:

"Because of the war and the great number of deaths among our priests, half the stations in our vicariate have been abandoned. That means that the

stations still in existence have more than ever to do. The orphan asylums are especially crowded. In the one at Haapai, of which I have had charge for six years, the number of children has more than doubled, most of them coming from the abandoned missions. To keep them here and baptize and teach them is the only means of saving them.

"But our house which is forty years old and has been in the path of countless storms is too small and is also falling in ruins. We should have a new orphanage at once. Are there not a few charitable persons willing to remember the poor missions of Oceanica?"

FOUNDING CHRISTIAN FAMILIES

Right Rev. Gabriel Grison, M. S. H.

This article might well be entitled "The Female Slave Market in the Congo," for it reveals the prevalence there of the old pagan custom of buying young girls from their parents for greater or lesser value, according to the wealth of the purchaser. Christian girls are beginning to combat this traffic, but it is only with the aid of the missionaries that they are successful in escaping polygamous marriages.

THE Christian family is the fundamental and essential foundation of civilized society; thus all our efforts are directed to its establishment and maintenance among the blacks.

But this is not an easy thing to do. We find ourselves confronting grave obstacles everywhere, and they disappear very slowly. Only rigid laws will enable us to conquer.

The first of our obstacles is the sale of women.

Here in Africa all is conducted in exactly the reverse from similar arrangements at home. It is the man who

Must Have a Large Dowry

if he wishes to marry. Yet one can scarcely call it a dowry. It is purchasing money. The man buys his wife and the price varies according to the region.

At Rivenzoi, the market value of a woman is ten goats; but I have seen men pay much more near Stanleyville. Few blacks can afford to pay high prices.

Among the Mabalis a man may exchange another woman for the wife he desires—his own sister or any female relative whom he may have inherited. In many tribes women are inherited like other property.

I will tell a touching tale of a model catechumen. He renounced his own marriage that

His Sister Might Be Baptized

The latter knew all the Catholic dogma, but it was impossible for us

to baptize her at that time, as she was living with a pagan family where it would be difficult to practice her religion.

She was to be given in exchange for her brother's wife. So, as I said, the brother would not marry. He preferred to give his sister her liberty.

My missionaries have found Arabs at Lokandu who were really merchants in womankind. They had become rich in this shameful traffic.

The worst of it all was, that these women did not realize the indignity of their lot and even fixed the price themselves.

We have founded here an orphan asylum for boys and girls who will marry properly; we do not wish them to follow the customs of their fathers and mothers.

The fathers (or reputed fathers) sell their daughters and sisters without consulting them. Thus a young girl will be delivered into the hands of

An Old Polygamist

that she detests, when she may have desired to wed a worthy young man whom she genuinely respects and loves.



You would know they were Christians by their neat appearance and amiable expression.

Some years ago a missionary came to a native village in Wasongola to teach the catechism. Among his advanced pupils was a young girl from a neighboring village. In the midst of a lesson, an elderly man appeared. He saw in the glance of an eye that the girl he sought was there and seated himself to await the end of the lesson.

Then he approached the Father and said, "That is my daughter. I do not wish her to become a Christian, yet she comes here in spite of me. When she saw your little boat pass our village, she took her pirogue and followed you.

"I at once started and overtook her. I forced her to return home. But she managed to elude me again, and when I saw that she was not at home, I felt sure she was here."

"But why do you object to having your daughter become a Christian?"

"Because I have promised her to a friend who has been my companion since childhood. You would forbid me to do this."

"Why do you wish to give your daughter to a man old enough to be her father? Would it not be better for her to marry a man of her own age?"

I had in mind a young man near us, who had been called the accepted suitor of the young maiden.

The old man answered, "It is too late. My friend has paid me a large sum of money. I have spent it all, so my daughter must go to his house."

The missionary told him that he ought not sell a young girl

As He Would a Goat

But he led his daughter away, and that very evening, surrounded by a strong guard, he escorted her to the home of the old polygamous widower. The poor young suitor who loved the girl died last year of Spanish influenza. He had never married.

In certain tribes, the wife remains with a husband as long as he can pay tribute to her parents. As soon as he

fails to do this, she is given to a richer man. That is why the pagans of the Baroko region do not care to give their daughters in marriage to Christians. They know such arrangements are forbidden.

Others remain always in debt, so that in case of a quarrel, they can escape paying the entire dowry.

I am constantly alluding to polygamy. It is the plague of the country. There are chiefs who have

Bought Two Hundred Wives

Consequently many young men can find no partners. It is said that in Mapahna the chief and head men of the village own all the women, since they buy them when young children.

Everywhere the young girl is given to the highest bidder, rather than the man of her choice. If she refuses to submit to this slavery, she is shut up for days or months till she consents. We constantly combat these barbarous customs, so contrary to nature and Christian law.

I am thankful to say that of late a reaction has begun, as the following story will prove. It took place in the village of Likombe, where eighty-six boys and girls were baptized.

Last year, in September, the great chief, Tozumbu, came to the village of Likombe with an escort of fifty warriors in full dress. That is to say, they were

Painted Red From Head to Foot

They came for Angela Senya. She had been sold by her father, the chief of the village, though she was a Christian.

As soon as Angela learned this fact she ran to the catechist, crying, "Protect me; I am your child. My father has sold me to this pagan. Save me!"

The catechist told her that he did not know what to do; but Angela summoned all the Christians and addressed them.

"Shall I be the first in Likombe to reject the true religion? Christians,

absorbed the attention of all, a little pirogue glided up to the banks of the river. Angela reached the appointed spot safely, concealed herself in the bottom of the pirogue and disappeared silently down stream.

At the extremity of the village a big pirogue manned by thirty Christians

Awaited the Fugitive

Angela was helped aboard, and in the obscurity of the night the boat was rowed at full speed towards the mission of Busiko.

At midnight the great Tozumbu sent for Angela. The family searched everywhere, but they could not find her. The father was angry. He wept and stormed to no purpose. Some Christians then appeared before him and he was told that his daughter was far away, at the mission of Busiko. Also that the men before him had founded a society for the prevention of the sale of Christian girls to pagans when the latter did not wish for such a proceeding.

Tozumbo was wise. He understood that he had made a mistake, so he swallowed his wrath and returned home with his escort and his wealth.

Later Angela rejoined her family secure in the knowledge that she would be free to exercise the choice of Christian girls.

This incident encourages the missionaries and warrants the hope that the pagan sale of women will one day yield to the better customs of civilization.



Cocoanuts as they look when just picked.

my brothers, protect me. My father sold me to this pagan without my knowledge."

As soon as the chief was rested the dance commenced and jars of palm wine circulated; but while this gayety

Why Some Apostles are Allowed the Luxury of Riding Mules

If any of us do not properly appreciate the rapid transit available in our cities, a meditation on the trials of long suffering priests in mission countries will be of use. Some missionaries state that without exaggeration one-half of their life is passed in travelling from one post to another. Fr. Grimaldi, a Milan Foreign Missionary in China, says on this subject:

"If the missionary is called by some

distant Christians to administer Extreme Unction, if he wishes to visit the Christians scattered over his territory, to say Mass, to hear confessions, what means of locomotion does he make use of?

"The railroad? Alas, the railroad is as yet unknown in the region! And even if there were a railroad it would not pass, much less stop at all the settlements. Use an automobile or a motorcycle? This would indeed be a luxury! But the automobile and the motorcycle suppose beautiful roads, large and well kept streets, solid bridges, and stations to supply gasoline. All these things have yet to come.

"Here real streets do not exist. The

only roads travelled are the tortuous paths which for ages the Chinese have been wont to travel, tortuous paths, which after a rain are mud puddles or channels for water. Therefore the one and only way of tolerably rapid travel is on horseback. This is why the missionary is permitted the indispensable luxury of a mule."

The missionary is a spiritual adventurer, fearless of physical fatigue, ready body and soul to spread broadcast the knowledge of the priceless grace of redemption.

THE "LITTLE FLOWER" OBTAINS A FAVOR

Rev. H. Verdecke, S. V. D.

The "Little Flower of Jesus" is often invoked by missionaries and they ascribe many of the favors they receive to her intervention. This story comes from South Shantung, often invoked by missionaries, and China, and was written by a member of the Society of the Divine Word.

I HAD finished on a Sunday my visit to the mission of Tumeun and early Monday morning, after celebrating Holy Mass, I started for the Christian centre of Liangchow, a good distance away.

I had traveled about six miles, when I met a Catholic from Lianchow who

Had Been Walking All Night

He handed me a letter from a missionary of his town, saying that a bad Christian who had neglected the sacraments for years had left home secretly on Sunday morning early, with his daughter and a pagan escort with two carts.

The maiden had been sold to a young pagan of Tatjin for a large sum of money, ninety dollars, in fact. The father had received ten dollars in advance and the rest would be given on Monday night, at the wedding.

The affair had been conducted so slyly that neither the priest nor the Christians had heard of it. The father, possessed by the demon of avarice and desirous of getting his hands on nearly one hundred dollars instead of the thirty allowed by Christians, and fearing opposition by the community, had hastened to accomplish his ends.

But Providence willed that this child, more sinned against than sinning,

Should Be Saved

At the entrance to the town a pagan had recognized the father, and by chance had recounted the meeting to a catechist who knew the missionary.

The latter disapproved strongly. Nearly always we try to prevent such

unions. This one would establish a bad precedent, dangerous above all for young neophytes who might not see the evil when money entered the game.

But what could be done? It was then five o'clock in the evening. The party had gone too far

To Be Overtaken

Where could men and horses be found before the doors were closed for the night?

The only way available was to send a courier along the main road to Tatjin in hopes that perhaps the Christians of Tumeun might stop the carts as they passed through.

It was this courier who met me. My first thought was, "Too late! This pagan father is too cautious to be caught in a trap at Tumeun. He will take a short cut. By this time, doubtless, he is far away."

I continued on my way pensively, when an idea came to me. I would recommend the case to Theresa of the Infant Jesus. I had recently read an article about her. So I prayed:

"O cast from Heaven one of your roses of grace, and I will publish the favor in honor of God."

Just then a porter came in sight. He was a pagan, unknown to me, but I at once addressed him:

"My good man, are you going to Tumeun?" I said. "Do you know the catechist there named Toan?"

"Yes," he answered.

"I will pay you to take a letter to him for the priest."

My letter was short.

"Fr. Lievin—Miscreants are carrying a young Christian girl to Tatjin. If you could succeed in stopping them you would do a meritorious act."

At noon I rested at an inn, after covering twenty-one miles. The innkeeper told me that the cortege had left his inn about midnight Monday, going in the direction of Tatjin, which they would reach in some hours. All the way along I had prayed fervently to the "Little Flower." Her intervention alone could save this child.

A horseman cantered up. He was



Ancient Christian habitations hidden away in the mountains. The photograph was taken in S. Shansi.

bound for Tumeun. Another letter was presented similar to the first with a tip likewise, since the man was a pagan. The two messages would arrive at their destination, but—at nine o'clock in the evening. The wedding might be over at that time.

But Fr. Lievin is one of those men who never hesitate when told to act. On receiving my letters he rang his bell on the hill top and all the people ran out, thinking it

An Alarm for Fire or Brigands

A word of explanation served to tell them his plan.

A half hour after twelve men armed with heavy clubs set out for the inn at the junction of the road where the party must pass. They had to cover twenty-one miles, but these young men did not falter. At cock-crow they reached the inn. No one was there, so they were forced to hunt elsewhere.

After waiting a while to be certain that no fugitives were in sight, two pagans were sent off towards Tumeun. If they met the band they were to give the alarm at once.

The Christians rested a short time, and then returned by the same route they had previously followed; but they met only one cart innocently jogging along, the driver of which could furnish no information.

In reality the other cart bearing the prospective bride, had been driven down a road on the left, the pagans calculating rightly that the pursuers would be thrown off the scent.

A little disheartened, our Christians set out to search the surrounding plains and ravines. This region is a

veritable desert. There was not a house at which they could enquire. They wandered about hap-hazard, when in the silence of the dusk a noise struck their ears. It was like the sound of wheels rolling over stones, but far, very far away.

Quickly they turned about, they hurried, they ran. A half hour later they saw in the distance a cart moving along a rocky ravine. The good Theresa had cast down her rose, and the favor had been obtained.

Crying out and brandishing their clubs like real brigands, our men fell upon the escort. The father had sharpened his sword to a dangerous point, all ready for a fray, but one blow of a stick sent him rolling in the stones.

Then the Whole Pack Fled

leaving only the maiden and the driver of the hired cart, who could not leave his property.

Our men wiped the perspiration from their faces, took a little repose, and then asked the driver to lead them to Tumeun, which the good man did without further ado.

That night our child was safe at home with the Christians and women of the station. She was glad to be rescued and made a good act of contrition for her part in the affair.

Two days after she was united in marriage with a young Catholic who is now in our service at the new Christian settlement of Sining.

"And what happened at Tatjin?" you ask. Naturally, the first cry was a cry of rage. The liberals denounced the intolerance of the clergy. A mass meeting was held at the suitor's

home, and the band voted to attack us and take the girl back by force.

But by chance a blacksmith in the place had formerly worked in our town. He quelled their ardor a little by saying, "It is a long way off, and since I left there that mountain has become a nest of Christians, and their priest has a reputation of being not too tender.

The Christians Obey Him

like the Old Man of the Mountain. I fear that you would have all your troubles for nothing."

No one appeared in our town except the father who, having come two days after the marriage, was altogether too late.

How the good Theresa was allowed by Heaven to cause the fugitives to lose an entire day, how she guided our Christians, routed the pagans, changed the heart of the young girl, spared us an act of trespass, was a real miracle.

Fr. Lievin wrote triumphantly to me, "The lamb is safe in the fold. She has even found a better husband than the one destined for her."

I could add another case less moving, but more amusing, of a child also saved

From a Pagan Marriage

but this story will give some idea of the way things are managed here.

The children are seldom consulted. When the parents are good, all goes well; but in the opposite case we are often obliged to act a bit harshly. We do not ask permission to dominate, we do so, and China is a country in which good sense usually conquers.

Not Accustomed to High Living

Those Catholics who have at heart the conversion of China, will be glad to know that their help will mean much to Rev. Heinrich Klaes, Society of the Divine Word, who writes from Lai-Yang, East Shantung:

"Our missionaries live in dire poverty. Their fare is poorer than that of the average workingman. I personally have not received so much as a cent from either

Europe or America in the last five years. I have not been able to pay catechists, and consequently have none. My central mission station is in a most miserable condition. You may imagine what my food has been in these past years. Often I felt despair approaching, but so far I have succeeded in keeping up courage and hope.

"It is true that not all of our men have fared as I did, but there is not one who possesses anything beyond his need. Missionaries who make strong appeals for assistance get more than others, for such is

promise of the Lord: 'Ask and you shall receive.' This does certainly not exclude temporal goods."

Jesus Christ has constituted His Church as much for the salvation of heathens as for our own; and the Providence of God has placed the obligation of supplying the means for the fulfillment of that mission upon us, who already know Him and the salvation which comes through Him.

VOCATIONS AMONG NATIVE WOMEN

Mother Mary Matilda

A comparatively new but very valuable work is being carried on in Ajmer, India, by a community of Mission Sisters, whose aim is largely the fostering of vocations among native women. Much can be done in India by women for their own sex—more than in any other country. And there is every hope of plenty of aspirants for the religious life if the European Sisters can secure the means to educate their charges.

THE generous Americans so much concerned nowadays with the extension of Christ's Kingdom in far-distant lands, may be interested in our humble undertakings and lend us a helping hand to promote the work we have so much at heart, for the salvation of pagan souls in barren Rajputana.

In April, 1911, a Novitiate for Anglo-Indian girls was opened in Ajmer, the headquarters of our mission.

Though it is still in its infancy we dare say its ten fervent members form the

Nucleus of a Little Congregation

We call it "The Mission Sisters of Ajmer," and, with God's grace, we entertain great hopes for its future development and its efficiency in the mission field.

For, while it offers even now to young souls eager to climb up steeper paths and athirst for self-sacrifice, the blessing of a religious life adapted to their surroundings, it may, we hope, give later on to the mission invaluable auxiliaries.

In fact, these young girls—if well trained in religious virtues and apostolic ideal—are so well qualified for doing good work towards the conversion of India, that it is our great desire to see their number increase in order to send them broadcast all over our dear mission!

Having received a sound education in our convent high schools, they pos-

sess enough knowledge to impart it to others, besides they are thoroughly

Conversant With the Languages

ways and customs of India, and have this great advantage over the foreigners: they are accustomed to the rays of the Indian sun!

The Mission Sisters of Ajmer belong to the third order of St. Francis, they wear a white habit of drill cloth, a scapular of the same, a chord and rosary, and a white veil and wimple, a most simple costume which is, in shape, the copy of "The Little Flower's" religious habit, a garb so well known and loved all over the world.

In the Novitiate house we have a small orphanage where we shelter, feed and clothe about thirty girls from two or seventeen years of age. But alas! We are so limited in our scanty accommodation that we have to refuse

Many Poor, Helpless Children

It breaks one's heart to send away such applicants! but we have to get hardened: *all for the lack of funds!*

Besides the orphanage our Mission

Sisters are engaged in the work of propaganda among women and children in the villages. They go about teaching catechism, instructing catechumens, spreading the seed which is sure to grow and bring forth fruits in good time. At St. Thabua, a jungly place in a remote district of our mission, the Sisters have opened a school for "Bhil" girls. They do excellent work already.

The Christian girls are very much attached to the nuns and have now learnt to love school life. At the outset it was not an easy task to keep these little savages who are so fond of

Rambling in the Jungles

from morn to sunset. A fine time they gave in opening our schools!

One of the first days I remember we had over a dozen girls at the class. They had such good little faces and lovely names—Mary, Sabina, Regina—one would have believed they were genuine lambs or angels. But, oh! no, real little rascals they were!

At noon half of them had slyly escaped and by evening all the little birds had flown away from the cage to the woods. . . . Then began a regular chase. The Rev. Fr. Bernard (Apostle of Thabua) ran after the deserters and brought back the strayed lambs on his shoulders; the very picture of the Good Shepherd! He was determined the girls' school should start at all costs and so he never gave up, each time one of our savages gave us the slip—and that was often!—the Good Shepherd was on the spot ready to start the race, even at the cost of great fatigue, in the heat of the noon-day sun!

He won the game at last, and our little ones are a bit tame by this; some of them have made their First Communion and are daily improving in many ways; they can read, write, sew and sing, and do a lot of nice things they never dreamt of before.

Who could recognize them now? A short time ago they were thorough



"Pussy," the leper boys' pet. The youthful victims are in the first stages of leprosy.

savages, dancing and idling half-naked the live long day, and now

They Are Such Little Dears!

modestly wrapped in their "saris" and becoming good little Christian girls.

One of the Sisters goes about in the villages teaching catechism. She is a great favorite among the old folk, her kindness has won their hearts—these poor uncouth and savage creatures have hearts, too!—the Sister knows how to get at them. She sits in the dirty huts, close by the old crones and begins to chat with them; she accepts a feed of "Chapatis" or boiled "bittas," and calls it a treat!—though it costs her a great deal to swallow each nasty mouthful! God alone knows how much!

Education

So far, in Asia and Africa, whatever education the natives have received has been the result of teaching given by Christian mission schools, these schools being almost wholly supported by voluntary contributions from Europe and America.

Now, the Governments of those countries are assuming more responsibility, recognizing that the natives are roused to the need of learning. But in the main, missionaries still conduct and see to the upkeep of educational institutions and their burden in this direction is a heavy one. No progress in the missions can be made without educational facilities—all the missionaries are agreed on this point.

Fr. Joseph Merkens, of Surigao, P.I., says that the children of his parish are praying every day that benefactors may send money to build a good school.

Sister Marie Romuald of the Lifuka Mission, Central Oceanica, writes that children come to their school from far and near, and many of them have to be lodged for the night. The present schoolhouse is wholly inadequate and a new building, commodious enough to shelter all who apply is needed at once.

From Dahomey, Africa, Fr. Faroud, L. Af. M., calls for assistance in open-

Then, when she has become a friend she opens her picture book and relates about the Good God Who made them; she takes her Crucifix off her chord, and speaks of the Sweet Redeemer Who loved them.

Little by little and one by one, they are prepared for baptism and the sacraments, and it is no small joy for the young missionary when she leads one of these old women to the holy table!

Lately one of them was dying after a long illness, in which she had often been comforted by the Sister's visits. When she felt all was over she called for Sister, saying she would not breathe her last without holding her Maji's hand (Mother's hand).

It remains now for us to open hospitals—the very work so much needed

ing schools that shall compete with those of the Protestants. And so on, from all parts of the mission world comes the cry for means to further the cause of education.

Sister Mary Xaverine is a New Yorker

A Sisterhood engaged exclusively in missionary work is that bearing the name of Missionary Sisters of Our Lady of Africa, commonly known as White Sisters, helpers of the White Fathers.

It seems a daughter of New York is one of their number and she writes from Algeria, Africa, a letter full of interest to her compatriots:

"I am an Irish-American myself. I was born in New York and I entered the Congregation of Our Lady of Africa in 1898.

"I think the time has come to make an appeal to America for vocations, and also for funds, as we are badly off on account of the war in some of our missions.

"Many French-Canadian young ladies have joined our religious family since we first opened a Postulate in Canada, fifteen years ago. We started in Quebec; the training house was then transferred to Levis where there are several admissions each year.

"Here in Northern Africa we can not openly teach our holy religion, but we labor on in spite of many difficulties endeavoring to improve the girls and women who willingly frequent our work-

in India! This is one of our cherished dreams, and we will see it realized, when the recently born little congregation

Has Enough Members

Even now we are preparing for this work by getting one of the eldest Sisters trained in medical knowledge, and we mean to open a first Mission Hospital when our means permit it.

But no extension can be contemplated until we get some good souls to come forward and help us.

Will they not be found among the generous American people?

I do wish it so much! And I keep hoping and praying the Good God to touch and inspire some of them for His glory and love!

rooms. We teach them plain sewing, carpet weaving, embroidery and lace work. They are thus enabled to earn a small sum every week, the salary varying according to their ability.

"Many of our Sisters have returned from France where they had been engaged as Red Cross nurses during the war. I think there were over eighty of them in France or elsewhere. They are now anxiously awaiting steamers to take them back to Africa. We hope to open new stations if we can get the means, and if benefactors would like to spread the Gospel amongst our good Negroes, they can do so quite easily by adopting a Sister of Our Lady of Africa, or by contributing to establish mission stations, and that, without leaving their own cosy corner at home.

"I must add that there is plenty to be done if devoted young girls wish to come to the sunny shores of Africa where the Sacred Heart of Jesus is so little known and loved."

A special grace is required to contribute to any worthy cause. Some have this grace in abundance, others seem to be without it, at least they do not coöperate with it. They are so self-centred that they are not moved by the most heartrending appeals. Persons in this latter class even find fault with the generous-hearted members of their own households, and many a liberal soul is obliged to give in such a way that miserly relatives, who are opposed to charity in any form, will not know it.

LIBERIA—THE LAND OF PROMISE

Very Rev. J. Oge, L. Af. M.

Monrovia is the capital of Liberia, the little Negro republic on the west coast of Africa. It was named for President Monroe, U. S. A., who took a great interest in this colony of freed Negroes, founded in 1821. The "Negro Year Book" says under the heading, "Religion and Education:"

"The Americo-Liberians are all Protestant. There are several American Missions at work and one French Roman Catholic. The government educational system is supplemented by mission schools, instruction being given both to American and native Negroes. The government has 113 elementary schools, with 122 teachers and 4,100 pupils. There are eighty-seven mission schools and about 3,000 pupils. The mission schools give industrial training. The Methodists have a college at Monrovia; the Protestant Episcopalians, a high school at Cape Palmas, and three other important schools."

Fr. Oge is evidently much in need of moral and material support.

AFTER a stay of thirty years in Equatorial Africa, my health gave out and I am taking a rest in France. The change has done me an immense amount of good, and I expect soon to be setting sail again for Liberia.

When leaving Sasstown I went first to Monrovia, where I passed three weeks and then

Embarked for France

I must now tell you something about Monrovia.

In 1912 we had there a tiny Christian settlement, but so feeble was its life and so small our staff of missionaries that we gave up the station in order to establish a post in the Kroo country.

For reasons I shall make clear it seems to me the moment has now arrived when we should reopen the Monrovia mission.

Experience has plainly shown us

that this city is hostile to the Catholic religion. Its Americo-Liberian population is extremely Protestant, and consequently has very little sympathy with priests.

Nevertheless, the cause of our holy religion does not seem to me to be entirely lost in spite of so

Many Adverse Circumstances

and I have a firm conviction that a good elementary school presided over by my Irish confreres would not be barren of results.

But the first step towards success is a day and boarding school for girls conducted by nuns.

The education of girls in Liberia has been very much neglected up to now, as there is no school given over to them exclusively. An up-to-date boarding school conducted by our excellent nuns would be more than welcome.

But in order that this institution should have

The Desired Success

it must attract not only by its curriculum, but by its location, its buildings, its gardens and promenades.

Naturally an establishment of this

kind will be expensive, and it would be unwise to start the work without having an adequate sum assured to the mission.

"But," thoughtful persons will naturally ask, "Is the game worth the candle and what reason is there for believing in the success of a venture so costly and so hazardous?"

To this I answer that the value of a boarding school kept by nuns has been proved at Freetown, Sierra Leone. The Holy Ghost Fathers worked many years in that city with little result until the coming of the Sisters. The influence of the boarding school in which the daughters of the rich and influential are educated was soon perceived, and doors were at once opened to the missionary priest.

Now conditions in the city of Monrovia are very much the

Same as in Freetown

and a boarding school would not fail to have the same result.

If I speak of this project now it is because I feel that the psychological moment for executing it has arrived. Up to this time the United States Government has shown little interest in poor Liberia; but now that it has



Just a corner of the rich acres in Liberia waiting to be cultivated.

offered Liberia a loan of five million dollars, and will without doubt exercise some direction over this state, a new era of good fortune will undoubtedly dawn for our people.

Liberia, like all autonomous states, is not capable of any serious progress if left to itself—worse still it will vegetate awhile and finally die, executed by the guillotine of bankruptcy.

Revised by American genius, it will accomplish wonders, for

The Americo-Liberian People

are able to profit by the lessons which America will give them.

The numerous native tribes are willing to work and the soil is excellent, since Liberia has rain all the year round. If up to now the land has produced so little, the fault rests with

the government, which has done almost nothing to encourage agriculture.

Throughout the length and breadth of our immense territory there is not a road worthy the name, and even the paths are difficult to follow. Our rivers are numerous and large with plenty of good harbors, but one crosses them as one can, for there are no bridges. Naturally, under such conditions agriculture has not much chance to prosper.

I firmly believe that under the influence of American enterprise things will change as if by magic. Our territory will be honeycombed with macadamized roads on which automobiles will circulate easily; the rich soil up to now

Left in Virgin Freshness

will become a vegetable mine, and if

all these things are going to happen—and how can they help happening—it is of first importance that our mission have at Monrovia, the seat of government, a foothold of recognized value.

We should not only be established there, but be *well* established and nothing would give us more influence than a boarding school for girls under the direction of a community of nuns.

I close this letter, therefore, by reiterating the fact that our holy Faith must at once take definite steps if it would free these Americo-Liberians, who are

Descendants of Former Slaves

from their present bondage of error. In full confidence I set forth this project which is practical, full of promise, and needs only funds to make it a reality.

Home Again

"This year I write to my friends from my second fatherland—I call Gallipoli my adopted country because I am so much attached to it on account of the many conversions I have made here among both Greeks and Armenians."

Thus happily writes Fr. L. Gayraud, Superior of the Assumptionists at Gallipoli, and he goes on to say other hopeful things about his part of Turkey, in Europe:

"I came back to my mission two months ago, finding my house empty and much damaged, but I have made the most necessary repairs and opened the school room, closed for five years.

"On account of lack of missionaries, I am alone for the present, but I expect help before long to enable me to care for the spiritual needs of my Latin, Greek and Armenian parishioners. Fortunately I have found again most of these scattered and persecuted people.

"Half of the city was destroyed by the heavy bombardment and by fire and many of the surrounding villages are entirely wiped out. But the attitude of the people toward Catholicism is more favorable than ever and whatever alms are distributed bring in great results. We made ourselves greatly beloved by the relief we gave at the time of the earthquake in 1912, and during the Balkan War. How happy I would be and how much good I could do if a like sum were now placed at my disposal, but now I have only one door at which to knock for help."

Rice Will Keep This School Open

Rev. Fr. Leopold, C.D., the Superior of St. Aloysius' Boarding School, Elthuruth-Trichur, South India, finds it almost impossible to continue that useful institution under present conditions. Rice, the chief food of the boys, has increased in price *ninety per cent*. The people are threatened with famine and the attendance at the school is decreasing by leaps and bounds.

Fr. Leopold says:

"We are completely at the mercy of our benefactors. Who will help this pagan country in these days of famine and despair?"

Slow Work in the Canal Zone

Christobal Island, in the Canal Zone, Central America, is included among mission countries and is a poor mission at that. The English Foreign Missionaries (Mill Hill Fathers) are there, and Fr. Keane needs some encouragement in his work for souls. The climate is very hard for the Europeans and it goes without saying that the natives are poor. Part of his letter runs:

"I hope to be able to put up a church this year at the south end of the island, but building nowadays means expense and tells greatly on slender resources. After

four years, we have at last succeeded in getting a piece of land, in spite of many persons doing their utmost to prevent us securing a site, for we have a great deal of opposition to contend with; but happily we hold our own."

Fr. Keane includes a request that perhaps may be answered by some missionary to the Chinese:

"I wonder if I could get hold of a couple of catechisms in Chinese. I am at present giving instructions to a young Chinese boy and a book in his own tongue would help me."

Donors may send direct to Rev. H. Keane, Box 63, Christobal, C. Z., Panama, Central America.

As soon as you begin to work to help spread the Faith of Christ among the poor pagans, you will see in your own daily life a clear manifestation of the gratitude of our Divine Lord. There is no more certain way to obtain God's blessing, conquer temptation, and make great spiritual progress than to work for the glorious mission cause.

Ordinary Members of the Society for the Propagation of the Faith contribute 5 cents every month.

Special Members contribute \$6.00 a year.

Perpetual Members make a personal offering of \$40.00.

HOUSING THE TRUE FAITH

Rev. A. Sovignet, P. F. M.

Kumbakonam is the city of India containing the most marvelous pagan temples of the thousands of beautiful ones distributed over that country. Of its Catholic "Cathedral," the writer says that the only way you know it, when in its vicinity, is by the jeers of the Brahmins, who point at it as the "temple of the pariah's God." The time has come when the Faith in mission countries should be properly housed, and even poor natives are demanding something better than wretched shacks and huts for places of worship.

It is fourteen years since I first came to the mission of Kumbakonam, and I want to go on record as saying that notwithstanding all its worries and hardships the life of an apostle of the true Faith is the happiest life in the world.

For some reason, probably in expiation of my sins, our Bishop recently called me to his

Place of Residence

there to fill the vacant positions of Vicar-General and Vicar of the Cathedral.

The two offices are quite some re-

sponsibility, but when to them is added the pleasant perspective of building a new Cathedral, I am sure the cup of my blessing is full to overflowing.

I, too, build a Cathedral! May kind Providence have mercy on me. And yet it is the order of the Bishop, and therefore the command of God. No escape from it and by way of help in the accomplishment of the work the Bishop's hearty blessing and—an empty purse.

We read that the Saints have accomplished wonders through obedience, and on the strength of the

Blessing of Their Superior

How I wish I were a Saint that I might do the same now. Unfortunately I have to my credit only a fair amount of good will and a spark of living faith.

I just wish you Americans could see our so-called Cathedral at Kumbakonam.

I am sure any convent chapel in the United States is bigger and better, and that you would feel inclined to act as a visiting Bishop once did when calling on dear old London Bishop Bottero, of saintly memory.

He was shown around the Cathedral grounds by his venerable friend

and they finally came to a standstill before a little chapel:

"Why, what is that?" said the visitor.

"That," replied the old Bishop, "is my Cathedral."

The guest remained dumb with astonishment for a moment, and then suddenly burst into tears. They were tears of compassion for his old friend, whose poverty was so painfully apparent.

All that happened many years ago, and the same miserable edifice is still standing in its old place, pleading for assistance. It is not half large enough to hold the ordinary

Congregation on Sunday

and naturally on special occasion, such as annual retreats, when priests from all over the diocese are gathered, the condition is much worse.

The congregation, composed of Pariahs and a good number of poor caste people of the working class, can give little or no help; so I am left to my own resources. My predecessor, Rev. Fr. Bailleau, had started his appeal and succeeded in gathering some funds. With that, he had procured some new ground, a large number of



India's poverty speaks for itself and should touch all hearts.

bricks and even began digging the foundation, when he was called away to the war, and had to leave everything as it was. For five years, all has been lying there in the same state and now we must try to do something more.

We live in a country where religion is really an honor and forms the basis of all social institutions: religion is the very life and soul of the Hindu and he is proud of it and proves it by the gorgeous temples and shrines erected all over the country in honor of the pagan deities, and by the mighty structures indicating such places and towering high above all surrounding buildings.

When one approaches Kumbakonam by road or by rail, one can see from afar those proud monuments of Hinduism, seeming to defy Heaven and mock our puny Cathedral that does not raise its head even above the surrounding cocoanut trees.

One is made aware of its presence only by the jeers of the proud Brahmins, who laugh at it and mockingly call it the "temple of the Pariah's" or "the Cathedral of the Pariah's God."

And yet in his innermost soul the

Brahmin fears the Pariah's God and the Pariah's religion.

One day, a man of high standing and great influence said to one of our Fathers: "We are not afraid, we Brahmins, we Hindus, of the Protestants, we can mock at

Their Tenets and Principles

but, not so with you Catholics and your religion: you bring very little money to the pocket, but conviction to the mind, by your hospitals, your works of self-denial, your schools and orphanages, and we feel that our own institutions are being endangered by them. On account of that and on principle of religion, we are against you, we must be our enemies, because we fear you."

How truly that man spoke and how sincerely, alas! But he was an intellectual who understood the real state of affairs. How many thousands there are who do not understand, who judge by what they see, and who, misled by these intellectual Brahmins, make a mock of us and the religion we teach and preach simply because we have not the money to erect a decent temple to our God.

We can not change the mentality of

the natives of India, and unless we can appeal to their senses by something grand and glorious we may expect to make very little impression spiritually. They must be filled with awe first, the feeling of awe sets them thinking, and finally the soul is won.

I am sure that a well-built Cathedral in this centre of Brahmidism would make a deep impression, and have lasting results.

Possibly it might cause still greater animosity against us in minds like that of our intellectual friend named above, but that fact we should have to disregard. Our object is to reach and gain the masses. Is it for want of a few thousand dollars that we are to be kept in the background in the future as we have in the past?

I feel convinced that a Cathedral of proper beauty and size, one that could compare favorably with pagan temples and other places of worship, would in itself be a practical means of propaganda.

Why, indeed, should our religion be made a mock before men! It has a dignity to maintain and the time has come when our poor hovels of churches and chapels will no longer satisfy even natives.

China's Many Strange Customs

"If you are in Rome, do as the Romans do," says the proverb. And it is truly interesting for those who come from Europe to China to contrast the western customs with those of their own country and to change their own ideas on social ethics and propriety.

In Europe you do not insult a young lady by asking her her name, but none would directly ask her age. Here a young lady on being asked her name blushes and keeps silent, but on being questioned about her age she answers proudly and frankly. To congratulate a young woman on her marriage is not wrong amongst us: to speak before a Chinese lady about her father-in-law's family would make her blush.

In the western world when a friend visits another friend he inquires about the children who are presented to him.

Here the guest must be careful not to mention the names of the wife and children, who are not presented to him, but who stand behind the curtains listening to what is said and done in the reception room.

In Europe, to give a present and immediately request a recompense is a thing unheard of and would stir up indignation. Here it is not thought unreasonable to present a person with an egg and demand in return a hen.

At home it is humiliating to be caught telling a lie. The Chinaman only laughs, considering a lie as a mark of shrewdness by which he would trap you.

Not Hard to Satisfy

Fr. Halder, of Borneo, Oceanica, knows something about hardship. He writes:

"We understand very well the mean-

ing of 'Give us this day our daily bread,' for we are forced to live from day to day trusting in the Sacred Heart of Our Lord to care for us. We certainly do not live extravagantly! The other day I started out on a sick call which took me two days. During that time all I had to eat was a little salted rice, and I must say that I enjoyed it, for when one is really hungry he is not particular what is placed before him. Nor is he fussy about his bed after a long, hard day's work, but falls to sleep the moment his head touches the hard plank that serves him as a couch. Yes, truly, we missionaries have many consolations in the midst of our sufferings."

Do not forget that more than fifteen thousand masses are annually celebrated for the living and deceased members of the Society. The plenary and partial indulgences granted to the benefactors are many.

ORIGIN OF THE ESKIMOS

Rev. A. Lecorre, O. M. I.

It must be admitted that Fr. Lecorre's communication was not easy reading, being pencilled in French, in the uniform square characters which make it possible for blind persons to convey their ideas to paper. Infinite patience must be required to frame an article in this manner, and Fr. Lecorre's lines will be read with added interest on this account. He writes from St. Albert, Alberta, Canada; he has been forty years in charge of the Catholic missions along the Mackenzie River, and he wishes to remain near the scene of his early labors.

I MUST begin by apologizing for the peculiar style of my handwriting. As a blind man I must make use of the method used by the sightless, and I know it is not easy reading.

The reason for this letter is an article that appeared in CATHOLIC MISSIONS not long ago, relating to the probable origin of the Indians and Eskimos of North America.

The article quoted the opinion of certain historians of the United States who asked if it were not possible or even probable that these people were autochthones, the aborigines belonging to the American continent. They adduced this from the fundamental attributes as described by the missionaries.

But this assertion would be impious and absurd in view of the revelations of the Bible which furnish all the facts relating to primitive races since creation.

These include the diffusion of peoples and the confusion of tongues. We should have to deny the truth of all the recorded invasions and emigrations of nations.

No, our Indian and Eskimo tribes did not like mushrooms, spring naturally from American soil. We must accept the Bible as authority for the assertion that Asia was the cradle of the human race.

By the will of God, as man increased in numbers, families scattered

all over the surface of the earth, either by marches on foot or by water. The question is, "Whence came these tribes which the Oblate Fathers have been meeting for many years?"

One would hardly dare to answer that question by conjectures. But judging by oral tradition and certain customs of these people we adduce certain facts. This article would be too long were I to enumerate all these traditions and customs. I will limit myself to two or three characteristic ones which serve to illustrate their peculiarities.

All assertions as to the local origin of these races fall flat in view of the analogy of different idioms of speech in men separated by enormous distances.

In the dialects of the mountaineers



An Eskimo sorcerer. His class are bitter enemies of the missionary.

of the Athabaska and McKenzie districts are many words exactly like those of Brittany and with the same meaning. How can we account for this similarity if they are not derived from the same parent stem?

One day I visited an aged Indian of seventy years who lived in an isolated spot far from the haunts of men, and who had never heard a missionary preach. I brought him a crow which

I had captured and cooked.

A young Indian present, to whom I offered a piece of the dainty, said: "No, Father. Our traditions forbid us to taste this meat, because before the waters covered the earth this bird ate human flesh."

Whence comes this Biblical story?

I recollect others somewhat more obscured by additions. Might not this be the result of intercourse by their ancestors with Jews or other nations?

I remember another fact more significant still. One evening I was going down the Yukon River in a canoe. I saw on the summit of a hill an Indian burial ground. Upon a wall surrounding one tomb were many red figures representing animals, birds and weapons of the chase or for fishing.

The figures were large enough for me to distinguish many of them at a distance and noted an elephant.

"Do you know what animal that is?" I asked my companion, a young Indian.

"No," he answered. "But our old men have seen and chased them in warm countries of the setting sun."

Are we wrong then in thinking that our Indians are of Asiatic origin, at least the greater number of them?

As to the Eskimo race and tongue, after passing a winter in the southern villages along Behring Strait. I have not the least hesitation in pronouncing them Mongolian. Their features, the women's dress, and above all, their customs, convince me. They smoke tobacco as the Mongolians smoke opium.

The question now is, "When did these people emigrate to North America, and under what conditions?"

That is a problem that may never be solved, owing to the lack of written history. I however affirm in the face of those who would eradicate a certain page of the Bible, that all these tribes that we are evangelizing, are, like ourselves, children of Adam, and we must make them, also, true children of God.



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RIGHT REV. JOSEPH FRERI, Editor

J. G. MENARD, Assistant Editor

CATHOLIC MISSIONS offers its sincere congratulations to the Right Rev. W. H. O'Hare, S.J., recently appointed Vicar Apostolic of Jamaica, and who received episcopal consecration a few weeks ago in St. Ignatius' Church, New York City.

The New Vicar The mission of Jamaica was **Apostolic of Jamaica** founded in 1837 and entrusted to the care of the Jesuit Fathers. The population, mostly colored, numbers about 800,000 souls, of whom only 32,000 are Catholics. The Society for the Propagation of the Faith has always been interested in the Jamaica mission, and the new Bishop has our best wishes that his labors be blessed and his efforts be successful in this immense field.

* * * *

WE are greatly pleased to hear of the dignity recently conferred on Fr. Francis Ross, National Director of The Society for the Propagation of the Faith in England, who has been made Honorable Canon of Westminster Cathedral. We offer him **Canon Francis Ross** our sincere congratulations and our best wishes that he may enjoy this dignity for many years in his present position, for the greater glory of God and the good of the missions.

It is over ten years since Fr. Ross, having been chosen by the Archbishop of Westminster to undertake the organization of a branch of the Propagation of the Faith in the diocese, came to the United States to study the methods followed here, and since then he has taken the keenest interest in the development of the American branch. Despite many difficulties Fr. Ross has obtained considerable success not only in the Westminster diocese, but all over England where the Society has not a strong footing. His labors have also aroused missionary zeal in Scotland and he has been among the first to appreciate the growth of the missionary move-

ment in Ireland. So we are warranted in believing that in our "*ad multos annos*" many voices will unite to greet the new Canon of Westminster.

* * * *

DURING the last few months a number of priests have written us in regard to the Spiritual Privileges granted by the Holy See to the ecclesiastical benefactors of The Society for the Propagation of the Faith. Some simply inquired whether those privileges were still in force and had not been abolished by the new code of laws. We answered that they were in force and had not been affected in any manner by the new legislation. But other correspondents maintained on general principles that the privileges had been annulled and before their insistency we sent the question to Rome.

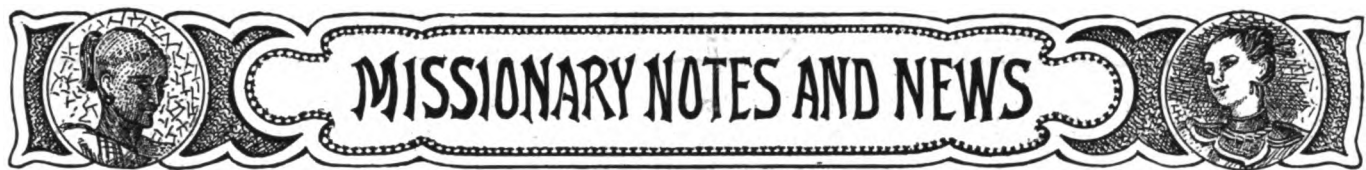
We have received an answer signed by a member of the Commission for the Interpretation of the New Canon Law stating that "there is no reason whatever for thinking that those privileges have been revoked; on the contrary, they are positively confirmed by Canon 4 of the '*Codex Juris Canonici*,'" which reads as follows: "*Jura aliis quæsitæ, itemque privilegia atque indulta quæ, ab Apostolica Sede ad hæc usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt, nec revocata, integra manent, nisi hujus Codicis canonibus expresse revocentur.*"

We need only add that the Codex contains no such revocation of the privileges of The Society for the Propagation of the Faith.

* * * *

OUR 1920 Calendar has been much appreciated and an edition of 225,000 copies was promptly disposed of; in fact, we could have distributed many thousands more, and even at this late date we receive orders, which we regret to be unable to fill. Since

The "Propagation of the Faith" Calendar the beginning of Lent letters have come from certain persons who thought that a mistake had been made in indicating that all the Wednesdays of Lent were days of abstinence. It is quite true that according to the general law of the Church, as expressed in the new Codex, abstinence is to be kept on the Fridays and Saturdays of Lent and not on Wednesdays, with the exception of Ash Wednesday and the Ember Wednesday. But, and this is probably what has misled our correspondents, as soon as the law came into vigor the Hierarchy of the United States made an application to the Holy See for the transfer of the obligation from the Saturdays to the Wednesdays of Lent and the request has been granted, at least for the time being. Consequently our Calendar is correct.



AMERICA

NEW YORK Mgr. Rey, P.F.M., Archbishop of Tokyo, has been paying a brief visit to New York. Mgr. Rey is on his way to Rome, to attend a meeting of his Society, called by the Holy Father.

Rev. William O'Hare, S.J., who has been appointed Bishop of Maximianopolis and Vicar-Apostolic of Jamaica, West Indies, was recently consecrated in St. Ignatius Church, New York City. Archbishop Hayes was the officiating prelate, and Bishop Beavens, of Springfield, Mass., and Bishop Gibbons, of Albany, N. Y., were the co-consecrators. Very Rev. Joseph H. Rockwell, S.J., Provincial of New York-Maryland Province, preached the sermon.

His Grace, Most Rev. Patrick J. Hayes, Archbishop of New York, under whose jurisdiction the Sisters connected with the American Foreign Mission Society come, has just received from the Sacred Congregation of Religious the authorization by which this Sisterhood, hereafter to be known as the "Foreign Mission Sisters of St. Dominic," may now establish at Maryknoll a Canonical Novitiate. Steps are already under way by which all present members shall fulfill as soon as possible the Canonical requirements for reception and subsequent vows.

The Society of the Divine **MISSISSIPPI** Word has suffered a severe loss in the death of the Rev. James Wendel, a missionary to the colored people of Meridian, Miss. Fr. Wendel had formerly spent some years in New Guinea, Oceanica. His death was the result of an attack of influenza.

The Right Rev. James P. **PHILIPPINE ISLANDS** McCloskey, D.D., has been transferred from the Diocese of Zamboanga to the See of Jaro, Philippine Islands. He succeeds the late Bishop Foley. Bishop McCloskey was formerly Vicar-General of Jaro for several years.

EUROPE

Reports from the European mother houses of the various missionary societies, show that large numbers of priests are setting out for the missions. Many of these were lately released from military duty and are hastening back to old scenes of labor, others are new to the districts, but all are eager for the fray. Fifty-nine Oblate Fathers recently embarked from France for posts ranging from India to the Arctic re-

gion, while twenty-six Lyons African Missionaries set out for the African Vicariates given to their congregation. Other orders show similar activity. Let us pray that the terrible disaster by which Bishop Jalabert and seventeen Holy Ghost missionaries lost their lives by shipwreck when en route for Africa will not be repeated.

The next decade should see a **SPAIN** splendid number of young apostles launched into the mission field, there to combat time-worn heresies and superstitions.

The United States, Ireland and Canada have founded seminaries within the past few years and now comes Spain into line.

The news item reads:

"Mgr. Benlloch y Vivo, Archbishop of Burgos, has just founded a foreign mission seminary in his episcopal city to foster apostolic vocations in Spain. The Holy Father has written a letter to His Grace congratulating him on the effort he is making to furnish laborers in the Lord's vineyard, so sadly depleted since the war.

ASIA

Cyclone-swept Bengal is in dire **INDIA** distress and some idea of the great wind that recently did so much damage in this part of India may be gained from a clipping from *The Bengalese*, the new American publication of the Holy Cross Fathers:

"Letters received from Bengal since our last issue do not change materially the description of the disaster as given in that number. It is characterized as the greatest storm that has visited Bengal since 1737. The latest statistics received place the number of inhabitants killed or drowned at 15,000; 20,000 boats of all kinds were smashed or sunk; in the city of Dacca all the houses, save those built of brick, were demolished, the governor's palace among them. Hundreds of iron telegraph posts were left lying on the ground, most of them broken or twisted. It is estimated that about ten million pounds sterling damage was done."

From time to time statistics are **CHINA** published giving the number of Catholics in China. The Lazarist Fathers of Che Kiang have compiled these figures for 1919, and they state that there are today in China 1,992,247 Catholics. This represents a gain of 39,418 during 1919, which is, however, little more than one-third of the ordinary increase.

No province reports an increase of more than four European laborers, while the majority of the fifty-one provinces can report no increase whatever. This, however, is

partly compensated for by the increase in native priests and students. Fifty-one native priests were ordained, while the number of seminarians increased by fifty, the classical students by ninety-three.

In his latest letter, Fr. Buch, C.M., of Ning Po, China, says that the city has been experiencing a complete boycott of things Japanese, due to the Shantung question, which now seems rather ancient history here in the United States.

The students, as usual, led the excitement, which consisted of entering stores, examining the goods for sale, and on discovering articles of Japanese make bringing them into the street and burning them. The students have decided that there shall not be a single object made in Japan on exhibition in the city of Ning Po. This burst of national spirit has met with the sympathy of many.

AFRICA

One of the greatest disasters that the war brought to the mission of Kareme, Tanganyika, East Africa, was the loss of its dairy and fine herd of cows. Not less than four hundred and fifty animals grazed on the rich pasture lands and the making of butter and cheese was an industry that brought the mission considerable income.

The natives used to work in the dairy and were paid chiefly in cloth with which to clothe themselves. Now, having no work and consequently no cloth, they are obliged to wear skins and coverings of woven grass and vines.

Fr. C. L. Avon, W.F., who sends this report, adds that a severe earthquake shook that part of Africa not long ago and did much damage to mission property. In fact, the priests had barely time to escape with their lives from falling bricks and timbers. A considerable sum will be needed to repair the houses.

Seven years ago the founder **FRENCH GUINEA** of the Mongo mission in French Guinea, after almost superhuman effort, built what was considered a very fine church. True, it had a roof of thatch and bamboo posts, but it was large, airy and had cost much good money gathered from anywhere and everywhere.

Last summer a terrific storm burst on the district and the church was struck by lightning and destroyed. Mgr. Lerouge, who writes about the disaster, adds that the Holy Ghost Fathers have had many trials of late years with bad harvests and deaths among the priests.

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OR

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To Readers of CATHOLIC MISSIONS

Owing to the greatly increased cost of printing our magazine, the subscription price is now \$2.00 a year, for both home and foreign subscribers.

It is hoped that those who have been on our lists in the past will understand the conditions causing this change, and will continue their patronage.



CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
"Go, And Teach" - - - - - Rev. A. Vagner, P.F.M.	99
The Lazarist Missions in China	
Dom Maternus Spitz, O.S.B.	102
Hindu Festival Rites - - - - - Rev. C. Pereira	106
The Emigration Problem in East Mongolia	
Right Rev. Mgr. Abels, B.F.M.	109
"Rejoice, And Be Exceeding Glad"	
Rev. A. Fancomier, W.F.	112
Life and Death Among the Chinese	
Rev. T. Champeyrol, P.F.M.	114
An S. O. S. Call From Arabia	
Right Rev. E. Vanni, O.M.Cap.	116
Editorial Notes - - - - -	118
Missionary Notes and News - - - - -	119
Missionary Letters - - - - -	Passim

PREACH

THE
GOSPEL

TO EVERY

CREATURE



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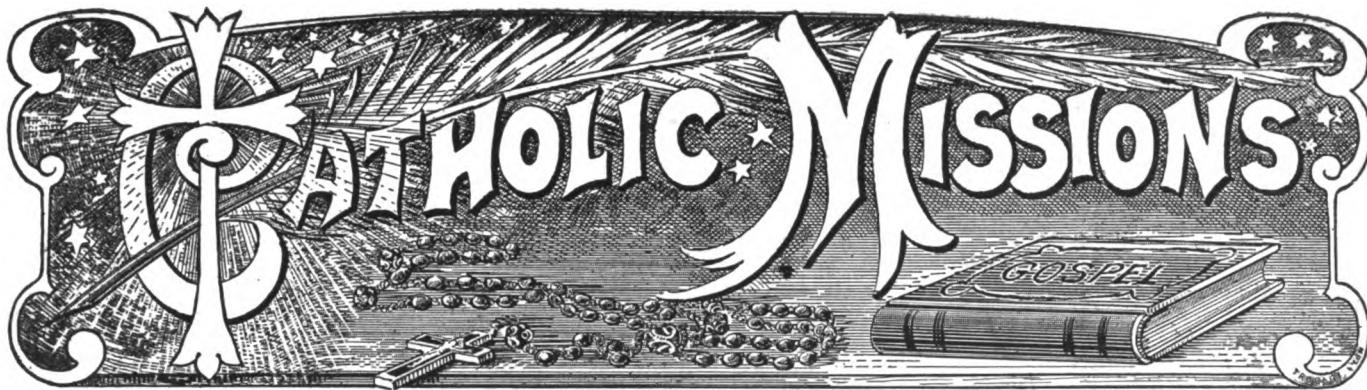
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"GO, AND TEACH"

Rev. A. Vagner, P. F. M.

The Japanese, proud, clever, educated, ambitious, and becoming more and more materialistic, form a difficult problem for the Catholic missionary. For one thing, they demand more than natives of other countries. Beautiful churches, well-equipped hospitals, good schools well win their attention and possibly their allegiance; but it is of little use to expect to impress the Japanese with the value of apostolic poverty.

WHEN sending his Apostles forth into the world the Saviour said: "Go, and teach."

The first part of the divine command I have fulfilled to the letter. At the beginning of the war in 1914 I was given charge of two parishes—that of the Twenty-six Martyrs, at Osaka and that of St. Peter and St. Paul, at Nara. With such responsibility I had to go, and likewise come without ceasing. In fact, it is no exaggeration to say that a good part of my life since 1914 has been passed in the street cars.

Evidently this fact touched the heart of the municipality of Osaka, for at a banquet given by the

Mayor, to which were graciously invited the missionaries with a record of twenty years in Osaka, the Mayor

with a free pass on the tramway. I can truthfully say that I have made use of this practical gift, which means a saving to my thin purse.

How do I manage to conduct two large parishes nearly twenty-five miles apart? The

Task Would Be Impossible

except for the electric cars, which shows how well science may serve religion, but even so some effort on my part is required.

When appointing me to the two posts Mgr. Chatron, of blessed memory, said: "The impossible is expected of no one, but see what you can do. I simply give you permission to say mass in the two parishes as often as you think prudent."

And one of my elderly catechists added: "You are going to kill yourself. Do you remember Fr. Mutz? He tried to do the same thing in the province of Bitchu and he died within two years."

"Reassure yourself, my friend," I replied, "Fr. Mutz was ripe for heaven, which is not my case."

The wind is tempered to the shorn lamb, and for more than five years the cars have permitted me to fly back and forth,



This picture of the Blessed Mother has been venerated for two hundred and fifty years by pagans and Christians in the district of Mei Sani, W. Che Kiang, China.

called attention to our "works of devotion" and at dessert presented us

pardon the figure of speech, between Osaka and Nara, to the great admiration of the faithful. Indeed, seeing me perform this dexterous feat has so impressed them, that they in turn feel bound to display greater fervor in their religion—and the end is not yet.

"But," my captious reader will say, "this wild life upon the tramway is not at all consistent with the meditation and recollection belonging to the priestly vocation."

Here again I have been favored. At first, I admit, I found difficulty in fending off distractions during the ride of an hour and a half that separates my two masses. Almost involuntarily my head popped out of the window, but after a few hundreds of these trips had passed, so passed also my temptation and now I can keep my eyes steadily fixed upon my breviary.

Go, and *teach*. There it is, the entire command. I go, I have gone, and all the other parts of the verb. But teaching! There's the rub. On this point I become confused and feel that there is something wanting."

Naturally, the priests are not able to do as much preaching as formerly, and on the other hand it is becoming difficult to get a congregation to listen to a sermon or to instruction. Nowadays one must go out after the flock and even then it is often hard to find the sheep.

Fortunately the missionary has his uniform—the soutane—and like the soldier is recognized at once for what



One of the prettiest corners of the city of Osaka.

he is. Thus when a poor Japanese comes to him for aid in the solution of a difficulty, the occasion presents itself for a few words on religious topics that often clear the listener's mind of prejudice or remove errors. Here is an example of how an opportunity was seized by myself

On the Cars, of Course

and made as much of as possible.

Sitting in the seat with me was a young student fresh from the Imperial University at Tokyo, and bound in a few months for America to enter Harvard. Such youths like to find themselves near strangers, for it of-

fers an opportunity to their eager minds to learn something new.

My neighbor, when beginning the conversation, wished to speak English, but upon learning my ignorance of this language and that I spoke Japanese more readily, he consented to use his mother tongue. We discussed the war, peace, and various topics of the day. Then, naturally, the youth remarked, "I see that you are a missionary, but of what religion, may I ask?" I replied that I was a Catholic priest, and at these words the young man regarded me with an air of surprised curiosity as if he were seeing for the first time some strange animal of which he had often heard.

"So, you are a Catholic," he ventured. "Catholicism is a very austere religion, is it not?"

"Somewhat so," was my answer.

"It seems that you are forbidden to eat the flesh of any animal except that of the frog."

At this astounding announcement I looked at my companion to see if he were making sport of me; but no; he, it was, who showed surprise when I burst into laughter. Then seeing a good chance for some propaganda work I explained some things about our Faith. The conversation lasted an hour, and at its close the young student from Tokyo had at least learned that Catholicism should not be classified, "Christian sect, whose members eat only frogs."



Mgr. Castanier, P.F.M., Bishop of Osaka, Japan, and his missionaries. The photograph was taken during the Annual Retreat of 1919.

A word or two now about my second parish. Nara is a city of about forty thousand inhabitants, and is well-known to tourists. It was the residence of the Emperors in the eighth century, before Kyoto became the capital of Japan, and preserves as mementos of its ancient splendor some monuments and a famous park.

Our work there is particularly difficult because of the conservative spirit that prevails and the great power of the bonzes and Shintoist priests. The Faith was introduced to Nara in the nineteenth century by Fr. Cousin

Later Bishop of Nagasaki

who resided at the time in Osaka.

It is told of him that with one servitor he set out from his home at nightfall so that he might reach his destination the following morning. Needless to say that there was then neither steam or electric cars and the poor apostles had naught to carry them but their two legs.

Trudging steadily onward in their straw-made sandals they came at midnight to the top of Ikoma mountain, a region of sinister repute as the haunt of robbers. But there was here a little inn designed as a resting-place for weary travellers, where they might change their sandals and refresh themselves with a cup of tea.

It seems Fr. Cousin met there two sisters, good creatures who were

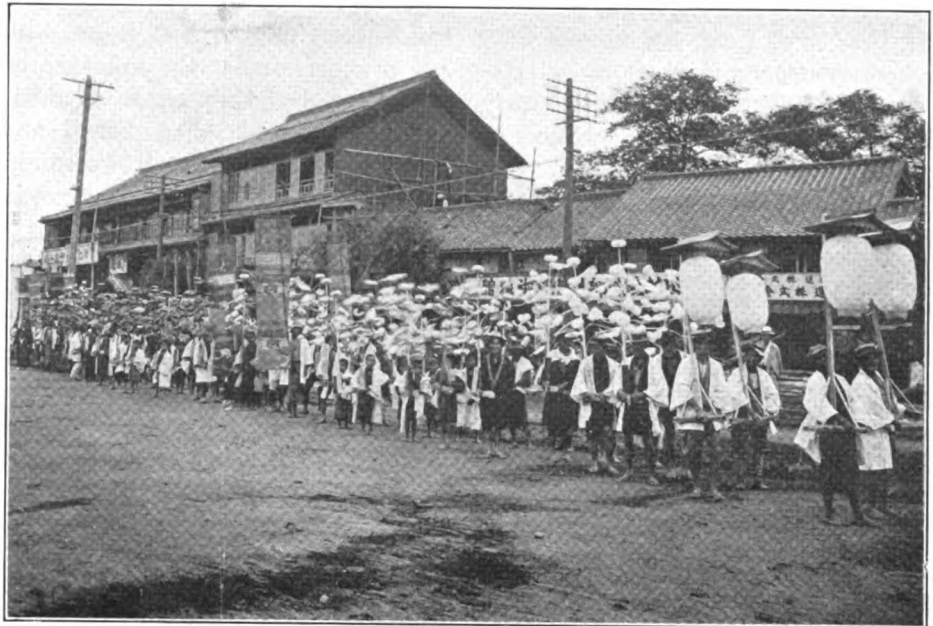
destined later to become Christians, and in this way:

I, myself, when following the same route, stopped at the inn and noticed the two aged women, now past the eightieth milestone of the road of life. Nevertheless they had good sight, good hearing and above all else good tongues.

We conversed and they said:

sionary I recognized Mgr. Cousin, of sainted memory. I cultivated the acquaintance of the two old Japanese women, who had many tales of the past to tell. Then I received permission to instruct them in the Faith; this I did and in a few months they were baptized, the elder being at that time eighty-seven years old.

Not long afterward the poor creat-



This gala-looking parade is in reality a funeral procession—Japanese style.

"More than forty years ago, a European, dressed as you are, with beard and all, stopped here many times on his way to and from Osaka. We remember him well."

From their description of the mis-

ure died a holy death, and took flight for heaven, where Mgr. Cousin, perhaps, received with joy the good soul he had met in his pioneer days on the lonely mountain top, and for whom no doubt he had often prayed.

Many in the Same Boat

One missionary writes that however it may sound, it does him an immense amount of good to read accounts of the "other fellow's" trials that appear in The Propagation of the Faith publications. Only for them he would feel that his burdens were just a little too heavy, and that he was chosen by Providence for an especially hard lot, but since practically every one is in the same boat, he plucks up courage and concludes that there isn't any easy way in the apostolate.

And the "constant reader" must admit that there are more calamities to the square inch in mission papers and

magazines than in any printed matter, and worst of all, the facts are all true.

The Upas Trees of Java

Java has a wonderful tropic vegetation and, incidentally, many dangerous animals and serpents lurk in its jungle depths. One of the peculiar trees is the upas, usually described by the word "deadly."

An exchange says of this tree:

"The upas is a large tree growing in Java. The juice of the upas tree constitutes a virulent poison called by the natives 'antjar,' which owes its deleterious character to the presence of strychnine. The smallest wound by an arrow tipped with this poison is fatal.

"Toward the close of the eighteenth century, a Dutch surgeon, Foersch, circulated in Europe various myths with regard to the upas tree. It was said to be so deadly that the poison was collected by criminals condemned to death, who obtained their pardon if they brought away the poison, which was, however, found fatal to eighteen out of every twenty who made the attempt. It was destructive to all vegetable of a desert which it had made. It is now life but its own, and grew in the midst known that the upas tree was credited with the destruction of animal life really attributable to the escape of carbon dioxide from a vent or vents in a valley surrounded by volcanoes. It has been seen growing with other trees in forests, and in 1844 was introduced into hothouses with no bad effect."

THE LAZARIST MISSIONS IN CHINA

Dom Maternus Spitz, O. S. B.

The Lazarists did splendid pioneer work in China, and of its fifty Vicariates they still have charge of ten. The Blessed Perboyre, martyred in the persecution of 1840, was a son of St. Vincent de Paul, and Blessed Clet, whose centenary is about to be celebrated in Hupeh, was one of the early Lazarists to give his life for the founding of the Faith in China. The Irish Vincentians now share in the apostolic labors of the French Lazarists.

THE fatal news of the suppression of the Society of Jesus by the Brief *Dominus ac Redemptor*, which was issued by Pope Clement XIV on July 21, 1773, reached China in the following year.

The Portuguese Bishop of Macao published the same with the thunder of guns and a solemn Te Deum, and triumphantly sent his Vicar General to Nanking to make it known to the old venerable Bishop Gottfried von Laimbeckhoven (1707-1787), an Austrian by birth, who since 1756 ruled that diocese.

It was a terrible blow both to the Catholic missions in China

and to the Society of Jesus, which since the days of Fr. Ricci, the second founder of the Chinese missions (1583-1610), had actively been engaged in the Apostolate of China and had successfully carried it on with 456 members under the influence of their learned and illustrious scientists and superiors like Frs. Schall and Verbiest, Gerbillon and Parenmir, Gaubil and Benoist, von Hallerstein and Amyot, etc.

Emperor Kienlong, though formerly a cruel persecutor of the Christians, imitating the example of Frederick II of Russia and of Catherine of Russia tried his very best to retain the old members of the Society, and if possible to obtain new ones. But one after the other died, and new helpers were not able to land in China owing to the opposition of Portugal.

With the death of Fr. d'Almeida, who breathed his last on November 12, 1805, at the age of seventy-seven, and Louis de Poirot +1814, the Society expired in China. Though the members of other Religious Orders engaged in Apostolic work rivalled those of the Society in courage and zeal, yet it was to the Jesuits that the

success of the Apostolate was chiefly due owing to the influential position they occupied in the Imperial Court and among the literati and owing to the attachment of the people.

Louis XVI, King of France, was deeply interested in the missions of China, and exerted all his influence to replace the French Jesuits in Peking by some other French missionaries. For this purpose he appealed to the Missionary Society of Paris, but failed; he tried the Congregation of the Missions or Lazarists, but Fr. Jacquier, the Superior General,

Declined the Offer Three Times

and only accepted another urgent invitation in 1782, remembering that St. Vincent himself had entertained an idea of starting missionary work in China, but died (1660) before he was able to carry it into effect.

Fr. Estienne, the Lazarist proto-martyr of Madagascar, got permission from Fr. Almeras, the successor of St. Vincent, to proceed to China, but was unable to undertake the journey. The first Lazarist missionaries to set out for the Flowery Kingdom were Frs. Mueller and Appiani in 1697, and they were joined by Fr. Pedrini in 1703. Fr. Mueller became Vicar Apostolic in 1717, and the three Lazarists continued their Apostolic work till the death of Fr. Pedrini in 1746.

He left two native priests in charge, and it was only thirty-seven years later that the Lazarists reentered the vineyard of the Lord in China. By a decree of December 7, 1783, Propaganda handed over to the French Lazarists the missions, churches and residences in Peking which formerly had been administered by the French members of the Society of Jesus, and this was ratified by Louis XVI on January 25, 1784.

Thereupon Fr. Jacquier, Superior General of the Congregation of the Missions, dispatched Frs. Raux and Ghislain, together with Bro. Charles



Native priests of Che Kiang with a class of students.

Paris, a clever watchmaker, to the Far East.

They Arrived at Macao

on August 23, 1784, but reached Peking only on April 29th of the following year. Bishop Alexander de Govea, a Portuguese Franciscan, who since 1784 ruled the diocese of Peking, put them into possession of the Petang on May 8, 1785, with Fr. Raux as Superior, whilst the ex-Jesuits, Amyot, Bourgeois, Ventavon, etc., ceded to him all their rights.

In 1788 the Lazarist Superior, a priest distinguished by the variety and solidity of his scientific knowledge (+1801), was made a Mandarin and President of the tribunal of astronomy and mathematics, and in this capacity was able to release twelve missionaries who had been imprisoned in Peking since 1784.

In the same year two more Lazarists arrived, Frs. Aubin and Hanna.

The first went to Honan as a missionary, but was imprisoned and died in 1795, whilst the latter was appointed a member of the mathematical tribunal, and as such was able secretly to carry on his Apostolic work in Peking itself till his death in 1797.

In 1790 Frs. Pene, Clet and Lamiot arrived in China. The latter became interpreter at the Court of Peking in 1794, but was banished in 1820 and went to Macao to open a Novitiate and a seminary for Chinese candidates of the Congregation of Missions, where he died in 1831.

Fr. Pene exercised a fruitful Apostolate in the province of Hupeh till 1795, whilst

Fr. Clet the Proto-Martyr

of the Lazarists in China worked for nearly thirty years (1792-1820) in Hupeh and Kiangsi. After the death of Fr. Raux (1801) his first companion, Fr. Ghislain, succeeded him as Superior of the French Lazarists till his death in 1813.

The outbreak of the French Revolution, however, greatly interfered with their Apostolate in China, as the promised help never came. From 1789-1804, and again from 1809-1816 the French Lazarists were suppressed first by the revolutionary government

and next by Napoleon, and of the fourteen members who were sent in 1805 only three reached their destination.

The French Lazarists in Peking who had charge of the Petang were supported by their Portuguese brethren, Frs. Ferreira and Ribeiro, who had been sent by the Queen of Portugal to replace the Portuguese Jesuits at the Toung-tang Church. In 1801 they were joined by Frs. Pires, Sera, and others.

To understand the development of the Catholic missions in China during the nineteenth century, it will not be out of place to state the position of the Catholic Church in the Celestial Empire at the close of the eighteenth. The whole Chinese missions then consisted of three Bishoprics, Peking, Nanking and Macao, with about 13,000 native Christians and three Vicariates Apostolic Shansi (Italian Franciscans), with 60,000 converts, Tokien (Spanish Dominicans), with 40,000 converts, and Szechuen (Paris Foreign Missions), with about 60,000 native Christians.

Emperor Kienlong of China, who had been favorable to the Catholic missions during his long reign of sixty years (1735-95), was succeeded by Kia-King (1795-1820), a violent persecutor. By a decree of 1811 all the missionaries were to be expelled, with the exception of the Portuguese

Lazarists, Pires, Ribeiro and Sera. Of the four churches in Peking only those of the Petang and the Nantung were left.

Frs. Sera and Sue, a native Lazarist, were left in charge of the former, whilst Pires and Ribeiro resided at Nantung. When the Petang was demolished in 1827, Sue left China and opened a seminary at Siwantse in Mongolia (+1835), whilst Sera went to Europe to solicit for help.

It was, however, only in 1830 that the Lazarist missions in China began to breathe a new life. In 1828 Fr. Torrette arrived at Macao, where he had a long interview with Fr. Lamiot,

The Only Survivor

of the French Lazarist, who before his death (1831) intrusted to him the direction of the seminary at Macao, whilst in 1830 there arrived a Portuguese Lazarist Father, John de Castro, to assist as Vicar General to Mgr. Pires, who since the death of Bishop de Govéa (1787) administered the two dioceses of Peking and Nanking.

As years went on more French Lazarists arrived in China, Frs. Rameaux and Laribe in 1832, who secretly entered Hupeh and Kiangsi, Frs. Mouly and Baldus in 1834, the former going to Mongolia, the other to Hupeh.

Between 1836 and 1839 fourteen others landed at Macao, among them Fr. Perboyre, who placed themselves



China owes much to the daughters of St. Vincent de Paul. Here they are shown caring for some wounded soldiers.

at the disposal of Fr. Torrette to preach the Gospel in thirteen out of the eighteen provinces of China. In 1836 Fr. Mouly was recalled from Mongolia to take charge of the missions of Peking and of the Tchely province, as Mgr. Pires was too old and too weak

After Thirty-eight Years' Work in China

to carry the whole burden. Mgr. Pires died on November 2, 1838, at the age of seventy.

As the Padroado of Portugal at this time extended also over China, and as the Chinese Sees of Macao, Peking and Nanking were under the jurisdiction of Goa, Propaganda detached from Peking several of the Chinese provinces and erected the Vicariates of Manchuria (1838), Shantung (1839), and Mongolia

(1840), and in order to facilitate the work of the Apostolate intrusted them to the Missionary Society of Paris, to the Franciscans and to the Lazarists, respectively. Mgr. Mouly was appointed Vicar Apostolic of Mongolia.

In consequence of the political unrest and the war of China with England in 1840, the Lazarist missions suffered greatly and one can understand the anxieties of Mgr. Mouly about the future of the missions. Yet the martyrdom of Fr. Perboyre on September 11, 1840, only increased the courage and zeal of the Lazarist missionaries.

After the treaty of Nanking had been signed in 1842, M. de Lagrenée, the French plenipotentiary in China, demanded and obtained full religious freedom for both the native Christians and the missionaries. The num-

ber of converts began to increase, and Mgr. Mouly divided his Apostolic burden with his zealous coadjutor, Mgr. Anouilh (1851). The province of Tchely or Petchily numbered about this time 38,000 native Christians with four Lazarist and nineteen native priests.

The time had come for further divisions of the extensive fields in China. The Holy See wanted to abolish the Bishopric of Peking, which was erected in 1690, and to make it into a Vicariate. Fr. John de Castra, who since the death of Mgr. Pires had administered the See, was proposed as Vicar Apostolic.

But in spite of repeated entreaties on the part of Mgr. Mouly, de Castro declined the offer and returned to Portugal, where he died in 1869 as Bishop of Oporto. Thereupon Mgr. Mouly was transferred from the Vicariate Apostolic of Mongolia to that of Tchely, and at his request the latter was divided in 1856

Into the Three Vicariates

of Northern, Western and Eastern Tchely. The two first remained under the care of the Lazarists with Mgr. Mouly and Mgr. Anouilh as Vicars Apostolic, whilst the latter was intrusted to the Society of Jesus, with Mgr. Languillat as its first occupant.

After the war of 1860 Mgr. Mouly was instrumental in pacifying the conflicting parties and through his influence obtained new concessions in favor of the Catholic missions in China. He returned to Europe to obtain a new supply of Lazarist priests, and obtained seven missionaries and fourteen Sisters of St. Vincent de Paul, whom he installed at Peking and Tientsin.

Mgr. Mouly, who has rightly been called the second founder of the missions in Peking, died on December 4, 1867, at the age of sixty-one years, of which thirty-three had been spent in China. In 1839 he found in Tchely 4,390 Christians; at the time of the division of the Vicariate in 1856 there were 38,000.

Similar progress had been made in the Lazarist missions situated in the provinces of Tche-kiang and Kiangsi, which had been under the jurisdiction



Nothing very fancy about the costume of the little lady, but she is a bride just the same, and belongs to Che Kiang.

of the Bishop of Nanking from 1690 to 1838. In that year the Vicariate of Tche-kiang-Kiangsi was erected and intrusted to the Congregation of the Missions. But eight years later Kiangsi was detached as a separate Vicariate (1846), and again divided into Northern and Southern (1879) and Eastern Kiangsi (1885), whilst Tche-kiang was divided into an Eastern and Western Vicariate in 1910.

Owing to the rapid progress of the Catholic Missions in the vast province of Tchely, which covers an area of some one hundred thousand square miles, and had been divided into three Vicariates in 1856, further divisions were made when the Eastern, Central and Maritime Vicariates were erected in 1899, 1910 and 1912, respectively. Thus of the fifty Vicariates Apostolic in China, the Sons of St. Vincent de Paul

Are in Charge of Ten

whilst of the 1,100,000 Catholics in the Chinese Republic, some 550,000 are under their spiritual care. (1918, 1,954,499 Catholics in China; 617,360 under Lazarists.)

When we look back upon the last eighty years during which the Lazarists have been engaged in the work of evangelizing China under the most trying circumstances, we see that some of the cherished dreams of St. Vincent de Paul have been realized. Under the leadership of heroic, self-sacrificing and energetic Bishops, from the times of Mgr. Mouly to

those of Mgr. Favier and their successors, they have fought the good fight and have labored with the utmost zeal; they have heroically laid down their lives during the various persecutions, in the Tientsin massacres and the Boxer riots, and have watered the Gospel with their life blood. And the blood of both European and native Lazarists, of native secular priests also, who have been trained by them, and of their neophytes, has not been shed in vain, but has yielded a rich harvest.

The number of native Catholics in the missions of China intrusted to the Sons of St. Vincent has risen from 38,000 in 1856 to 71,000 in 1877, from 97,000 in 1897 to 171,000 in 1907, and to 550,000 in 1917, to 617,360 in 1918. In 1900 there were engaged 115 Lazarist and 75 native priests, 109 European and some 50 native sisters, whilst in 1917 we find 169 European and 73 native Lazarists, ably supported by 171 secular priests, of whom only 12 were Europeans, and 180 Sisters of Charity, of whom 74 were Chinese.

A French writer gives us his impressions of the Lazarists in China in the following words: "What else but a divine vocation could decide a man to abandon, without hope of return, family, friends, his native clime, to seek, at a distance of five thousand miles, wretched Chinese peasantry, opposed to our morals, our customs, our belief, opposed to our race through the teaching of their literati and their Mandarins! Averse to all spiritual teachings, by the hereditary

practice of gross polytheism, obscure and puerile, whose principal characteristics, the most expert Chinese scholars have been unable to define.

"What fortitude, patience and resignation (are required) to confront the terrors of isolation, the inclemencies of the seasons, sleepless nights on a bricked floor . . . no nourishment but repugnant, abominable and insufficient food. It is to enjoy comforts of this description that the new Apostle travels for months in a rough cart or on the back of a mule, going from village to village catechizing daily, transforming a mean hovel

Into a Temporary Chapel

arguing with the free-thinkers of the locality, preaching in all places under all circumstances. It is an open secret that charity is the most powerful motor in Catholic propagandism, and the boundless charity of St. Vincent de Paul survives in his successors, and the seed sown upon the barren rock is not less promising. This no one can deny."

Nor have Irish Vincentians been without a share in the good work. At the close of the eighteenth century Fr. Robert Hanna was an assistant of Fr. Raux at Peking. Others followed in the nineteenth century: Frs. Dowling (1850), Thomas FitzPatrick (1862), and Patrick Moloney (1871). Recognizing their services, the French Lazarists have recently intrusted to their Irish brethren one of the most important churches in Peking.

Age No Impediment

It seems almost incredible that a priest almost seventy years of age, and laboring in the severe climate of the North, can survive the hardships described by Fr. A. Desmarais, O.M.I., of Athabasca Landing, Alberta.

This venerable apostle, who asks not to be forgotten in the distribution of alms, writes a letter that is worthy of preservation in the archives of mission literature.

"A few words to say that I am fairly well, in spite of the severe winter, and my many journeys through the country at sixty-eight years of age.

"The other day I had just reached home at six P. M. from a two hundred mile trip through the country, when I was called to go twenty miles west of here to see a dying man.

"I got my fire going, cooked a light repast, and at eight o'clock I was on the road. The snow was falling, it was rather dark, and the road partly through the fields was hardly visible. I reached the place at midnight, and, having put my horses in the stable, entered the house where I found a poor old man of seventy-five, his wife and a son. At half-past two I said Mass, ministered the Sacrament, took a small repast and at three I started back home.

"Towards daybreak the weather was

colder—35 degrees below zero. I reached home at seven, stirred my fire, prepared my breakfast and started again at nine in another direction, coming back the following night at seven o'clock. As you see, there is no rest for the wicked."

Nothing is dearer to Mary than the salvation of souls. The noblest monument of ivory and gold, even though erected in her honor, will give her less joy than the rescuing of one poor pagan spirit from the darkness in which it is groping.

HINDU FESTIVAL RITES

Rev. C. Pereira

Among the wonders of India are its pagan temples and the rites carried on therein. Trickery is at the root of the seemingly marvelous performances of the Hindu priests, but a countless number of poor ignorant natives are still deceived by these lords of the temples.

It makes the heart of every missionary sad when he sees how deeply steeped the poor Hindus are in ignorance and superstition. A knowledge of the quaint superstitious rites observed by them during their festivals, while being an instance of the above, will, we hope, inspire the hearts of the well-disposed Catholics with a holy zeal to help in their conversion.

It is curious to note that even the Hindus observe a novena, as we would call it, in preparation to their festivals. This novena is announced by planting in front of the temple-yard a long, stout pole, fitted up with green leaves, so that it resembles a

Skeleton of a Tall Tree

chopped of its branches; it is visible to the passersby and it is an unmistakable sign to the poor, illiterate Hindus of the approach of their feast.

The novena proper consists mainly in the performance of some ridiculous ceremonies by the Head-Bhat, assisted by the Under-Bhats. Bhat is the name of a Hindu priest in these parts.

Three broad white stripes like those of a cobra are prominent on his forehead. His distinguishing mark, the sign of his priesthood which renders his person sacred, is a thin string which hangs from the right shoulder transversely down to the waist; for the rest, he has nothing on the upper part of his body.

The only vestment covering his body is a white cloth or *dhoti*, tied round the waist and reaching the knees. Vested in such sacerdotal attire, the Head-Bhat, assisted by the Under-Bhats, begins the novena ceremony, and goes round and round the temple a number of times, all the

while muttering some invocations to the devil.

During this *puja*, as the ceremony is termed, he sprinkles over the corner-stones of the temple, *thirtham* (*i. e.*, sacred water) from a vessel, which he holds in his hand, while one of his assistant-Bhats is seen following him and striking constantly a small gong. The whole scene resembles a comical farce, its peculiarity being that it has only actors without any audience to witness it; for hardly any Hindu takes the trouble of attending it.

But the most comical scene of the whole farce is reserved to the festal day. The men, with red kerchiefs tied round their heads and long, narrow pieces of cloth hanging down from their shoulders in a transverse line in the shape of shawls, the women in red and pink colored *sarees*, and children dressed in queer frocks, are seen flocking round the temple with various offerings for the sacrifices.

Among the animals for the sacrifices there ought to be at least eleven buffalos, which number if not filled up by the people, is made up by the temple, it having

A Large Income

The best of these buffaloes is selected

by the Bhat, to be the pioneer for the sacrifice, and is decorated and taken round the vicinity of the temple as a show-animal, a day before the festival. On the feast day, it is slaughtered first with three strokes of a large hatchet, after which the rest are killed.

During this ceremony the Bhat takes two little bundles of thin rattans or sticks tied together at one end, but loose at the other. He holds them in each of his hands at the tied end, letting the loose end free, and begins to move, shake, quiver and tremble, which motion of his body and limbs produces a rapid rattling sound of the rattans.

His purpose in doing so, is to make the ignorant Hindus believe that he is acting under the possession of the gods, while in reality he is manifesting another feature of his versatile deceit. For the trembling and rattling ceases automatically, when the Bhat is accosted or distracted by anyone, and does not begin anew, till he is left free to reflect on the ceremony he has to perform.

Close to the place of the sacrifice, a big cauldron with plenty of cooked rice in it, is placed, and around it the blood of the animals sacrificed is



Sacrificial altar on which the reeking buffalo heads are deposited.

sprinkled. Eleven or thirteen heads of the slaughtered animals are placed round, with faces turned towards the cauldron of rice. Then one of the forelegs of the slaughtered buffalo is chopped off and placed horizontally in the mouth of the head, over which is kept a *ponti*, i. e., a tiny round earthen vessel with a burning flame.

Subsequently, several pieces of meat of the animals sacrificed are fried over a large flame and then pierced with pointed sticks, which are so buried in the rice, that only the slices of the meat are seen at the top, above the rice.

During the night these heads are carried in procession and are thrown into the river or the sea. The poor Hindus attach an ominous idea to the effect of this throwing. They consider it a lucky foreboding if the heads be carried into the deep; but if, on the contrary, they are washed off to the shore, they take it as a bad omen that their gods not being sufficiently propitiated by them

Will Continue to Molest Them

But even here, the crafty Bhats have

devised a trick to ward off the misgivings of the people and to make them rest contented. They cleverly choose for the throwing a time when the high tide is flowing down in order to ensure the going down of the heads into the deep.

Now, to revert to the popular item of the festivities. The gathering of the people assumes huge proportions, as the day draws to a close; for the solemn festivities are confined to the night of the feast. So true it is, that the devil, the spirit of darkness, abhors daylight and blinds his worshippers to adore him in the darkness of the night.

As the day advances, the courtyard of the temples and its surroundings resemble a veritable market; regular fairs are carried on; petty shopkeepers put up their stalls of sweets, tender cocoanuts, beetle-leaves, beaten rice and the like. Crowds of people pass to and fro, make short stops at the stalls, buy, eat, drink and move on; the noise and the hub-bub becomes well-nigh intolerable at this stage.

Here and there in the temple-yard,

one can see cock-fighting carried on by several Hindus in batches of two. These fighting cocks have small but pointed bill-hooks fastened to their legs, with which they inflict a wound on their opponents, during the fight. The cock-fighting is carried on with a mad enthusiasm, which gradually turns into fury, ultimately resolving into real battles.

The cock-fighting, though in itself an indifferent diversion, assumes the character of a superstitious usage and devil-worship, when conducted in the precincts of the temple. For the blood of the cock which lies beaten and killed, is considered to fall on sacred ground and as such is implicitly intended by the Hindus as a propitiatory sacrifice to the devil.

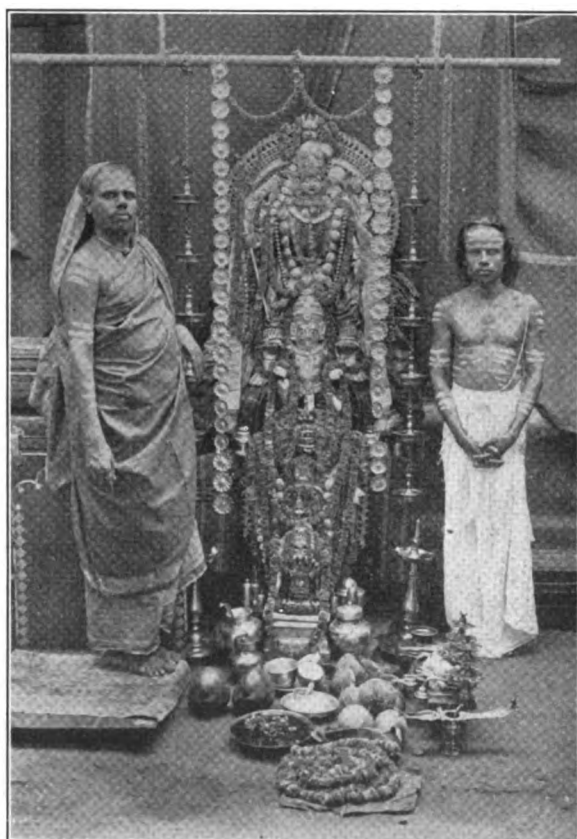
The evening festivities last from dusk to midnight, their principal item being the car procession. This car is in the form of a miniature tower, built of solid wood cut out of the trunk of a huge tree, supported on solid wheels of wood without the intercepting spokes. All the year round it rests under a shed near the temple. On the eve of the festival it is brought out, gaudily decorated with colored and even gold paper and garlands and covered with a gay canopy and is placed in front of the temple. Before the procession a ladder is attached to it, and a number of pagans are seen standing round it, with cocoanuts in their hands.

At last, the Bhat makes his appearance with the idol on his head, dances round the car a number of times, abruptly ascends the ladder-steps, gets into the car,

Places the Idol on the Seat

prepared for it in the centre of the car and takes his place behind it; and as it is drawn, the people dash and break the cocoanuts against its solid sides. Then the car is drawn by several men and sometimes by elephants.

They begin to move; the lead is taken by an unwieldy procession or rather a huge mob, which moves without any rule or order. Here and there in the confused procession line, lighted torches (which are made up of burning rags soaked in oil in earthen vessels supported on wooden



The Swamigal and his disciple, with the idol of the temple and votive offerings.

stands), carried by men, diffuse a pale glimmering light and mitigate a little the midnight darkness.

The car procession lasts for hours; a long circuitous turn brings the car again in front of the temple, near a tall cylindrical brass post, planted in the centre and whose height is in a line with the roof of the temple. This stout cylindrical post has from the bottom to the top at regular gradations projecting round corners holding oil and wicks, and all these rows of wicks are lighted during the night festivities, and the whole cylinder resembles a burning column.

Here the Bhat descends with the idol on his head and places it again on the altar in the interior of the temple. Thus the festivities end at midnight and the poor Hindus from the temple wend their way slowly home, worn out with the fatigue of the day.

Several of the temples are endowed and possess large properties. The chief Bhat or priest of these rich temples is addressed as the *Swamigal* (*i. e.*, His Lordship), and he is the sole administrator of the temple properties. He cannot marry; but it is needless to say that his conduct is not what it should be: and what can we expect from men without God's grace?

He adopts a boy of the Brahmin,

i. e., the priestly caste, whom he instructs

During His Lifetime

about the services of the temple and the administration of its properties and who succeeds the *Swamigal* in his office and rights.

The name of the *Swamigal* invariably brings to my mind the following curious incident which happened lately to a fellow missionary of mine. Not having the necessary timber for the roofing of the chapel, which he had built in his station, he made bold to ask the *Swamigal* for a few trees from the temple properties. The *Swamigal* uncivilly made him wait for nearly two hours, did not deign to see him personally, and in the end sent him back disappointed and empty-handed.

The Father had to return, but the very next day that he reached his station, the messengers of the *Swamigal* came to him with the following message: "Great *Guru* (*i. e.*, priest) of the Christians! Our *Swami* has sent us to you. After you left, a magnificent elephant of the temple got suddenly mad. Our *Swami* being frightened out of his wits at this misfortune, asked a soothsayer (an oracle, a Bhat, who is supposed to be in communication with the devil) the reason thereof. The soothsayer-Bhat

who, by the way, had time enough to get himself informed about the details of the event, gave him this answer:

"Yesterday a great *Guru*, like you, came to see you. But you did not deign to see him. You made him wait long and at last sent him away empty-handed. In punishment of this crime the elephant went mad. Go and ask pardon of that *Guru*." So saying, they subjoined: "We, therefore, in the name of the *Swamigal*, prostrate at your feet and ask pardon of you. The *Swami* has sent us to you for this. He is ready to give you whatsoever you may ask for. Please cure his elephant."

The Father reassured the messengers and gave them some holy water as a medicine to the elephant, and marvelous to say, in a very short time the elephant was completely cured of its madness.

Well, the Father got the trees he had sought for from the *Swamigal*, and the incident has inspired in the Hindus of the locality a reverential awe for Catholic missionaries, to the advantage of our holy religion. With this, I wind up my long article, recommending earnestly to the prayers of the readers of the *CATHOLIC MISSIONS*, the conversion of the vast multitude of the Hindus who surround us.

Of Interest

In connection with strictly missionary congregations available to women in the United States the principal ones are:

Foreign Mission Sisters of St. Dominic, Ossining, N. Y.

Servants of the Holy Ghost, Techny, Ill.

Mission Sisters of Our Lady of Africa, Levis, Quebec, Can.

Sisters of the Immaculate Conception, Montreal, Can.

Mission Sisters for China, Almonte, Ontario, Can.

To enter the convents at Montreal and Quebec, a knowledge of French would probably be necessary.

Many Mouths to Feed

There is hardly any form of charity to which the Sisters of Providence of Portieux do not put their hand to in South Manchuria, that portion of North China under the jurisdiction of Bishop Choulet. Orphans, sick, aged and ignorant all receive a care that is limited only by that boggy of the mission world—poverty.

The wretched little children appeal strongly to the sympathy of the nuns, especially when a poor mother thrusts a speck of humanity into a Sister's arms crying, "Take it and do what you like with it. I have not the heart to kill it." Neither, just then, has the

Sister the heart to refuse it, so she keeps the waif and takes a chance.

Another valuable work is the home for aged men, also much too small. When an inmate dies the news goes far and near, and a crowd of applicants are at the door. Happy he who can enter and pass the remainder of his days in the safety and peace of the retreat.

House to house treatment to the sick is also given, and "the pills that cure," are in much demand by the wretched. Chinese of this northern country who have many ailments and almost no medical care. The Sisters of Providence deserve much aid in their apostolate.

THE EMIGRATION PROBLEM IN EAST MONGOLIA

Right Rev. Mgr. Abels, B. F. M.

Referring to the crisis threatening the existence of many missions and the necessity for immediate help, it may be stated that Mongolia has lost a vast number of its Christians through the inability of the priests to assist them in their own districts. The solution of Mongolia's difficulty would be the purchase of land which the people could farm and thus procure the means of existence. As it is, they have been driven by want to emigrate in hordes, thereby losing all connection with the Church.

THE configuration of Eastern Mongolia for the most part, presents a very uneven surface. It is a jumble of mountains intersected by narrow valleys, opening into wider ones, through which a network of rivers wind serpent-like in every direction.

The flanks of the mountains, partly cleared, yield passable crops, seldom rivalling, however, the fertile farms of the large valleys, where bountiful harvests of sugar, grain and beans abound.

Ordinary showers are of great benefit and are much desired by the farmers. But tornadoes bring devastation and death. The mountains, de-

spoiled of their crown of trees and shrubs by the first settlers of fifty or

A Hundred Years Ago

who stupidly cut them down for firewood, take terrible revenge upon their descendants by exposing them and their lands to the fury of the waters.

For ten, twenty or even forty hours without ceasing, as in 1917, the cataclysms of heaven pour upon the country veritable floods of water, which, rushing down the mountains, rend them, undermined them, destroy the vegetation, and precipitate avalanches into the valley. The river, usually tranquil, becomes an impetuous flood, which augments unceasingly.

It was thus in 1917. Then the deluge raged two days and nights. Soon the torrent overflowed its banks and carried in its furious course not only the harvests, but the arable earth itself.

Enormous Yellow Torrents

bore to the sea harvests, trees, the wrecks of houses, machinery, furniture and the bodies of men and animals.

There, where but a short time ago smiled delightful vales covered with luxuriant gardens, one finds to-

day only a bed of stones. All has been swept away by the deluge, all was destroyed; all living things have perished.

The poor pagans then had every comfort; now they have nothing.

The desperate natives, victims of this cruel destiny, implored the neophytes to ask the missionary to take pity upon them. The Christians had not escaped any more than the pagans who had recourse to them in their distress.

For several months last winter the single station of

Our Lady of the Pines

had a daily supplementary expense of nearly forty dollars, made necessary to feed the famished victims of the flood.

I am thankful to say that these sacrifices were not in vain; even in this life we are rewarded, since this year at Our Lady of the Pines we registered no less than five hundred and sixty-nine adult baptisms.

But such charity could not be continued indefinitely; we have not the means. We ought not, we may not, and we do not wish to continue. The faithful Christians are not parasites of charity. They understand, and ask only to gain an honest livelihood. But in order to work, one must have land.

Therefore it is necessary for them to emigrate to more hospitable countries.

This question of emigration has already been a great source of controversy. In the year 1875, eight years after the arrival of the Belgian Fathers in Mongolia, a letter was written by Fr. Martin Guisset

To His Superior

Fr. Guisset is now the Dean of the Fathers at Scheut. He is eighty-three years old, and has spent fifty-three consecutive years on missions. The letter read as follows:

"Foreseeing that many Christian



Mission Residence of one of the Mongolian Centres.

families of Hia-miao-eul-keou will be obliged to emigrate, since their land has been so devastated by the floods that it can never be utilized for crops again, I thought that we were obliged by conscience to do all we possibly could in humanity to lighten this misfortune."

So he told how he could negotiate for some good lots of land about seventy-five miles away, then owned by pagan Mongolians.

Last year the late Fr. Botty wrote a description of these caravans of emigrants. They were as sad as funeral processions. The miserable people, badly dressed, badly fed, often begging their way day by day, dragging their emaciated children along when they did not succumb to starvation, were counted by thousands on all the highroads of our Mongolia.

When they would arrive at some place of refuge, they knew not, it was so far away. They knew only that they must move, if they would reach the land of hope. Swept by winds, smothered in snow, freezing with cold, they pushed slowly on.

Their Hearts Were Aching

their eyes without light, their shoulders bowed under the lash of frightful necessity. How many of these unfortunates survived?

How many, also, as in 1917, scarcely arrived at their destination, slept one night in a poor shelter, and were found the next morning, stiff and cold?

For one united family, many others must drag out for the rest of their lives, a miserable existence, mourning those lost or dead.

And were the Christian emigrants more fortunate? Hardly. But let us first cite two facts out of a dozen equally pitiful.

During his last visit, the devoted Fr. Alexander, Vicar of Our Lady of the Pines, was invited to stop at the home of a family named Liou-t'ai, in the valley of Han-kia-keou. It is not now in his district.

He went there.

Black misery.

Having no longer a rod of earth, these unhappy neophytes prepared to

set out for strange places. To pay their debts, they sold their poor utensils and their two carved wardrobes. Only a stove remained.

But before emigrating, they were visited by the missionary who had baptized them eight months before, and asked to receive the sacraments, "for," said they, "this may perhaps be the last time in our lives." The priest heard their confessions, and the next day gave them Holy Communion.

He took advantage of the hours he passed in their poor home to exhort them to remain always faithful to the faith of their baptism, to pray every day, and he gave to each a miraculous medal.

When the servant had saddled the mules of the missionary, the mother-in-law advanced holding out a package. As she handed it to the priest she said:

"Here are two union bonds worth seven cents which I beg you to send to Sister Chang Maria at Our Lady of the Pines. They are a present from a poor woman for whom she bought a little tobacco. I do not know how to thank her for having taught me the catechism, and for her desire to be my god-mother."

Deeply touched, the Father gave her five dollars, all that he had with him, blessed for the last time his poor, sobbing neophytes, and went away to seek his cell and weep at his leisure.

A month later he encountered the family of the neophyte Suenn-wenn-ko, from the valley of Eul-ko-yngtzeu, who were emigrating.

The wife went first, laden with the baggage. Two sons, one fifteen, the other eleven years of age, carrying their small store of food, followed.

Closing the Line of March

came Suenn himself, leaning upon a staff and bearing on his back his aged and helpless mother.

He could cover daily only a few miles daily, and he had a hundred before him.

Questioned by the priest, he said that for some months he had eaten only cakes made of leaves from the trees mixed with a bit of pulverized grain. He had spent such alms received at houses along the way on clothing to keep the family from freezing.

I have heard stories on all sides of



Mongolian girls in the heavy winter garments made necessary by a temperature of thirty-five degrees below zero.

hundreds of pagans who existed all winter on this same meagre nourishment. In face of all this, is it surprising that among such debilitated unfortunates the last epidemic of influenza made so many victims?

And the faith of these Christians?

Scattered by the force of circumstances, far from churches, far from missionaries, deprived of the sacraments, they are being drowned in a pagan maelstrom.

At first they prayed a good deal. Later they prayed less. Finally they

prayed no more.

Surrounded by bad examples, saturated with ancient perverse principles, tempted perhaps by sinister suggestions, without a priest, without even a friend who would remonstrate with them, they are gliding gradually down the fatal slope, and almost without knowing it, are becoming pagans, as of yore.

Depressing also, and in line with our own convictions, is the word sent us by Mgr. Choulet of South Manchuria:

"The families of the neophytes who emigrate are usually lost to the Church."

I would fail in my duty as a Bishop and pastor of souls if I folded my arms in

The Face of Such Misfortune

or, to be more accurate, this catastrophe; for emigration kills more than the body, it kills the souls of the children confided to me by my Master to conduct to Heaven.

Thankful for Two New Priests

Hoping to see a "caravan" of young apostles reaching the Philippines next year, Fr. J. Aerts, Sacred Heart missionary in Surigao, is grateful for just two this year.

"The same boat which brought an offering from the United States brought us also two new missionaries from Holland. They were welcome, you may imagine, as it was in 1913, that the last missionaries from Holland arrived here. We expected more, but as the personnel of our province is not sufficient to provide its four missions with enough priests this year, and finances are in bad shape, we are glad to have these two new young workers amongst us.

"Three Fathers will leave this year to go back to Holland for reasons of health, but I hope they will come back to the Surigao mission next year renewed in strength and bringing with them a big caravan of young and enthusiastic missionaries."

Help for Japan Should Come At Once

Whatever other views missionaries in Japan may hold, all agree that the present moment is vital, and help should not be delayed. Testimony to this fact is offered by Very Rev. Joseph Reiners, S.V.D., Prefect Apostolic of Niigata.

"The present time is one of extreme importance for Japan. Here ideas change rapidly. The wave of socialism which rushed all over the world seized also the Japanese society. This would be just the time for a powerful proclamation and wide-spread propagation of the great ideas and the principles of the Catholic Church on the social problem. But we are not able to do the work, for the simple reason that we have not the means necessary for entertaining even a small staff of literary work-

ers and operating effectively through the press.

"Had we but one-tenth of the money which Protestant America every year sends to Japan, we should be in quite a different position, and no doubt our yearly harvest would be very much richer. In the circumstances in which we are now we can not do real missionary work. The sums which we were allowed by the great societies, The Society for the Propagation of the Faith and the Holy Childhood, last year sufficed for the absolutely necessary expenses of only one month and a half, the other donations were very few compared with those of the preceding year.

"Notwithstanding our need we opened a seminary in May last year, for training priests and catechists. We could not hesitate any longer. Without this seminary we have no hope to get able native workers in the near future."

The Faith That Is Sublime

"He Who feeds the birds of the air and clothes the lilies of the field, will not forsake His children."

Thus writes Sister Symphoriana, F.M.M., of the well-known House of Mercy, Fantze, Shantung, China. Her faith is sublime in face of present conditions for another part of her letter adds:

"Our Immaculate Orphanage and the missions works connected with it have passed through hard times, of late, and are still struggling for their very existence, but with thanks to the Immaculate Mother we recognize that aid has always come, and we hope that it will always come, at the right moment."

Last autumn cholera broke out in Fantze and owing to unsanitary conditions claimed many victims. The Sisters had to care for the sick, bury the dead and receive the numerous children suddenly bereft of their parents.

No wonder the natives call the asylum the "House of Mercy."

In Memoriam

To Mgr. Jalabert, C.S.Sp., and Eighteen Missionaries Drowned at Sea, Jan., 1920.

Dark faces wait for them who never-more

Will greet the watchers on that palm-girt strand;

And wistful eyes strain sea-wards from the shore

In vain for that blest Band.

Vainly they listen for the voice of those

That brought the Tidings Glad to souls astray

Who at their Message, from their darkness rose

To greet the heavenly Day.

For they have voyaged to that blessed Port

Where He who bade the tempest cease to roll,

Openeth wide Arms of mercy: He hath brought

His ship-men to their Goal.

That peace be theirs who braved the storm, to bear

His Peace to those they came to heal and save,

And ours to speed o'er those far seas a prayer

Above their ocean-grave!

Selected from the English edition of CATHOLIC MISSIONS.

"REJOICE, AND BE EXCEEDING GLAD"

Rev. A. Fancomier, W. F.

The White Fathers have been given the Prefecture Apostolic of Cindi, in that part of East Africa formerly evangelized by the German Benedictines. The district suffered much during four long years, and Fr. Fancomier found himself facing alone the reconstruction of the Peramiho mission. He ascribes his marvelous success thus far to the protection of the Queen of Apostles. The Feast of All Saints served to show the fervent faith of the good Blacks.

I WISH to begin this letter by repeating "*Magnificat anima mea Dominum . . . quia fecit mihi magna . . . qui potens est . . .*" but after God, glory to Mary, for it is she, she alone,

The First Superior

of Peramiho, who has accomplished these things here.

As for me, I am overcome as I

realize what the Blessed Virgin has done for me.

Here is a little description of the Feast of All Saints. I have had during the past two years an attendance at the mission of nearly three thousand persons, about two thousand of whom are Christians, the remainder non-baptized converts.

I have heard nearly a thousand confessions and administered about three thousand communions.

One hundred and seventeen adults have been baptized, and I have finished instructing and admitted to confession a dozen who had long ago been baptized, but who had not progressed farther, since they lived in distant villages.

I have given a cross or a medal as a sign of the grade of catechumen previous to baptism to three hundred and eighty adults.

Then with several catechumens of last year waiting for baptism for some time, here I am at the head of four

hundred adults who desired and demanded baptism for next year. And I am alone at this post.

Is it any wonder, then, that I am just a little proud, and that I run the risk of boring my readers by setting down these really wonderful figures?

But, of course, as I stated at the beginning, I feel that the Queen of Apostles was my ally, and that she wished to bestow especial favors on this little corner of Africa, to show that the religion of the poor Blacks, put to such a test during the war and the subsequent departure of their missionaries, was a real and living thing.

No doubt some branches from the tree of faith withered and fell to the ground, but the roots were alive, as my story shows.

A little more than two years ago, when I arrived at Peramiho, they said to me: "The mission is dead!" And here it is, almost as vigorous as

In the Beautiful Days

of the Benedictine Fathers. I have re-opened thirty-four out of the sixty schools.

How I wish my friends could have seen Peramiho on All Saints' Day! I began the baptisms at half-past six in the morning, finishing at nine. Then the bells rang, and the Christians entered the church.

With my tired voice I intoned with all the force of my lungs the hymn, "We are children of the Church." A thunder of voices from inside and outside the church responded. I confess that I was shaken out of myself.

After a Solemn High Mass my new Christians were invested with the rosary, an appropriate sermon following. And since this is Africa, the next thing on the program was a grand dance on the lawn, which lasted till evening.

The Christians came to me with tears in their eyes to say, "Father, we thank you. How happy you have made us!" My answer was, "Behold the work of Mary!" Also on that



East African girls who have had mission training.

day I presented not less than four hundred catechumens with a cross or medal, with these parting words, "Return to your homes bearing this sign upon your necks. You can say to all the pagans who live near the mission of Peramiho, 'Behold us! Imitate us! The little Fr. Ambrose of Peramiho with his Blessed Virgin will lead you to peace and happiness in the Sacred Heart.'"

But my last word is always the same, "Help." For this beautiful harvest we must have workmen, Priests, Priests!

I Am Overwhelmed

I have fired the train of powder, but I need assistance. I will do all I can. A little aid will accomplish the rest.

I offer my sincere thanks to The Propagation of the Faith Society of the United States for timely offerings. With the money sent I clothed my forty catechists. The priest at the next post, who was also remembered,

bought outfits for his converts, who had not received a yard of cloth for four years.

My next duty is to marry as many couples as I can before the rainy

season, the winter of Africa, sets in.

Thus is the work of reconstruction in East Africa taking shape and form. All will be well if we can find the workers. An army of them is needed.



Widows visiting a cemetery.

Our Heroines

Many missionary nuns as well as priests have lost their lives out of devotion to duty. Some day their story will be written and it will be interesting and surprising in nature.

A bit of this sort of history comes from Bishop Choulet, of Moukden, Manchuria:

"The Sisters of Providence of Portieux, in the Vosges mountains, were called to aid the priests of Manchuria in 1875 by Mgr. Verolles, then the bishop of the mission here. The first little band did not long survive the hardship of the severe climate, but others came to take their place and profiting by the experience of their companions, they were able to set to work among the sick and the orphans.

"In 1884 they opened branch convents and all went well until 1900, when the Boxer uprising broke in all its fury. The two Sisters in charge of the asylum at Moukden were burned in the church with all their orphans. Those in other stations were able to flee and finally found a boat that took them to Japan.

"When peace was restored, I was made Vicar Apostolic, and upon reaching the mission found only ruins. But I recalled the Sisters of Providence from Japan and little by little the broken threads were gathered together and order was restored. Once more the former stations were occu-

pied and today there are 600 children taught by the nuns, while the hospitals care for a countless number of sick persons and yield a harvest of baptisms.

"They have besides a home for aged men and women whose capacity is all too small for its requirements. Is not all this a marvelous growth from the tiny seed planted by those first brave women in 1875? And the climate of Manchuria has not changed, for at this writing the thermometer registers 32 degrees below zero."

Home Rule in India and Its Possibilities

India is one of the countries considering the advantage of self-government and the missionaries naturally feel considerable interest in the matter. Speculations of various natures have been penned by them and here is the opinion of a bishop as printed in the *Jaffna Guardian*:

"We have several times discussed the chances of the Catholic Church under Indian Home Rule, whatever be its form, and come to the conclusion that wherever the Church has become Indian and sunk into the hearts of the Indian people, as in the south India, and some parts of the north, she has little or nothing to fear. On this particular question we last interviewed Mgr. Perini, Bishop of Mangalore.

He declared he had no misgivings on the subject, as long as the missionaries identified themselves with the Indian people, becoming Indians of the Indians, wherever their work lies among them."

The Late Rev. John Chabloz

Fr. Chabloz, who died last December in the little village of Kong-li-kiao, An-hwei Province, China, was known to some Americans, as he spent a year in New York not long ago.

He had taken up his apostolic duties with fervor and was securing many converts when death claimed him. In fact, it was while on an errand of mercy, to attend the death bed of an influenza victim, that he contracted the ailment that proved fatal.

Fr. Chabloz was only thirty-six years of age and had been two years in China. His sojourn in the United States was for the purpose of completing his studies. His demise will be deeply mourned by his associates and the Christians whom he was forming to a high standard of rectitude.

LIFE AND DEATH AMONG THE CHINESE

Rev. T. Champeyrol, P. F. M.

It is a poor burial in China that has not its firecrackers, paper banners and pistol shooting. Even the Christian in this story was allowed a grand funeral cortege in order to save the face of the relatives, but the missionary took care that the banners and emblems were of a strictly Catholic nature.

FAMINE with its usual train of afflictions has made its appearance in our corner of Kui Chou, presaging for the coming year much suffering if not complete misery for the entire province.

Improvident Chinese! In the hope of immediate and considerable gain, they planted last year

A Crop of Opium

instead of the necessary foodstuffs. Our harvests of rice and maize were hardly half the usual size on account of the drought which affected this province, and our Chinese have again planted the sinister opium.

As the other provinces in our vicinity prohibit the sale of opium, it follows that here it is very cheap, while rice is excessively dear. I have lately seen many a poor man reduced to a meal of one or two bowls of boiled

rice a day, the while he shivered in his rags with cold.

The provincial government, that is, the Chamber of Representatives of the province, are guilty of crime, for they allowed the cultivation of this deadly poison. Now, to prevent highway robbery, and, above all, an uprising always possible in a famishing population, the Chamber has fixed a selling price for rice.

As usual, these extreme measures have augmented the evils they were

Designed to Remedy

Also, will the government force the rich farmers to sell their grain to the officials that the poor may receive it at cost? That is still a secret.

In spite of all, the grace divine never ceases to move the hearts of these pagans. Two entire villages in my district have asked to be registered with the catechumens. Without doubt the motive that inspired them was not always spiritual, since they are conscious of a prospect of material aid. But the Holy Ghost aiding, many will later understand the truth of our holy religion.

Deprived of Assistants

as I am, I shall be obliged to defer

the instruction of these poor men till later. It is impossible to give them much time, as I must not abandon the old Christians.

At the extreme north of the district many souls have responded to the call of grace. There the reason for many religious conversions was the desire for a Catholic burial service.

At Kui Tchang I found a family which was perhaps the richest in that region. It was composed of four brothers, who had each a wife and children. The three youngest were lazy, and were never happy except when smoking opium. As they were well-off, they seldom deprived themselves of their favorite pastime.

The eldest had given up opium, and as he was educated, he had read some books about our doctrine. In short, he was qualified

To Become a Christian

but as he was a member of secret societies, in spite of his fervid desire to receive baptism, the missionary refused to baptize him.

However, since the revolution, secret societies which, moreover, strongly resemble certain ones in European countries, have lost considerable influence.

Our friend finally set himself seriously to work studying Christian doctrine. Shortly after fatal sickness came, and in spite of all the attention he received, death was inevitable.

The missionary baptized him, and fifteen days after his baptism, the new neophyte went to render his account. But before his death he sent for his brothers and expressed his last wishes. After regulating his worldly affairs, he said:

"I thank God for having made me a Christian. I understand now the beauty and the truth of this religion; also, I abandon the perishable riches of this world without regret; I advise you to follow my example. However, you are free to act as you wish. I wish no outward pomp at my funeral.



Canal on the outskirts of Wenchow.

Go to the central residence and invite the Father and some Christians to pray over my corpse, and bury me according to the rites of Holy Church."

The pagan relatives desired to carry out the dead man's instructions, but not knowing just how to prepare

For Christian Obsequies

they placed an offering in our hands and told us to proceed as we thought best.

The defunct being placed upon a bier, my Christians erected a sort of mortuary chapel in the main hall of the house. It could indeed be called a chapel,

So Richly Was It Decorated

with white lace, the color of mourning in China. During eight days there were always four Christian men praying or chanting the Office of the Dead in the Chinese language. It was a magnificent tribute to the dignity of death.

The pagans who listened—and there were crowds—were ravished by the sublimity of these invocations to the Divinity, for the soul of the deceased. The onlookers from the proud caste of the men of letters were indeed astonished, for there had been an infamous calumny propagated for a long time, asserting that the devotees of the religion of the Lord in heaven never honored but abandoned their dead.

Also on each of the eight days the friends and relatives of the family made banners, all more or less richly ornamented, and illuminated with Catholic texts. Magnificent display of the Christian religion! On the seventh day the entire town was invited to partake of a funeral banquet.

Although the pagan guests had been very respectful in speech to their relatives, their demeanor while feasting was quite the opposite. From nine o'clock in the morning till about the same hour at night

The Tables Were Crowded

Twenty persons would force themselves about a table laid for eight. And do you think that they observed a respectful silence? The Chinese love noise and loud conversation. To

the hubbub was added the cries of the servants, who had great difficulty in making their way through the surging melee.

The hissing of sky-rockets mingled with the thunder of cannon-crackers, and always sounded the chanting of those who prayed. What could be done! This was what the pagans term, "Honoring the Dead." For them everything is external, for the gallery, for "the face."

The day of the funeral was more peaceful. However, the cortege was followed by young students, who did not hesitate to enjoy their own quips, their songs and their drum solos. Men fired shots, and the Christians chanted, when the noise of crackers did not overcome them.

The procession was imposing. But the dead man was not accompanied by the crowd to his last resting-place. At the gates of the town all but the porters returned home. These bearers carried the corpse to the grave.

In spite of the fact that the demonstrations of friendship and filial piety

were purely and simply exterior, only made to prevent loss of "face," from the viewpoint of religion a certain result was achieved. The pagans know now that we Christians are not content with honoring our dead with our lips, but unto the end pray for mercy for the poor souls summoned before a redoubtable tribunal.

Our Prayers Are More Eloquent

than the hypocritical phrases of the bonzes or materialists, and our Christians while at prayer maintain a respectful and edifying demeanor in sharp contrast to the servants of Satan.

It is necessary to strike the iron while it is hot. This proverb is as pertinent in China as elsewhere, especially when it relates to an affair as serious and as complex as the conversion of pagans to Catholicism. Moreover, some of these converts are isolated; some are in groups.

In order to instruct people here and there, and prepare them for baptism, if possible, we must have catechists.



Chinese version of the wheelbarrow. It carries valuable freight.

AN S. O. S. CALL FROM ARABIA

Right Rev. E. Vanni, O. M. Cap.

Another tale of poverty and distress, this time from far-off Arabia. In the mission of Aden, the priests must even pay for drinking water. The extreme rate of exchange gives the missionaries very little out of the alms sent them, so that a bare existence is made very difficult.

FOR the last two years I have been receiving CATHOLIC MISSIONS regularly, and I confess that the reading of it has afforded me no small consolation and encouragement. It certainly does one good to know of the difficulties and obstacles which others have to surmount, often only to obtain a scanty success, while they who are able to achieve great things, revive the hopes of the less fortunate, and stimulate them to redouble their efforts.

Indeed, I do need all this help and encouragement, for my mission is one of the most barren, unfruitful and difficult in the world, and the task most thankless.

Arabia Is An Immense Country

covering a space of 900,000 square miles, with a population of about five millions. Its chief port is Aden, and it is here only that, so far, we have

been allowed to carry on freely missionary work and establish ourselves. This, of course, is due to the fact that this small peninsula is a British possession, while the remainder of the country has been, up to the present, under Turkish rule.

But even in Aden our progress has been very slow, and amid great difficulties. I shall say nothing of the climate, always terribly hot; of the want of sweet water; of the sterility of the soil. All this is well-known, and if at first sight may startle, it never discourages the missionary. The difficulties which we find to be insurmountable arise elsewhere.

The population of Aden is reckoned at 45,000, and the majority of these are Mohammedans, the others are Jews, Greeks, Indians, and a few Protestants. The Catholics number only just over eight hundred, and even this small number is fluctuating for the simple reason that many of them belong to the Garrison or are Government employees.

When we consider the elements that make up this population, it is easy to understand how hard must be our spiritual ministry amongst them. I may add that if everywhere it is regarded as difficult to convert the Mo-

hammedans to our Faith, here the obstacles are even greater on account of the deep-rooted

Prejudices Against Christianity

enhanced by the vicinity of Mecca and Medina, the cradle and nursery of Mohammedism.

As to the Jews, Greeks and Indians, they are too much immersed in the material affairs, and, one might say, also, too corrupt, to listen to those who preach them justice and purity of life.

On our side, we have neglected no means to maintain and to foster the faith and piety of our Catholics and to bring the stray sheep into the fold; but if we have been successful in our first intent, the conversions to our religion have been only a few. Let us hope we have at least earned some merits before God for our endeavors!

Our Catholics in Aden are provided with two churches, one of which is at the port, called Steamer Point, the other is in the town five miles away, named Aden Camp or Crater. The chaplain pays periodical visits to Perim, Berbera and Sheik Othman.

We have four English-teaching schools, two for boys and two for girls, and one male and one female orphanage. The girls' schools are in charge of the Franciscan Sisters of Calais, along with the female orphanage; one of the boys' schools is confided to the Marist Brothers, while the other school and the orphanage remain under the management of a priest, aided by two Brothers.

The pupils attending our schools number about two hundred and twenty-five, and the orphans only forty-six. Yet all our hopes rest on this small number of orphans. We should like to have more of them, but the Mohammedans are too hostile to us to permit the children to come to us.

The wants of our mission are neither few, nor small. The male orphanage is in a dilapidated state, and it urgently requires to be re-built, and



Mussulmans in prayer with their faces turned toward Mecca. The holy city of the Islamites is also in Arabia.

one of the schools is not in a better condition. I should like also

To Buy a Printing Press

to give work to the orphans who cannot find employment elsewhere. All this will cost 45,000 rupees, even ac-

cording to the lowest estimate. The Government is ready to grant 10,000 rupees towards it, but where to find the rest of that sum?

The mission is poor, living is very dear, as everything must be imported from outside, and we have to buy even the water for drinking.

We receive all our masses from Italy, and this stipend comes only to twelve annas when changed into Indian money! But I feel quite confident that Americans will come to our assistance. The need is great and urgent, I am sure it will not be refused.

Another American Heard From

Gradually the Americans engaged in missionary labor in different remote parts of the world are getting in touch with the homeland and showing us, incidentally, how really few they are.

But whatever may be said of China, Africa and India, there is certainly but one representative of the Land of the Free in Oceanica. Fr. G. E. Bergeron, Society of Mary, proudly announces that he has journeyed 8,000 miles to reach Tonga Island, and now sends greetings from his remote new station and hopes to be remembered once in a while by the home folks.

Fr. Bergeron has every right to be desperately lonely and desperately homesick. "God's country" means a lot to her sons, and it is hard to picture one of them placed maybe for life among the savages of the Pacific Islands. Fr. Bergeron says of his mission:

"The Tongan archipelago is the smallest and most southern of all central Oceanica groups—'Tonga' means south. It is south-east by east of Fiji, between 18 and 22 degrees south latitude. Of the three small groups that it comprises, the northernmost alone is mountainous, the other two are perfectly flat and very low. The rich vegetation, flower and fruit, is just like that of the Hawaiian Islands. The inhabitants, too, are as fair in color and feature, as intelligent and artistic as the people of those islands. The languages of both are more than fundamentally the same; they are much alike, I am told.

"It was in 1842 that the first Catholic missionaries began to sow here the good seed. Many and great were the difficulties they encountered. But as God was with those intrepid souls, they surmounted all obstacles and succeeded in establishing all over the group a really wonderful system of missions. In late years, however, the world-war and the awful epidemic so reduced the number of missionaries, that many of the outposts had to be abandoned. It is sad to see church after church, centres

of religious activity formerly, now falling to ruins for lack of priests. True, faithful catechists still assemble there the people for morning and evening prayers and for Sunday meetings; true, also, that a missionary goes to them as often as his many duties allow, but true, sadly so, it must remain that the material condition of those establishments and the spiritual life of those people are much the worse through necessary neglect."

Cases of Possession or Obsession

Spiritism, or communication with the departed, is greatly before the public just now, and while Catholics are not concerned with it, as their religion strictly forbids such practices, a side issue is of interest as it touches on diabolical possession, in which the Church does believe.

Frequently, in mission publications, appear strictly authentic experiences penned by missionaries, dealing with most extraordinary manifestations of possession. Names, dates, localities are carefully given, also the spiritual means by which the evil spirits are exorcized.

It is curious to see how identical are the opinions of that well-known psychologist, Prof. James, a Protestant, on the subject. The English *Messenger of the Sacred Heart*, prints an extract from one of his lectures which perhaps some of the missionaries will be glad to read. The symptoms spoken of are exactly those described by missionaries.

"I stood up," he says, "for demoniacal possession on historic grounds as a definite type of affliction, very widespread in place and time, and characterized by definite symptoms, the chief of which are these: The subject is attacked at intervals for short periods, a few hours at most, and between whiles is perfectly sane and well. During the attack, the character, voice and consciousness are changed, the subject assuming a new name and speaking of his natural self in the third

person. The new name may, in Christian countries, be that of a demon or spirit, elsewhere it may be that of a god, and the action and speech are frequently blasphemous or absurd. When the attack passes off, the subject usually remembers nothing of it. He may manifest during it a tendency to foretell the future, to reveal facts at a distance, profess to understand foreign languages, sometimes speak them, and prescribe for diseases. The affection may be developed by the example of others similarly possessed. In all these respects it resembles the mediumship which is so common at the present day. If one is genuine, the other is, and they must be tested by the same rule. * * * I contented myself with rehabilitating 'demoniacal possession' as a genuine phenomenon instead of the imposture or delusion which at the present day it is popularly supposed to be."

An Orphanage Needed

Whenever drought, flood, famine or other misfortune afflicts any portion of China, the poor people, pagans of course, react by casting away their babies and small children, and since the nuns and priests try to rescue these waifs, an extra burden is laid upon them.

The Lazarists of West Che Kiang are still suffering from the effects of last August's flood which injured the harvest. Fr. John Gui, a native priest, writes from Hu Chow:

"During the past hard times many Christians came with their children to seek refuge at the mission. The pagans did not hesitate to cast the little ones by the roadside or drown them; we save as many of them as we can.

"Recently a Christian brought us a new born baby. Its parents wanted to throw it into the river. But a neighbor, a catechumen, saved it and of course placed it in the mission. As it happens, we have no orphan asylum nor the means to open one. Nevertheless we can not refuse the tiny creatures, so there we are with a lot of babies on our hands and no proper way to care for them. The solution of our difficulty will suggest itself to the warm-hearted."



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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

A MISSIONARY has issued an appeal to the Catholics of the world to save the German foreign missions by preventing the expulsion of missionaries of German nationality from countries under the flag of the Allies. It is unnecessary to say that this appeal is heartily endorsed by The Society for the Propagation of the Faith which last year exerted itself (with some success, thanks be to God) to prevent the expulsion of German missionaries from China.

A missionary worthy of the name does not go to a foreign country as the emissary of his mother-land, no matter how dear to him; he goes in the name of the Vicar of Christ, and solely for the purpose of extending the blessings of Christianity to nations still deprived of them. As long as he remains faithful to his vocation, and keeps aloof from the paltry interests of commercialism and the intrigues of politicians, he should be considered as "supernational," and treated as such no matter under what flag he is at work.

The expulsion, or to quote the hypocritical euphemism made use of on such occasions, the "repatriation" of priests simply because they happen to have been born in countries with which we were recently at war is a crime against Christianity. We say "we" purposely because the United States Government has not only given its assent to that narrowminded policy of the Allies, but has itself expelled a number of our priests from the Philippines, for no other crime than being of German nationality.

It is past belief that countries which enjoy Christian civilization should show themselves less tolerant than the pagan governments of Japan and China, where German missionaries are allowed to pursue their labors in peace. All Christians should protest, whenever an occasion offers itself, against such a disgraceful attitude. It confirms what a missionary bishop wrote many years ago: "Nationalism is one of the evils from which the Church suffers most, and one of the greatest obstacles to the diffusion of the Christian Faith throughout the world."

BISHOP STREICHER, of the White Fathers, the devoted Vicar Apostolic of Uganda, Africa, having heard that the twenty-two neophytes, all members of the colored race, who in 1886 were put to death for the Christian Faith, were to receive this year the honors of Beatification, thought it was his duty to assist at the imposing ceremony, and set out for Europe. On his landing at Marseilles a few weeks ago he received the welcome information that it would in fact take place in St. Peter's at Rome on June 6th next. But there was other news for the poor Bishop, which was anything but welcome, namely, that the expense connected with the long and difficult process of Beatification, as well as the ceremony itself, amounted to 120,000 francs. Bishop Streicher writes: "Where am I to find this enormous sum? not assuredly in the purse of the mission, which is almost empty. Could not some rich American Catholic assume in whole or in part this expense and thus become the benefactor of our twenty-two martyrs, who in their turn would be his special protectors and intercessors in Heaven?"

At the present rate of exchange, 120,000 francs represent less than 8,000 dollars.

* * * *

WE have been requested these past months to transmit donations for the sufferers of the Near East or Central Europe, also Mass Intentions for needy priests of Germany, Austria, Belgium and other devastated parts, and needless to say we have gladly complied with such requests. Although The Propagation of the Faith makes no appeals for these most deserving objects, since its aim is mainly the foreign missions in pagan lands, we wish to inform charitable donors that we are at their disposal for such remittances. Being in constant relations with international banks, it is easy for us to forward money to any part of the world with promptitude and security, and it is always sent directly to its destination.

* * * *

AT a meeting held in Atlantic City, inter-church executives are reported to have approved a budget of \$1,133,000,000 to evangelize the world.

If our missionaries read this item, which has been appearing in most of the American newspapers, they will be more cast-down than ever—for a while. Fortunately the apostles of the true religion have spirits that rebound from almost every blow, and for this reason, existing always on faith and hope, they live to a good old age and often see many of their dreams come true. Besides, although the Catholics cannot get together a billion dollars, they are going to do better this year for the missions than ever before.

MISSIONARY NOTES AND NEWS

AMERICA

ILLINOIS The Society of the Divine Word calls the attention of young ladies of the United States to the Sisters, Servants of the Holy Ghost, at Techny, Illinois, who accompany the Fathers of the Divine Word to their various pagan missions in China, Japan, South America, New Guinea, the Philippines, and to our own southern missions. Those wishing to devote their lives to missionary service in foreign lands should write for particulars to Venerable Mother Superior, Holy Ghost Institute, Techny, Illinois.

The death is reported of **CANADA** Right Rev. Emile Joseph Legal, D.D., Archbishop of Edmonton.

Archbishop Legal was born in France on October 9, 1849, and was therefore in his seventy-first year. He was ordained June 29, 1874, and entered the Oblate Order September 24, 1880. He went to the Canadian Northwest in 1881 and labored for sixteen years among the Blackfoot Indians in the south of the Province of Alberta.

He was consecrated Bishop of Polga in June, 1897; transferred to St. Albert, June 3, 1902, and appointed Archbishop of Edmonton November 30, 1912.

Still another opportunity presents itself for young women desiring to become missionary nuns, and speaking the English language, to join a congregation not too far from home.

China, the organ of the China Mission College at Almonte, Ontario, Canada, states that a convent of Sisters, designed for China, has been founded in Sherbrooke. The foundress is very anxious to get English-speaking subjects, as there is such a demand for them in China.

Rev. Fr. Fillion, who has been eighteen years in Africa, is returning to Canada to take charge of the White Fathers' house at Quebec. At the outbreak of the war he was at work in Uganda, and served in the war as chaplain with the King's African Rifles. He won an award for his services.

EUROPE

ENGLAND The nine Mill Hill Fathers who recently left London for their missions in Uganda, celebrated their ceremonial of departure in Westminster Cathedral. This is the first time this touching event has taken place in so important a place, the apostles usually bidding farewell to

relatives and friends in their own little chapel. But an effort is now being made to bring the public to a wider knowledge of missionaries and their work.

Turin will soon see unveiled **ITALY** a fine monument commemorating the memory of Dom Bosco, founder of the Salesians. The centenary of Dom Bosco's birth occurred in 1915, and the memorial planned then is now complete. The Salesians, as missionaries, work in some very difficult fields, notably the extreme southern point of South America, where they encounter almost every difficulty.

The dreadful condition of the people of the **NEAR EAST** Near East is once more brought to the attention of the civilized countries by the tales told by Fr. Naayem, a Chaldean priest who only succeeded in escaping from the Turks himself by the expedient of disguising himself as an Arab.

Fr. Naayem was chaplain to the Turkish prisoners of war in Turkey, and was later himself thrown into a prison at Constantinople on a pretended charge of political intriguing, there to suffer, in his own person, the barbarous treatment that had been meted out to so many of his unfortunate compatriots.

The Turks spared neither old nor young. The poor people were driven across mountain and valley, falling by hundreds on the way, and, weary of the wretched business, the captors finally called the Kurds to their assistance, and these committed the most horrible atrocities upon the unfortunate victims. Hyenas and birds of prey fed for months upon the corpses of Chaldeans that lay on the open plains and in the depths of ravines, and for weeks the waters of the Tigris ran crimson with their blood.

The few survivors are destined to perish from want if nothing is done for them.

ASIA

COCHIN CHINA Mgr. Lucien Mossard, P.F.M., Vicar Apostolic of West Cochin China, died in France, where he had returned, February 16th. Bishop Mossard was sixty-nine years of age and had been laboring in Cochin China since 1876. He was elevated to the episcopacy in 1899.

CELEBES ISLANDS The Rev. Gerard Vesters of the Missionaries of the Sacred Heart, has been appointed Prefect Apostolic of the Dutch Celebes Islands.

The consecration of the Right **INDIA** Rev. J. Brault, O.M.I., Bishop of Jaffna, took place in the Cathedral at Colombo, February 9th, and was a most imposing ceremony, all the bishops of Ceylon being present. The Consecrating Bishop was the Most Rev. Dr. A. Coudert, O.M.I., Archbishop of Colombo. The Assistant Bishops were the Right Rev. Dr. B. Beekmeyer, O.S.B., Bishop of Kandy, and the Right Rev. Dr. G. Robichez, S.J., Bishop of Trincomalie. The venerable Bishop of Galle, Right Rev. Dr. J. VanReeth, S.J., occupied a seat of honor in the sanctuary.

An excellent work for native women is being quietly carried on in Ajmer, Rajputana District, India, by some mission Sisters, belonging to the Third Order of St. Francis. The Superior, Mother Mary Matilda, describes her laudable ambitions and asks for aid in bringing them to fulfillment. The appeal is authorized by the Bishop of Ajmer.

"My heart is set on developing vocations to the religious life here, where it is so little known. India will only be converted when laborers in the Lord's vineyard spring from its own soil, and that is why in our humble endeavors we rejoice, hoping to have a little share in the grand work of spreading the Christian kingdom."

AFRICA

The Rev. Peter Porto, of the Society of the African Missions of Lyon, has been appointed Prefect Apostolic of Koroko in West Africa.

The Rev. Edward Parry, S.J., has been appointed Prefect Apostolic of the Zambesi.

The first native priest of **NIGERIA** Nigeria, East Africa, evangelized by the Lyons African Missionaries, was ordained in January of this year. His name is Fr. Paul Emecete, and his photograph taken in his priestly robes shows him to be in feature typical of his race, and yet of a marked seriousness of expression. Slowly Africa is securing a native clergy; these young priests will be placed as aids to European missionaries and will be of great use in reaching the pagans of their own tribes, owing to their knowledge of customs and languages.

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OR

THE ORIGIN AND STEM OF

THE IRISH NATION

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Boston Diocesan Director of the Propagation of the Faith

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BOOKS RECEIVED

First Efforts of a Missionary Bishop. Mgr. Ovide Charebois, O.M.I. Published by the West Canada Co., Ltd., McDermot Ave., Winnipeg, Manitoba.

Reconstruction Virtues. Thomas F. Burke, C.S.P. Published by The Paulist Press, New York. Price, \$1.00.

Foreign Missions Year Book of North America for 1920 (Protestant). Published by the Committee on Reference and Counsel of the Foreign Missions Conference of North America, 25 Madison Avenue, New York City.

Life of the Blessed Virgin in Pictures. Rev. Wm. D. O'Brien. Published by the Extension Press, Chicago. Price, \$1.50.

Mary the Mother. Blanche Mary Kelly, Litt.D. Published by The Encyclopedia Press, New York.

Reflections for Religious. Edited by Rev. F. X. Lasance. Published by Benziger Bros, New York. Price, \$2.00.

Spiritism, The Modern Satanism. Rev. Thomas F. Coakley, D.D. Published by Extension Press, Chicago, Ill. (Le Moyne Bldg.). Price, \$1.25.



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CONTENTS

	Page
Nigeria's First Native Priest - - Rev. G. Ollier, L.Af.M.	123
"Go, And Teach" - - - - - Rev. A. Vagner, P.F.M.	126
The Missionary Society of Scheut-Les-Bruxelles Dom Maternus Spitz, O.S.B.	129
When Hunger Pinches - - - - Rev. L. Lambert, P.F.M.	132
The Distress of the Philippines - - Rev. Isaias Edralin	134
The Late Most Rev. E. Sontag, C.M. Rev. B. Franssen, C.M.	136
General Meeting of Catholics in East Burma Rev. Basilio Massari, M.F.M.	138
Editorial Notes - - - - -	140
Missionary Notes and News - - - - -	143
Missionary Letters - - - - -	Passim

PREACH

THE

GOSPEL

TO EVERY

CREATURE



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The Society for the
Propagation of the Faith

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is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

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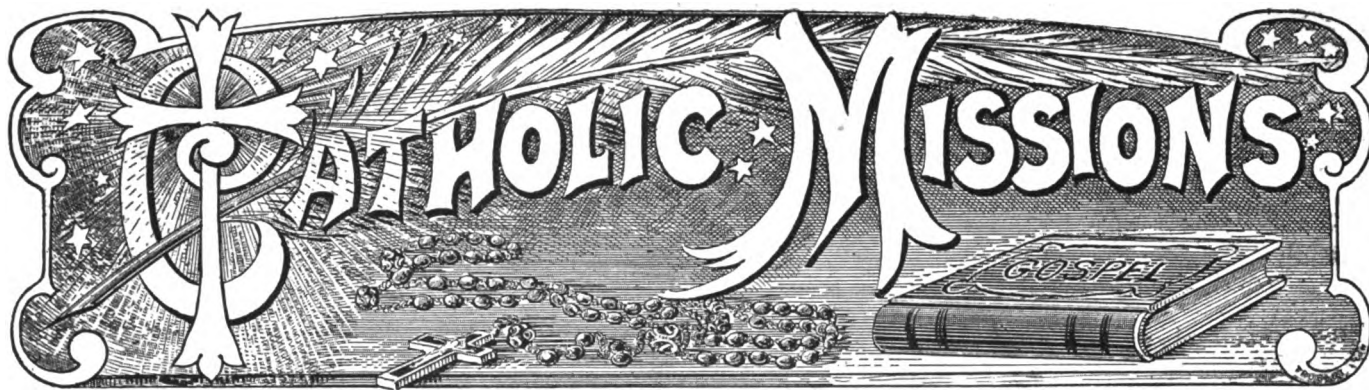
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No. 6

NIGERIA'S FIRST NATIVE PRIEST

Rev. G. Ollier, L. Af. M.

Can the black man of Africa become a priest? That question has often been asked, and now it is being answered in the affirmative. The native clergy may be less numerous in the Dark Continent than in Asia, but the first steps have been taken. Uganda has several, the Congo, that difficult region, has ordained its priest, and now Nigeria follows. Bishop Broderick says several young men have expressed a wish to enter the priesthood.

MEMORABLE in the annals of the Nigeria mission, is the date of January 6, 1920, for on that day the Fathers of the African Missionary Society of Lyons consecrated their first native priest.

The event took place at Asaba, and the name of the young apostle, first fruit of long and painful missionary endeavor in West Africa, is Fr. Paul Emecete.

Mgr. Broderick, Vicar Apostolic of West Nigeria, chose the Feast of the Epiphany as an appropriate setting for

This Notable Ceremony

and as the Fathers had just ended their annual retreat at Asaba, they were all able to be present.

As for the Christians and catechumens, they flocked from all parts of the district, many arriving the night before, to witness a scene wholly new and of course deeply interesting to them.



The world is now rejoicing in the canonization of Saint Margaret Mary Alacoque, to whom Our Lord first indicated His desire for special devotion to His Most Sacred Heart.

It is not necessary to give the particulars of the ordination, which was impressive in the extreme. One detail, however, merits special mention, as it called forth visible emotion from all present.

The laying on of hands was a scene not soon to be forgotten. Sixteen priests, surrounding the Bishop, formed a crown around the altar. At the foot of the altar, the youth about to assume so high a dignity knelt in humble posture, while the assembled clergymen extended their hands in benediction.

The crowd watched with eagerness the progress of the ceremonies, maintaining throughout profound, or rather, awed silence.

After mass the new priest administered Holy Communion to several hundreds of Christians. With the utmost dignity they filed up to

Receive the First Blessing

of the new priest, which terminated the service.

We said to ourselves on that beautiful day: "How happy the late lamented Fr. Tappa would have been to witness this."

He had taught and directed Fr. Paul since childhood.

At dinner that day, Monsignor expressed his joy at the elevation

to the priesthood of the first native priest of our Society.

Fr. Tappa," said he, "put good seed into the ground, and today we are reaping the first fruit of his devoted labor."

The Provincial of the Holy Ghost Missionaries, Rev. Fr. Welsh, offered sincere congratulations on the part of all his priests, and he himself stated that our achievement should bring us great joy.

In few words, but quite effectively, Fr. Paul thanked Monsignor for the great honor

He Had Conferred Upon Him

that morning, also all the Fathers, Brothers, and Sisters who had come in such large numbers to attend the ceremony.

Especial mention should here be made of the nuns of Our Lady of the



Fr. Emecete, the native priest just ordained.

Apostle who took so much pains to decorate the church. The edifice had never been so beautifully ornamented as on this feast-day.

And now I must write a few lines about the life of Fr. Paul, as he will hereafter be called.

Paul Emecete was born in Ezi, in 1888, of pagan parents, about the time our Fathers first arrived in that region.

The catechist Boza went occasionally from the town of Allah, where the Fathers were located, to Ezi,

where he tried to interest the people in our religion.

He gradually became a great friend of the elder Emecete, father of Paul. When the latter

Was Five Years Old

the catechist asked the father if he would give Paul to him to bring up. After much persuasion the father consented to do this.

The catechist kept the child for six months. Then he placed Paul in the care of Fr. Frigerio, who sent him to Asaba to Fr. Tappa. There Paul was enrolled in the "Preperanda" for training as a future catechist.

Paul thus began the study of the New Testament and the catechism of the Council of Trent, the two principle books of instruction used by our students.

In 1899 Paul was baptized. His father fell very sick in 1900, and called his son to Ezi. When Paul arrived there his father was in a dying condition.

By a happy coincidence, Fr. Permannetti came from Allah that very day for a visit at the station of Ezi.

He went in all haste to the home of the sick man, whom he found

Sufficiently Well-Instructed

to receive baptism, thanks to the catechist.

At the moment of receiving bap-

tism, the dying man asked his son if he also believed all that had been taught him. Paul answered in the affirmative. The father was baptized, and the next day he died.

Shortly after the death of this man, who was a chief, sixteen members of the family were converted to the Catholic Faith.

After finishing his primary studies, Paul was sent as a schoolmaster to the mission of Allah, where he remained for two years. He then returned to Asaba to be near the Fathers.

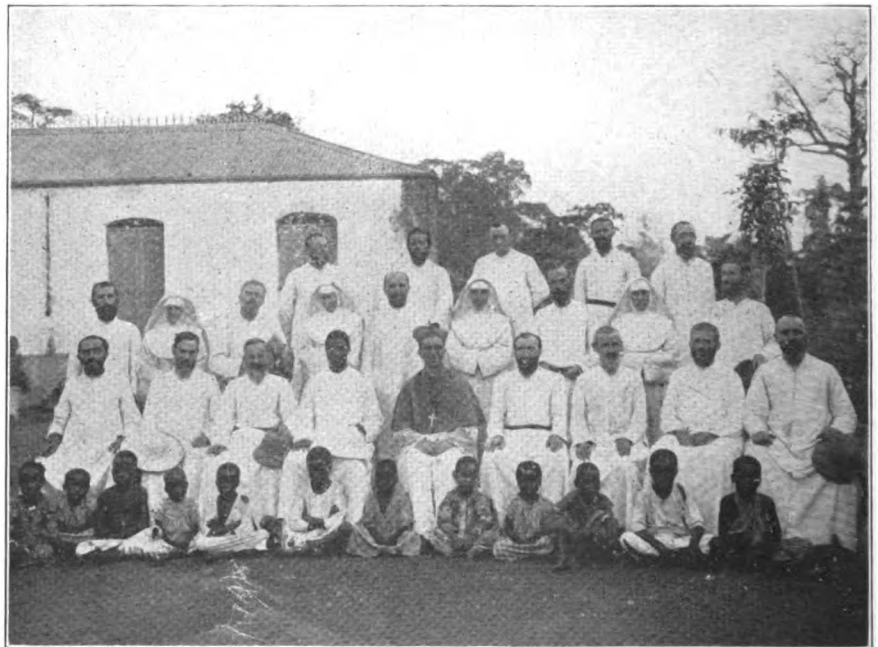
In the year 1909 he entered the employ of the government, and was thus able to assist his mother financially. But without the comfort of the Church he languished, and was most unhappy.

The sedentary life he led in the government position wearied him more and more. Finally, thanks to Fr. Tappa, he left this situation and

Returned to Asaba

where he assumed the duties of headmaster of the school.

It was at this epoch that he expressed to Fr. Tappa the unalterable desire he had long cherished—to become a priest. Paul was therefore sent to Lottoja, where he studied Latin while teaching school. At the end of a year he devoted himself wholly to sacred subjects.



Bishop Broderick, clergy and nuns of West Nigeria.

At Lagos, in 1916, he received Minor Orders, Mgr. Terrien officiating; on the 15th of June, 1919, he was ordained sub-deacon at Asaba by Mgr. Broderick, and on October 26th, in the following year he became a deacon.

After his establishment as a priest at Asaba, Fr. Paul will devote the hours outside his pastoral duties to the teaching of a class in Latin. Many other young men have already expressed a desire to become priests.

Heaven grant that among these youths we may find a host of Fr. Pauls, for now more than ever we can say of Nigeria: "The harvest is plentiful, but the workers few."

Incorrect Item Regarding the S. P. F.

An item furnished by the News Service of the National Catholic Welfare and which is making the rounds of the Catholic Press, states that the collections of the Propagation of the Faith amounted in 1919 to \$1,064,000. These figures were not obtained from the General Office of the Society and are incorrect. As a matter of fact the receipts of the Propagation of the Faith were several hundred thousand dollars over and above the total quoted and will be given to the public in a few weeks when the report is ready.

The reliable source for all information regarding the Propagation of the Faith Society is the National Office, which is always ready to furnish figures and facts concerning the missions.

The Heathen

"The heathen is a being indeed deserving of pity, a fallen man that has had no chance to rise. A Flemish poet calls man 'a giant on clay feet.' We can surely say so of this poor child of Eve.

"The first sight of the heathen dismays the apostle and he recalls the words of the Gospel: 'Unless a man be born again of water and the Holy Ghost he cannot enter in the kingdom of God.' And again: 'Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.'—Matt. x. 16.

"The soul of the heathen is the abode of devils and of utter darkness. Slowly, painfully must the missionary pursue his work of conversion, banishing one by one the evil spirits that have dwelt long and safely in their stronghold.

"And when baptism regenerates the

poor heathen what a change takes place. He is born again. He has another physiognomy, a mild exterior, his look is kind and his smile peaceful; he becomes sincere and honest. At such conversions we priests feel as happy as St. John saying: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.'—1 Ep. 17. And who of us has not seen this invisible change of appearance! No real conversion of heart can remain hidden; it must radiate to the outside because it rules the whole man."—*Rev. F. Durcin, B.F.M.*

New Salesians' Institutions

Notwithstanding the great difficulties brought by the world's war, the Salesians were enabled by the Divine Providence to open recently six new institutions in Italy, six in Poland, six in Germany, two in Vienna, one in Hungary, one in Jugoslavia, two in America, eleven in China and one in Ireland in the Diocese of Limerick, which is the first institution established by the Salesians in Ireland.

Salesian Bishop for Governor

Rev. Thomas Aquino Correa, S.S., D.D., Bishop of Matto Grosso, Brazil, was elected Governor of the State of Matto Grosso after a long period of political dissension which had destroyed its commercial prosperity.

The Bishop made his official appointments without regard to party or faction, and the upshot proves the wisdom of his method. All salaries and debts have been promptly paid, more than \$4,000,000 in taxes and

revenues have been collected, industrial prosperity has returned; and the present condition of finances is the more remarkable because the State eighteen months ago was bankrupt, and has since been swept by the epidemic of influenza.

Basuto Chiefs in London

London last winter extended a welcome to Nathaniel Griffith Lerothole Letsi Moshesh, the Paramount Chief of Basutoland.

The country of the Basutos—who are of Bantu stock, closely allied to the Kaffirs—has since 1884 belonged to Great Britain, when the native assembly voted for British Protection and agreed to pay a hut tax to the Imperial Government.

Some years later the Oblates of Mary Immaculate began to evangelize the Basutos, and now reckon 35,000 baptized converts and 10,000 catechumens.

The Paramount Chief was reared a pagan, and later was baptized by Protestant missionaries, but on the arrival of the Catholic missionaries the Basuto ruler recognized the claims of the true Church, and made his full submission, since when he has been a model Catholic, frequenting daily Mass and Holy Communion.

Accompanied by Fr. Valat, O.M.I., and his fellow chieftains, he was received by H.M., the King at Buckingham Palace. The chiefs were seen on Sundays at Westminster Cathedral and Brompton Oratory.

Some of the party visited the Cardinal Vaughan School, Kensington, to ascertain the methods of an English Catholic school, when the Assistant Director of the A.P.F. assured the Paramount Chief of the special interest of our Association in his country and people.

"GO, AND TEACH"

Rev. A. Vagner, P. F. M.

A continuation of the article on Japan, which appeared in the May number of CATHOLIC MISSIONS. Fr. Vagner has two parishes, one in the city of Osaka, and one in Nara, twenty-five miles distant.

I STATED in my former article that I have two missions to serve, one in Osaka and one in Nara. The latter is not fruitful as to numbers, but it seems to me that those within the fold show a special fervor.

Some of them voluntarily become apostles themselves, and this leads me

To a Little Story

One day a Christian woman of my acquaintance sought me out.

"Father," said she, "do you remember Miss Yamada?"

"Not in the least. Who is she?"

"She is the young lady who taught my little daughter in the primary school, and she is a most valuable teacher. My child has a warm regard for her, and on account of her many good qualities it seems a pity she is not a Catholic, the more so as I believe she has developed lung trouble and may not have long to live. I am thinking of paying her a call and speaking upon this topic. What do you advise?"

"The idea is excellent. Lose no time in trying to gain this soul. I will pray for your success."

It is the custom in Japan when visiting a sick person to bring along a little

Gift of Fruit or Cake

My friend provided herself with a delicacy and appeared at the home of the invalid. The latter greeted her cordially, and the Catholic lady shortly began to drop the seeds she had come to sow.

She began by thanking the school mistress for her kindness to the little Agnes. Then she touched upon the sufferings of this life and the joys that awaited the soul when united with God.

Judging it wise to go no farther on the first occasion, she retired full of confidence that a convert would soon be gained for the Church.

In a few days the lady called again, and to her surprise was refused admittance. She tried once more, and was put off with the excuse that the sick one could not be fatigued that day. Persistently she appeared a third time, and actually

Forced Her Way

to the presence of the sick woman. Seeing there was no time to be lost she cried: "I act in this way because I am a Catholic, and I want you to become one before you die."

At the word "Catholic," the face of the invalid became illuminated. "What!" she cried. "You a Catholic! I thought you were a *Tenrikyo*. Why did you not speak more openly the first time you came!"

The *Tenrikyo* sect sprang into life in Japan about the middle of the nineteenth century, and bears some resemblance to Christianity.

There was no time to be lost. With her quick comprehension Miss Yamada mastered the catechism in two days, and was baptized. She

took the name of Agnes, out of gratitude to her little school friend and pupil.

The next few days were devoted to preparation for Communion. Her strength allowed her to partake of the Holy Eucharist, but

Her First Communion Was Her Last

Soon she lapsed into unconsciousness, but her last words to me were: "Father, I shall pray for you before the throne of God."

This conversion, this deep faith, this happy death, brought about so swiftly, and through so peculiar an agency, impressed me deeply. Not less did it give me encouragement, for it showed that there is the possibility of great religious feeling in the Japanese.

The hope of the apostolate in Osaka lies in its schools. The future belongs to the young, as the saying is, and the Bright Star School of the Marist Brothers, with its eight hundred and fifty boys, and the girls' school, taught by the Sisters of the Infant Jesus, with three hundred and fifty pupils, are surely guarantees of the future.



Group of young students—Osaka, Japan.

There are plenty of obstacles to missionary success in Osaka, but they differ from those encountered at Nara.

Osaka Is a Big City

of seven hundred thousand inhabitants, the greatest industrial and commercial city of the Far East.

Naturally here must be encountered in greater measure than elsewhere that materialism and religious indifference for which Japan is noted. Elsewhere religious intolerance and race prejudice may exist. In Osaka prejudice has given way to a tolerance of which those in authority set the example.

My mission is situated in the very heart of the city, in the midst of a settled community, and my Catholics belong to the old Christians whose steadfast piety is recognized and respected by everyone.

This year Death was busy among them, and Heaven was surely made happy by the holy manner in which these steadfast children of the Faith met their last hour. I will cite only one case.

A woman named Monica, baptized more than thirty years ago, was married to a Catholic who had neglected his duties for a long time. Monica by her

Humility and Devotion

finally reformed the husband. Stricken by painful illness, she suffered a year

with great patience, being thus granted her purgatory in this life.

At the beginning of her illness her husband brought the family to a little villa he had in the mountains near Osaka, hoping the pure air would benefit Monica. Here she was far from the Church, and it devolved on me to bring her the Blessed Sacrament as often as I could.

Yet the poor invalid had still a grief which overwhelmed her. The eldest son of the family, a tall young man of twenty-five years, who had fulfilled his religious duties until entering the army, had now ceased being a practical Catholic. Neither my exhortations nor those of his mother had any effect upon him.

Last spring, just before Easter, I carried Holy Communion to the mother. Three-quarters of an hour on the street car, twenty minutes

Following a Mountain Path

all the while carrying Our Lord upon my breast, and my little bag for administration in my hand, brought me to the villa.

The sick woman received Communion. Then an idea came to me which was surely inspired by Heaven. I began to talk to the young man, speaking touchingly of his mother's suffering, augmented without doubt by his stubbornness. I added that great remorse would be his later on, if he let his mother die without giving

her the consolation of seeing him restored to the bosom of the Church.

The young man became pale, and one could see signs of an inward struggle. Finally, he said abruptly:

"Father, my resolution is taken."

"What resolution?"

"I will go to confession."

With great delight I held out my hand, which he took as a pledge of his vow. As for the sick woman, her face was

Transfigured With Joy

and tears filled her eyes. She made a sign of the cross, and then joining her hands, gave thanks to God.

His resolution taken, the son was also happy. He insisted on going with me to the station, and carrying my little hand-valise. We talked intimately, and I saw that he was at heart a good boy, having been led astray by false ideas since his soldiering began. I felt sorry, however, to leave him still unconfessed, and a happy idea came to me! We were walking along a shady mountain road, and I said:

"Why not go to confession here and now? The seclusion is perfect, and these trees make a fine confessional. Our brave *poilus* of France who, forgetting human pride, went to confession in the crowded trenches, would have been glad of such a place as this."

And forthwith I seated myself at the foot of a tree. The young man with the docility of a lamb

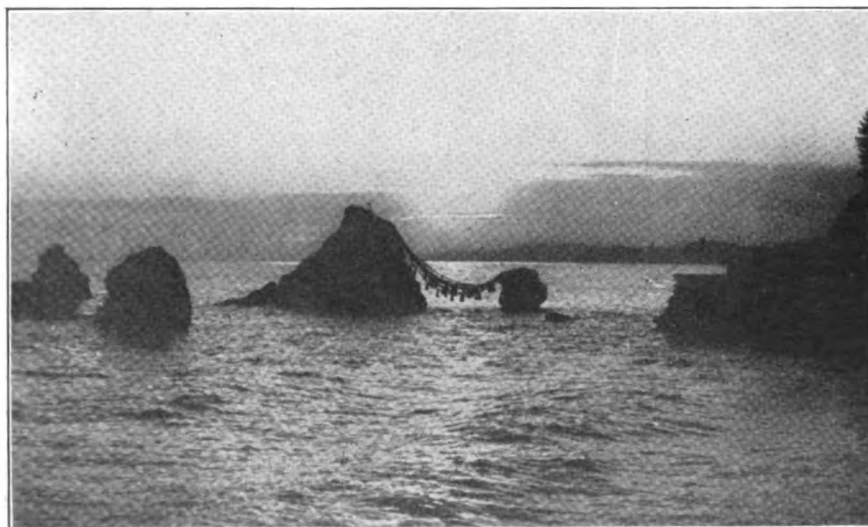
Knelt Before Me

and his confession was quickly accomplished, to his manifest satisfaction.

"Now," said I, "do not think of coming with me to the station. I know the road, and I am not afraid. Hasten back to your mother, and tell her that you are reconciled with the good God, and will receive Communion on Sunday. This news will do her more good than all the medicine in the world."

Monica did revive, and lived until the following mid-summer, when she tranquilly passed away.

Yes, Osaka is given over, as a whole, to materialism; but we missionaries are continually dropping



Rocks in the river of Ise, where the Japanese specially adore the sun at its rising. The great ropes which connect the two rocks are made of straw, and recall an old legend of the sun-goddess.

seeds, and here and there they fall on fertile soil.

Last winter an employee in the government arsenal fell ill of a chest trouble, and was obliged to give up his work.

He lived with his old mother eighty-five years of age, and the prospects of a long illness were most depressing.

Fortunately, on account of long service, the administration allowed him a small pension, and he was just able to get along.

One of my Christians, also in the arsenal, took occasion to speak to him

On the Subject of Religion

The sick man became interested, and even came to mass a few times.

Then he grew too ill to leave the house, and the Evil One got busy.

We had sent a catechist to give this hopeful subject instruction, and the lessons were progressing when a pagan friend from the arsenal who had used his influence in securing the pension came to the house.

"I hear," said he, "that you receive visits from the catechist of the 'Yaso' (religion of Jesus). Either give up this affair, or expect to lose your pension. Take it or leave it." And the friend departed.

The poor catechumen had his moments of temptation, as we can all understand. At first he thought of

Holding His Pension

and taking secret instruction; but finally he made the brave decision.

"They are going to deprive me of life," he said to us, "but I shall save my soul."

But the good creature was not to suffer long. He was baptized, and received Holy Communion several times. Then his last hour approached, and fortified by the Sacraments, he had a holy death.

Here is just a glimpse of our work in this part of Japan. We are surrounded by the sects who have at their disposal many workers and *immense* resources; but we know that the victory is promised to those who walk in the footsteps of the Saviour and His Apostles, and so we poor missionaries are content to live from day to day with scarcely any other resources than hope and confidence in Him Who sustains them.

Notice to Literary Contributors

Will the contributors who so kindly forward articles and letters to this magazine be good enough to read the following instructions regarding the preparation of manuscript:

Write in large, clear hand.

Leave plenty of space between lines.

Write on *one* side of paper *only*.

When using typewriter leave *double* spaces.

Sign name clearly, with religious order (not Miss. Ap.).

Give P. O. address.

Onward, Christian Soldier!

Before the push and pluck, the dare and do of apostolic zeal, all barriers have been thrown down. Where soldiers, merchants, explorers have recoiled, missionaries have gone forward. For them the poles were never too cold, the tropics never too hot, the forests never too thick, the rocks never too steep, the deserts never too vast, the lakes never too deep and dangerous.

Missionary priests have crossed the Sahara, and coasting along the Zambezi, reached Central Africa. They pitched their tents in Alaska, and one of them writes that if he keeps on, by and by, he will meet the missionaries of Northern China.

Spring Sale of Elephants

Something was said in these columns not long ago about that strange and rare animal, denizen of the Belgian Congo, Africa, yclept the *okapi*, valued in this country at about \$2,500.

Very Rev. Leon Derikx, Prefect Apostolic of West Uelle, writes to say that the *okapi* sent to Europe is dead. It was domiciled in the zoo at the city of Anvers, Belgium, and lived about three months. Owing to the inexperience of the caretaker, who found it hard to grasp the true needs of the *okapi*, having never handled one before, the poor creature pined and died. The missionaries are trying hard to find others.

But if they are out of *okapis* they have some perfectly good young elephants which they would like to sell. These animals are warranted to be safe, kind and fit for a lady to drive. They have fine tusks and can stand the ocean voyage and existence in a strange land. In short, they are mission elephants. They will be brought to the quay at Buta, West Africa, and there delivered to purchaser. The purchase price will greatly help a poor mission.

Their Condition

Sometimes it is called "poverty," again "lack of resources," an "empty

purse," or "destitution." But however the missionaries may phrase their condition, we know that a general distress prevails, accentuated by the increased cost of the necessities of life. While the war period was hard, many missions are suffering more than during those long four years. Also, they must now face the sweeping onward movement of the sects who have no impediments that ample means can remove. It is time for those who have been asleep to arouse themselves and save the Catholic missions.

Laying in Supplies

Just about this time, Fr. de Lezey, who has charge of the Leper Asylum at Gotemba, Japan, must lay in supplies for the year. The provisions consist chiefly of rice, but that does not make buying any easier because the rice is over four times dearer than formerly and his income, alas, not four times greater.

Who will help pay for the three hundred sacks of rice needed to feed the helpless lepers of Gotemba, the outcasts of mankind? Fr. de Lezey writes that he feels assured great blessings will fall on those who remember these helpless creatures already so afflicted, and spare them the pangs of hunger.

THE MISSIONARY SOCIETY OF SCHEUT-LES-BRUXELLES

Dom Maternus Spitz, O. S. B.

Dom Spitz has prepared a résumé of the present condition of the Belgian Foreign Mission Society. It shows that the Society and its missions are facing the future with hope and courage, and every prospect of success.

WHEN in July, 1914, the heavy and dark war clouds began to gather on the European horizon, and finally broke loose in August in all their fury over the world at large, the prospects of the Apostolate of the Catholic Church in the mission fields, were then more promising than they ever had been before, but great fears were entertained and expressed as to the future of the Catholic Apostolate during and after this terrible conflict.

From China to Chile and the Tierra del Fuego, from Alaska to Oceanica, from the Near and the Far East to the distant West, from the Arctic Circle

In the Icy North

to the torrid Equator, the missions were threatened with disaster from a

material, religious, and moral point of view.

The hopeful development was either partly checked or otherwise totally interrupted, when countries like France, Belgium, and Alsace-Lorraine, formerly in the forefront with their contributions, could no longer help, as they had become the scenes of active warfare and destruction.

Missionary seminaries and colleges, like those of Paris, Lyons, Steyl, etc., had partly or totally been closed, and turned into barracks or hospitals. Missionary priests and students, novices and candidates or brothers had to enlist for active service in the firing line or for hospital and ambulance work, and were killed, wounded or incapacitated for life.

Missionary Societies and Auxiliary Associations were deprived of their regular help from their subscribers, and consequently the work in the missions, such as the construction and maintenance of churches, schools, orphanages and hospitals, the employment and pay of catechists, had to be discontinued or curtailed; many of

the once flourishing fields had partly or totally been depleted of their pastors, the most useful and energetic younger members had been withdrawn, the veterans, broken in health, could not be replaced, and the recruiting and training of a helpful missionary staff was entirely undermined.

Worse still, Mohammedans and Pagans, Hindus and Brahmins, Negroes and Indians, were fighting side by side with Christians, nay,

Even With Catholic Missionaries

who once preached to them the Gospel of Peace, and their untrained minds were filled with strange ideas about the blessings of Christianity or its bankruptcy. Was the development of the Catholic missions to come to a standstill?

It is now a matter of consolation to know that many of the fears which were entertained in the first two or three years of the war as regards the missions have not been realized. On the contrary, in spite of the many drawbacks which resulted from the conditions of war, many of the mission fields in Africa, India, China, etc., have made good progress, even better than before the world's conflict, and in spite of reduced missionary staff.

Thus the Catholic population in the Vicariate of Uganda has risen from 127,000, in 1913, to 168,000, in 1917-18, and the Missions of the White Fathers in Equatorial Africa in general, from 187,000 to 273,000, during the same period. In the Vicariate of the Upper Nile the Catholic population has increased during four years from 22,000 to nearly 36,000. The Franciscan Missions in China rose from 184,000 to nearly 250,000 converts, whilst the missions of the Society of Paris rose from 1,621,625 to 1,639,853 between 1916-17.

No one who is acquainted with the history of the Catholic Apostolate will



Mgr. Daems, Prefect Apostolic of South Kansu, making a pastoral tour in the mountains.

deny the heroic zeal, devotion and endurance of those laborers in the vineyard of Christ which Catholic Belgium has supplied in the past. And the twentieth century is no exception, either. Since 1860 Catholic Belgium has taken an active share in the mission field of the Church in general, and in the vast field of the Congo in particular since 1888.

Belgian Benedictines and Carmelites, Capuchins and Franciscans, Jesuits and Redemptorists, Marists and Oblates, White Fathers and Missionaries of the Sacred Heart, etc., to the number of about one thousand, are to be found in almost every part of the world.

Among these, the Belgian Missionary Society of Scheut-les-Bruxelles takes the lead. From the day of its inauguration on October 24, 1864, by Fr. Theophil Verbist, this Society has developed

By Leaps and Bounds

as numerous aspirants, both Belgian and Dutch, flocked to Scheut to place themselves under the banner of the Cross, and as both Bishops, clergy and laity generously supported their work.

As early as 1865, the Cardinal Prefect of Propaganda, full of hope and confidence in their Apostolate, intrusted to them the large mission field of Mongolia, to which was added the province of Kansu and the district of Kuldjaor Ili, in Turkestan (1878), the Belgian Congo (1888), and some missions in the Philippine Islands (1907), whilst branch houses for the training of missionary candidates were opened at Louvain (1888), Sparrendaal, in Holland (1889), and at Schilde, near Antwerp.

In 1911 the Congregation of Scheut numbered 552 members, of which 188 were in China, 120 in the Belgian Congo, 36 in the Philippines, and 208 in-Europe.

When the war cloud with all its fury burst over Belgium, working havoc and leaving behind destruction and ruin—one might have expected that the mission house of Scheut, its missionaries and their work, would have come out of the turmoil crippled, paralyzed, nay, in a dying condition.

But nothing of the kind happened. By a special protection of Divine Providence the houses were left intact, the missionaries continued their work, the number of aspirants increased, and the missions intrusted to the Society show a favorable progress from 1914 to 1918. The mother house of Scheut was officially turned into a hospital with seventy beds, but was never used; the seminary at Louvain sheltered up to 1915 some wounded Belgians, but remained intact, whilst the house at Schilde, though situated under the forts of Antwerp, did not suffer anything during the bombardment.

True, on August 3, 1914, the Noviciate at Scheut was dissolved, on the 17th the students dispersed for a time, on the 19th Fr. Mortier, Superior General, carried off

The Archives of the Congregation

and when on August 20, 1914, the troops entered Brussels there were only twenty members left at Scheut.

When things got a little bit settled the students of theology were taken to London, where ninety-two students and several priests found shelter in a house, 63 Stamford Hill, in October, 1914, where the Society kept its golden jubilee on November 18th.

During the year 1915 thirty of the students were ordained priests, and

were afterwards sent to the missions in the Congo, whilst sixty-one priests of the Society of Scheut administered to the Belgian refugees scattered in six dioceses in England.

Whilst the students of theology found a home in London, those of philosophy made their way to Holland and settled partly at Sparrendaal, partly in a new home which they opened at Esch, through the kindness of Fr. van Duren, its parish priest.

In September, 1915, studies were resumed at Scheut in the usual way, though on a smaller scale, the Novitiate was re-opened with sixteen aspirants, year after year new candidates arrived, and when on November 11, 1918, the armistice was declared, Scheut mission house sheltered under its roof ninety missionary aspirants.

The Society of Scheut supplied its military contingent to the Belgian army, for one hundred and twenty-seven members followed the call, either as chaplain or stretcher bearers. But many of the students were able to continue their studies whilst they were in training at Auvours, near Mans, in the Sarthe Department.

Notwithstanding the various obstacles and difficulties caused by the war, the missionaries of Scheut have manfully fought the spiritual battles against the powers of darkness and paganism, they have suffered and



Residence of Belgian Missionaries in Baguio, P. I.

sown the seeds in tears and have gathered in the harvest in joy. And a harvest it was, small indeed in the missions of China, but rich in those of Africa.

In the former the Catholic population has risen from 85,913, in 1913, to 98,595, in 1918; in the latter from

30,990 to nearly 130,000 in the same period.

The Vicariate of the Belgian Congo registered in 1916-17 12,000 baptisms, whilst the Prefecture of Kassai counted 19,000 during the same year. Owing to this progress Propaganda raised the Prefecture to the rank of a

Vicariate on August 24, 1918, and appointed Mgr. De Clercq, one of the ablest Congo missionaries, as its first Vicar Apostolic, whilst at the same time it divided the Vicariate of the Upper Congo into two, which are to be known as those of Leopoldville and New Antwerp.

Good Deeds of the Rajputana Nuns

It is Sister Anselm, of the Franciscans working in Rajputana, Kotah State, India, who recommends the poor of this Catholic Mission to our notice, and herculean is the task of providing for its numerous unfortunates:

"To help and encourage our workmen we clothe and educate their children who remain with us day and night. Our house consists of four rooms only and a rather narrow hall, which is allotted to them. Being too poor to think of building a church, we should like at least some temporary building for our little girls, but alas! we have hardly enough to feed and bring up the orphans given to us during the year.

"We have a dispensary where every day medicines are distributed to all who come, without distinction of caste or religion. During the influenza, pagans came in good numbers and seeing our care and devotion towards all sufferers, many of them offered us little children whose parents died during that terrible epidemic. Could we refuse these poor little children sent to us, we thought, by Our Lord Who loves them so much? But if our heart is large enough to admit all who suffer our purse is becoming scantier and scantier and today our only hope is in those who remember that the Master said, 'Suffer little children to come unto Me.'"

An Important Letter

These facts concern the Vicariate of Upper Kasai, in the Belgian Congo, and were forwarded by Bishop A. Declercq, but the same might be said of several other districts and, in fact, of the whole mission world:

"I thank God for having deigned to inspire some Catholics of the United States with a desire to help the missions of the Belgian Congo. Their alms had a far-reaching effect, for the blacks know the United States chiefly by the American Presbyterians and other sects

who have increased in numbers of late, owing to a call issued in New York in 1917, couched in these terms:

"While recognizing the fine devotion of the individual representatives of the Roman Catholic Church, we call the attention of the Protestant churches of America to the urgency of making certain, not by unchristian hostility to the Roman Church, but by a vigorous prosecution of their own spiritual task, that the Christianity of Africa shall be dominantly evangelized." (Congo Missionary Conference Report. Luebo, 1918, p. 25.)

"The Catholics of the United States should not remain idle while so much is at stake.

"And in this connection let me urge, once more, the importance of native catechists. Their formation is the real propagation of the Faith, for without them expansion is impossible. Therefore, let all persons able to do so adopt a catechist or contribute to the support of one. A single catechist in my vicariate, entirely unaided, succeeded in winning a thousand young people and children, and spread religion so thoroughly in a hitherto inaccessible district that it became necessary to establish a permanent residence there. This example suffices to show the practical use of the catechist. Give us catechists, and then give the catechists the munitions of war, and the result will satisfy the most critical."

Give Now and Save the Day

"Save our mission before the Protestants take over the work!" Such is the cry coming from many parts of the world, and it is a cry that must be heeded without delay.

One of the latest to write in this strain is Fr. Felix Villain, C.S.Sp., of Angola, East Africa, a part that was in the war belt:

"After the war, in which our mission was practically ruined, came the inevitable famine. Nature took sides against us and for a year there was not a drop of rain. Fruit dried on the trees, crops did not grow, and the water supply gave out. Then cholera broke out and we

were called to baptize many at the point of death.

"As it was necessary to reorganize our station, we chose a point near some good springs, named Tyulu. When we went to Tyulu we found only five Christians; now we have five hundred. But the mission is domiciled only in native huts. Even Our Lord is no better housed. We must construct suitable buildings, and that soon, or the Protestants, who are ready to make splendid foundations, will take possession of the place. Let a few persons adopt the mission of Tyulu. The work is for God and for souls."

A Good Old American Spring Medicine

We all know from the letters of our missionary friends that there is a great need of medical treatment among pagan people. Poor and wretched, their ills are legion and doctors a luxury only for the rich. So the apostle takes a few simple remedies along with him on his tours and performs wonders with them. One in India got the reputation of a miracle worker by the judicious use of iodine. Fr. Albert Leys, of Chih feng hsien, China, tells of catechist who has become famous through his dosing with Epsom salts.

"This good man," says Fr. Leys, "is fifty years old and is well known for his fine character and above all for his success in curing little children and babies. For drugs he has but one—Epsom salts. Do not smile at this limited stock in trade, a pinch of this excellent remedy is more than apt to relieve the suffering of the tiny Chinaman and bring about a real cure. The mothers have great confidence in their catechists and are always after him to treat the children.

"When the good man sees that the case is hopeless from a medicinal point, he does not fail to make use of the waters of baptism, so that if he cannot save the body, he is able to save the soul."

THE DISTRESS OF THE PHILIPPINES

Rev. Isaias Edralin

Many Catholic missions are in danger of perishing if immediate help is not sent to sustain them. The sects, amply provided with funds, stand waiting for the hour of their collapse. It is for Catholics in America to decide whether the work of centuries shall be lost, or whether the apostolate shall continue.

I AM a poor priest, ordained only eleven months ago, and assigned as a missionary of the Province of Ilocos Norte, province of the founder of the sect of Aglipayanism, and where Protestants have made more converts than in any other part of the Islands.

Laoag, the capital, where I am now residing, has more than forty thousand inhabitants, and there is only one priest, to whom I now act as assistant. The Catholic church building is situated in the extreme south of the town, where it is completely separated

From the Rest of the Town

When the church was built, under Spanish rule, a church not centrally located for the population, for obvious reasons, did not have the same disastrous consequences as now, when so many agencies are at work to develop religious indifferentism.

Here there are more Aglipayans (followers of Aglipay, an apostate priest and founder of the "Independent church in the Philippines") than Catholics. Besides the two apostate priests in the town, there are pseudo priests in the surrounding barrios. The civil authorities favor them.

At election time they prove desirable electioneering agents for candidates, whilst the Catholic priest, even if he had the time for such work, and were not barred from the methods used in it, must "strictly not mix in politics." Successful candidates have to be grateful to their helpers.

The Protestants—Christian Mission or Campbellites, Methodists and Adventists—generously supplied with

funds from America, are exercising tremendous activities to deceive the poor, ignorant and simple people. They have a hospital here with sixteen nurses and two physicians, one American, the other Filipino.

They also have a large dormitory with about seventy young women students, some of whom were baptized in the river. These female students together with the nurses go by three and fours, on Sunday afternoons, go to different parts of the town, and to the surrounding villages, to teach Sunday Schools. At present, the Protestants are preparing to build a dormitory for boys.

This active sectarian propaganda produces indifference to religious obligations with the many who lack a thorough religious instruction, the distance of the church becomes an easy excuse for missing Sunday Mass, and the greater facilities offered by the sects for an "equally legal" marriage becomes a disastrous stumbling block to many.

In the public schools children do not learn any word about God. Hence

there is an urgent necessity for having parochial schools for our children. During the five months that I have been here, I have worked hard

For the Sunday School

I also have begun a small class for boys and girls in the first two grades. How this school shall continue to exist, I do not know; there is not even a penny of school fund. We pay the teachers' salary, and provide the children with free books, and cannot ask one centavo from the children; otherwise they will leave us and go to the public schools, where they have everything free. What makes the situation worse, is the complete indifference of the parents; they never learned what sacrifice for the sake of religion means.

To enable the thousands to attend church and fulfill their religious obligations, it became necessary to build chapels in the more crowded centres. During the last five months two poor chapels, such as you have in the enclosed pictures, have been built. One, St. Joseph's Chapel, of bamboo and



One of the missionaries in the Philippines bandaging the injured foot of a native policeman.

nipa, is in the extreme west of the town, more than two kilometres from the parish church.

It is too small to accommodate all the people, and many have to stand outside under the trees. Being built of such light materials, it is in constant danger of being destroyed by typhoons, which visit these shores many times during the course of the year. St. Joseph will surely reward the generous donor who will help to build a church worthy of the service of God and worthy of His honor.

The second is the chapel of the Sacred Heart. It is situated in the extreme north of the town, near the High and Normal Schools. Only the two side walls are finished of wood, and the roof is of zinc. Its situation is most important for, not only it is very far from the parish church, but

it is situated in the neighborhood of the boarding houses of the students, to whom I can easily give lectures and religious instruction in the chapel. A chapel in this part means much more. Next year

The Normal School Will Be Inaugurated

and students from the five northern provinces of Luzon will gather in this town. If nothing is prepared for them, the Protestants will assuredly get hold of them, and these young men and women will surely lose their faith. The Protestant ministers have declared again and again that "the public schools are their hope in the future," and so far their most earnest and successful efforts were and are spent among the youth of both sexes attending these same public schools.

Words That Should Bear Weight

Rev. F. Spence, E.F.M., of Kampala, Uganda, Africa, writes forcefully along the lines touched by the majority of apostles. Catholics *must* enter into some sort of competition with the sects if they are to bring about that golden era which by rights should now be setting in for the missions.

"During the war only the most necessary items were attended to, the remainder being left over for the time when sufficient help would be forthcoming without detriment to more urgent needs, the result is we are at the tag end of our existence. The mud shanty of a Catechumenate is on its last legs and will collapse any time. So I want a decent building, one that will not be a disgrace to our holy religion. Our Protestant neighbors are rushing up a burnt brick building and our catechumens have an eye to these things because the Protestants taunt them with the poverty of our establishment. Well, our poor children after all are only human and they ask some embarrassing questions, as for instance why we cannot have good buildings.

"The idea of mud churches and teaching under trees is played out, our youngsters want good surroundings and something ennobling that will put on them the real hall mark of Christianity. The future is dependent on the present in so

far that the sterling youth of today will be the stalwart Christian of the future. And how are we to make him such unless we have respectable places to instruct and teach them in? You cannot get such a brilliant output under a tree. We must advance, the country and the people demand it. Competition is keen and we cannot afford to lag behind, otherwise the Protestants will supercede us.

"Therefore, dear Monsignor, I earnestly appeal to you for substantial help to push our work ahead. A thousand dollars would lift the anxiety from our shoulders and help us to deal the death blow to our antagonists."

Wanted—A Church and a School

This letter comes from Rev. J. Kaufman, S.V.D.:

"A little more than half a year ago I was transferred, by order of our much-beloved, the late Bishop of Jaro, the Rt. Rev. P. M. Foley, D.D., from San Pedro to Patnongon, in the same province of Antique. Spiritual and material conditions alike I find very distressful in this place. The large church building, seen from outside, seems quite an imposing structure, but presents a very shabby and dismal interior. The bare soil serves as a floor; ceiling, there is none; furniture, very scanty and decayed. It reminds one vividly of an empty barn.

"Of the twelve thousand souls in the parish of Patnongon, ten thousand, more

The Government, the different Protestant sects, and the Y. M. C. A., are preparing to build dormitories. When will Catholics have their own?

I need religious objects for the children, such as medals, pins, rosaries, pictures, toys, etc. But most of all, I need money for the construction of these two chapels, for church ornaments and, if possible, a fund for our parochial school. The Sacred Heart of Jesus, His Immaculate Mother, and St. Joseph, will reward those who contribute in our work, and fight for the upkeep of the true faith, for its defence against the many enemies that have risen in these Islands to tear out of the hearts of the Filipinos. I assure you a constant memento in my Holy Sacrifices and prayers with the little children under me.

or less, are Catholics, but, I am sorry to say, for the greater part very lukewarm and even indifferent.

"Besides the church I need a parochial school approved by the Government. In fact, without it I am simply ploughing in sand."

Letter from Rev. Fr. Petit of India

"The conversion of a single family, here in Keodiveri, Coimbatore, costs about one hundred and fifty dollars. Such a sum surely appears very big to you readers, but when you know the circumstances under which I am working you will find it is not too much.

"First of all, I have to pay the debts of any family coming to me: failing this it remains in the service of its master, to whom it is pledged on account of its debts, and he will never allow its members to lose their time in receiving religious instruction and in observing Sundays.

"Then this family must find some livelihood, and, as no work will be given on account of its being converted, I have to provide it will land and all the necessary things for cultivation. When I was put in charge of this district, there were no Catholics in this immediate vicinity; now there are exactly twenty-two families baptized and three others under instruction. All of them are grouped around a nice chapel which is a gift from America. This year I expect some more families will join my new converts and become Catholics after due instruction."

WHEN HUNGER PINCHES

Rev. L. Lambert, P. F. M.

There is much written about "hunger strikes," which mean that persons refuse to eat food put before them. But some starving Annamites went on a strike against speech until they could be fed. Then they did not hesitate at a fifty-mile walk to secure rice for a meal. Empty stomachs have no ears, and Fr. Lambert knows he must aid his poor Christians if he is to preach to them.

THE parish that I direct contains ten Christian settlements. If possible, by making two trips, I try to visit them all at least once a year.

Behold me then at Khang-Thuong in the month of September.

The noise of cases and bureaus opened and closed, of a ransacking of the library, inaugurated the day. My catechist packed my linen, my vestments, my altar vessels; my boy-cook

piled up casseroles, pans and plates. I set myself to work arranging a few poor books in a badly tied package.

Already, outside, a chattering group of a dozen men and women had gathered. They were coolies brought by the Christian chief of Khang-Thuong. I caught the drift of their remarks.

"This time the boxes will be light. The Father himself said that he is short of money. Only a small sum remains."

"Oh, oh! Short of money! A European? It is not possible."

"Come, come," this in the deep voice of the chief of the group. "Not so much talk and more work. The baggage is ready."

Suddenly the onslaught began. The street emptied itself into my room. In the twinkling of an eye my boxes were encircled by

Strong Cords of Fibre

and slung on rods of bamboo. Ho! Hiss! A straining, and the bamboo rods reposed on the shoulders of the coolies, who indeed did not find their burden too heavy.

Off they trotted without a sign of distress. They could reflect upon the fact that the burden of dollars and cents in my baggage was truly not a heavy one.

In haste I closed my windows, turned the key in the door of my residence, gave my few parting orders to my care-taker, and ran to join the coolies, who had already made some distance. How they marched, marched. I could scarcely keep up with my catechists, who were not at all laggards, yet they were out-stripped by the indomitable porters. We advanced steadily, passed a bridge, a great pagoda; then the drooping lines of a

Gigantic Banyan Tree

was defined on the horizon, and I knew the next post of my neophytes was not far away.

But what was this! I arrived. I stood before the gates of my Christians, and there was silence. the silence of a cemetery. No drums, no tam-tams, no joyous cries of children to welcome my approach! No flags, no parasols, no escort for me; I did not know what to think. How was it that there was no outward demonstration nor noise on an occasion like this? It was unheard of in the annals of the Annamites.

Rapidly I examined my conscience. Could I have offended them in any way? What did they wish me to do? For it was truly a cold reception—this.

Perplexed, I made my way into the station. All my little world was gathered there; sixty-three neophytes and catechumens, men, women, and children.

Then they did await the Father? But what was the meaning of these lugubrious visages?

Immediately I received an explanation of their conduct. I barely had time

To Seat Myself

in their midst, and exchange the usual salutations, when the chief of the station spoke.

"Father, you have come to visit us, and our hearts wished to rejoice. You are thinking of our souls, but our stomachs are empty. Also, you see our sadness. There is not one grain of rice in our houses, Father. We have now only one meal of maize a day; some have not even that. We cannot gather our harvest for a long month yet. And are we certain of a harvest? We are at the mercy of a typhoon, a flood, or a drought. Grasshoppers and caterpillars have already ravaged some of the fields.

"Father, we apologize if we are impolite, but if you do not give us food, it will be impossible for us to assist at the exercises given during your visit."

This, then, was the reason for my cold reception. My gallant followers,



Little Chinese girl mourning her parents, who were victims of the cholera.

usually enthusiastic to excess, gripped today by hunger, had organized a strike against speech.

I looked from face to face. Pale, lantern-jawed, they had indeed the aspect of those who were faint with hunger. But the remedy? It was useless to count upon my own resources

To Fill Their Stomachs

I meditated a minute. There were only a few dollars in my boxes. I had no other money but this.

The sum I bore with me was indispensable during my journey. It was necessary that I should eat, I and my escort. On the other hand, how could I leave these people in such a condition and go elsewhere? Could I do such a thing conscientiously?

And their souls. I came for them. My poor neophytes! If I did not take an interest in them, who then would bring them the true Faith? To whom would be confided the purifying of their consciences, of refreshing their hearts, of bringing a little of the ideal to their materialistic spirits?

Silent, mute, I prayed inwardly that my guardian angel might regulate this affair.

The chief spoke again.

"We know that your country has been invaded by the enemy. You have told us that the region your family live in had been ravaged, and reduced to ruins; your relatives are scattered, their wealth has disappeared. But last year, when, in our misery, we applied to you, do you not remember that you promised to write to the *Generous Country* (the United States). Surely, they must have sent alms to you. Do not conceal anything from us; you can aid us, but you give the preference to others."

The language of this man became bolder and, as for me, I felt embarrassed. Certainly I had not forgotten my promise; but I had also expected that a large sum would be sent to me from France. Each day while waiting,

I Put Off Till the Next Day

the appeal to the "Generous Country." Why dissimulate? I was ashamed to ask. I am ruined, and yet I am still

hesitating to knock where it will be opened, to ask where it is given. Truly, my mistake was flagrant, my fault inexcusable. But how could I admit this?

I continued to maintain a painful silence. In my heart I prayed, "Oh, my guardian angel, enlighten me! Give me an idea!"



An aged beggar, whose bag is still empty.

"Listen," I said to them at last. "I think I have found a solution for this problem. To tell the truth, I have not at this moment one dollar that I can spend for your benefit. But I know in a neighboring parish a Christian both rich and good, who will consent, I am sure, to lend you some baskets of rice. He will, no doubt, ask a reasonable interest. I will act as guarantee for you. Will you accept this arrangement?"

My neophytes seemed to find my words golden, for a general explosion immediately ensued.

"Yes, yes, Father! Do that for us, and we will assist at all the services of the mission. And we will pay back

the rice, capital, and interest, at the next harvest."

I knew I could depend upon their honesty, if they are able, to

Keep Their Promise

and their situation would admit of no delay.

"They may never be able to return one grain of rice," I thought to myself, "in which case I shall lose several dozens of dollars. All the same, can I, their Father, allow my children to suffer from hunger before my face, all because I am ashamed to ask for alms? After all, it is not for myself that I extend a hand. I am reduced to this extremity because I personally possess nothing, and yet it is my duty to assume the responsibility of their debts."

In kindly phrases I exhorted my hearers, now encouraged by my proposition, to follow carefully the sermons, lectures, and other services of the mission; then I hastened to send to the proprietor whom I hoped would consent to loan a thousand measures of rice, a letter with my signature giving security for the future.

In less than an hour after my arrival, one of my catechists, followed by a group of porters, laden with baskets, set out on the road of hope.

That night, after a march of about fifty miles, my men returned, weary, but happy, for they had in their baskets an assurance against hunger, at least, during the duration of the mission.

The missionaries of Japan often envy our confreres in other fields who constantly report such abundant harvests. It is only by isolated cases of really extraordinary conversions that we are enabled to forget our many defeats.—Rev. H. Daridon, P.F.M.

Never hesitate to send what you can spare to help the missions no matter how little it may be. Very often one dollar or even less given by the poor brings a far greater reward than a much larger sum contributed by the rich. It all depends on the genuine good will behind the contribution. The recompense is proportionate to the sacrifice made.

THE LATE MOST REV. E. SONTAG, C. M.

Rev. B. Franssen, C. M.

On his return to Persia, Fr. Franssen sought out the burial place of the martyred Bishop Sontag, Apostolic Delegate to that country. And what grewsome relics of the slaughter remained everywhere in the mission! Human flesh still clinging to the walls, the marks of streams of blood, ruined houses, desecrated altars. The Christians of the East were indeed called on to pay a terrific price for their Faith.

I CAME in the month of September, this present year, to Ourmiah to examine the state of our mission, as well as to try and find the

Tomb of Archbishop Sontag

I wished to know what form of action the future held in store for the Catholics of this region.

After two days of travel I arrived safe and sound at Ourmiah. Since the departure of the Turkish troops it has been held by the Kurds. This town, once so flourishing, in less than two years, presents the aspect of death, for it was the Christian population that brought prosperity.

Since the massacre of the Christians in July, 1918, and in May, 1919, there are no Catholics left, except a few women captives of the Mussulmans. These poor creatures cannot be rescued till we have a military force from the Allies, which at present is not available.

I first visited the quarters of the Christians, where I found the houses entirely destroyed. Not one dwelling was intact, while all the houses of the Mussulmans were untouched.

The residence of the Apostolic Delegate is completely ruined. Only a few bits of wall

Mark Its Site

The roof, floors, doors, and windows have been taken away. The interior is filled with a mass of useless rubbish several feet deep.

They say that this part of the town was subjected to a violent bombard-

ment that lasted a long time, and on seeing this lamentable spectacle, one cannot but be reminded of the many cities in Europe that were destroyed during the war.

All this havoc was the work of fanatic Mussulmans. They killed Mgr. Sontag and three of our missionaries. They also murdered a native Chaldean Catholic Bishop, Mgr. Thomas Audo, and nearly all the Catholic priests of that region.

In our mission alone the Persian mob killed more than six hundred Christians, while thousands have been slain in the streets, the villages and upon the road of exile.

Remnants of human bodies were scattered about for several days in the residence of the Apostolic Delegate. The church, yard, and garden of the mission were the theatre wherein scenes of horror were enacted. The description of these barbarous butcheries given by our Christians who wit-

nessed the horrible sight would cause a chill of terror and indignation.

I had a photograph of a little child who received five stabs of a poinard, and who, after being left for dead, remained hidden alive for two days

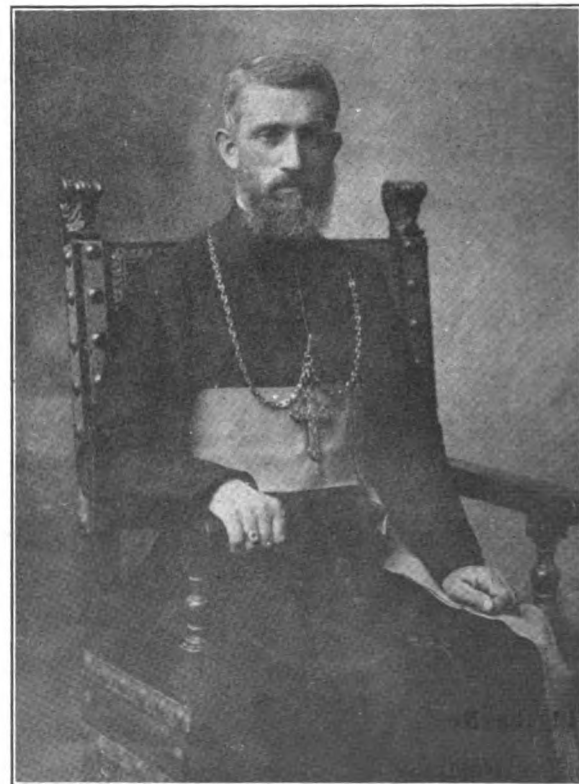
Under a Pile of Corpses

They say that the Mussulman men killed the men, the women killed the women, and the children killed the children.

When visiting the church of our mission, I saw great stains of blood all about, and portions of human flesh adhering to the walls.

I took a picture of a stream of blood that had flowed down from the top step of the church to the earth. It appeared that this blood was that of a Catholic minor who lived in our mission. His throat had been cut upon the steps of the house of God.

I found the tomb of Mgr. Sontag, but as he had been interred



Most Rev. E. Sontag, Lazarist Bishop, assassinated in Persia, July, 1918.



Child victims of the Turkish horrors. Hundreds of them are in a starving condition.

with fourteen others, I could not identify him. Nevertheless I recovered his pastoral cross and his ring; so I have in my possession two precious relics of this devoted martyr of the Faith.

The future of the Catholic missions in the regions of Ourmiah is indeed sombre. There are neither Christians, nor houses, nor money. All must be reconstructed and recommenced, and we are, like the Christians, sunk in poverty, and at the end of our resources. However, it is necessary to live, and we perform miracles of economy to give our poor Christians bread and clothing.

We pray that our brethren in America will not forget us, and we appeal to such generous souls as can come to the aid of our poor Persian Christians dying of hunger and misery.

Why the White Sisters of Africa Wear a Red Cord About the Neck

Sister Mary Xaverine has been introduced to us as a New York girl who joined the Congregation named above in 1898. It is, therefore, of special interest to read her bits of news and information. In her latest letter she tells the story of the red ribbon, to which the Sister's crucifix is attached, and mentions some martyrs of Africa:

"Our nuns never forget the words of Pope Leo XIII to Cardinal Lavigerie, who was reading from our Constitutions to His Holiness, in order to obtain the approbation: 'The Sisters wear a crucifix with a purple ribbon suspended from the neck.' 'Why purple?' said the Holy Father. 'Why not red, since your Sisters are destined to the land of martyrs?' Our founder heeded these words of the Vicar of Christ. Upon his arrival from Rome to Algiers, he immediately exchanged the purple ribbon with the red silk cord which actually completes our religious costume.

"Our friends and benefactors will no doubt rejoice to hear that the Missionary Sisters of Our Lady of Africa have returned to Ouargla, an oasis situated in the Sahara far beyond Ghardaia. The Sisters had made a beginning there during the winter season of 1912-13. In 1914 they received orders from the Mother House to close the mission station, for prudence sake, and return to

Algiers till the end of the war. In 1916 Father Charles de Jésus (Vincente de Foucauld) was assassinated in the Great Desert by the Conareg-Azgurs at the instigation of the Turco-Germans! The blood of this holy hermit has once more crimsoned the golden sand of the Sahara; and, mingled with that of our three heroes, Frs. Ménoret, Paulmier and Bouchard (of the White Fathers' Society), who were put to death in 1896 on their way to Timbuctoo, will plead the cause of our unfortunate infidels before the Throne of God."

The Lepers of East Africa

When the Benedictine nuns were at Madibira, in German East Africa, one of their most important works was care of the lepers. The mission is for the present in charge of the Milan Foreign Missionaries, and after the disasters of the war, is almost in a state of ruin.

Fr. G. T. Giravegna has just written to The Propagation of the Faith Society exposing the wants of the lepers and their general condition.

"Everybody knows something about the fatal course of leprosy which is spread all over the eastern African Coast, from the Nile Valley in the north to the Zambezi River in the south.

"When I presented myself for the first time at the settlement, I was moved by the state of helplessness of most among the lepers. Swollen feet, hands ampu-

tated to their fingers, sightless faces made more horrible by the numberless tubercular nodules.

"In other settlements the lepers missing the help and the comforts given by the nuns, made their escape during the war, to find a more pitiful death among the 'savannas' of this country, where the lions roar at night and other ferocious animals prowl.

"I hope the sad plight of these unfortunates, so dear to Our Lord, will be remembered by the persons who chance to read these lines and that alms may be sent to us. Up to now, there has not been found any specific remedy, capable of killing the 'lepra-bacilli,' and the terrible disease must have its way for a long lapse of years.

"Usually the blacks have little fear of lepers, and so long as they are able to work in the fields, they are well looked after by their relations. But when the leper has lost his fingers, eaten out by the disease, and he is unable to work, then he becomes a burden and he must find his way to one of the settlements opened in the various centres where the disease is to be found.

"In the Madibira settlement there are, at the present time, about eighty lepers: they have been very happy to see again the 'Padri' (local name for the Fathers) among them. I am doing my very best to lighten the burden of their sorrows. I try to get as much help as I can from the Government.

"Unfortunately the present unsettled state of the mission brings many difficulties to my work."

GENERAL MEETING OF CATHOLICS IN EAST BURMA

Rev. Basilio Massari, M. F. M.

Details of festal celebrations in mission lands are interesting because they show the great pleasure newly-made children of the Church take in such manifestations. Everything is novel to them, and their fervor is greatly increased by witnessing the grandeur and beauty of the Solemn High Mass and attendant ceremonies. East Burma is in charge of the Milan Foreign Missionaries.

THE Ghekhu tribe has a language or dialect of its own, and quite different from the others, and is divided into thirty-three villages, dispersed here and there in the thick jungles.

Many years ago this tribe waged a civil war, but after much bloodshed and destruction, peace was restored. The late Rt. Rev. Bishop Rocco Tornatore, known as the first Apostle of the Karens, whom in great number he brought to the Faith during forty years of strenuous apostolate, labored hard to bring this tribe to the Catholic Church.

The first missionary in charge, the Rev. Fr. C. Ruberti, after a few years of apostolic labor, was drowned while crossing the Boscolow River, and was succeeded

By Three Other Missionaries

Among them, it is gratifying to record the Rev. Fr. P. Manna, who spared no pains in educating and civilizing this savage tribe, specially in the Keceron Circle, where the people were not willing to call catechists to instruct them, on account of the hostility of the pagan people. But the good Fr. Manna, with his great influence, succeeded in having a good Catholic named Ebukaw as a Circle Taick-Thugyi in place of a cruel pagan. After this the good Father, P. Manna, broken by ill health after twelve years of strenuous apostolic work among Ghekhu tribes, went to Italy for a rest.

Keceron Circle, where the Taick-

Thugyi resides, this year for the first time, invited all Catholics among the tribes to come and participate in a sort of general congress.

The locality chosen was "Keceron Inferior," a village situated on the top of a hill. The arrangements were in the hands of the Circle Thugyi Ebukaw, and with him everything is

Sure to Be a Success

Outside the village proper a spot was chosen and cleared up for the erection of a temporary cathedral, made of bamboos, and in perfect Roman style. All around fine pandals stood to shelter the Bishop and clergy,



The poor residence of an apostle in Burma.

the Yado school band, and the orphan boys and girls. The whole plateau decorated with flag masts, bamboo fencing, etc., made a gay and festive appearance.

Thanks to the help of the willing natives, all work was completed in a short time. The church measured one hundred and sixty feet in length by eighty feet in width; with three altars, which were tastefully decorated. Above the main altar stood a

pretty picture of the Sacred Heart of Jesus, and on the side altars pictures of the Blessed Virgin and St. Joseph. The structure almost accommodated the five thousand people who came for the feast.

His Lordship Dr. V. E. Segrada left Leiktho on the 4th of February for "Keceron," accompanied by three priests, one European catechist, many teachers and pupils from the Leiktho boys' school. On the way the Bishop had to pass one night at a Ghekhu village called "Kelaw," where he was welcomed by the villagers. A temporary resting place was also erected there for his reception.

The next day the party proceeded. All along the way where there are Catholic villages, resting places were erected on the wayside to welcome and receive His Lordship.

In the afternoon of the 5th Momblaw was reached. There the villagers came with Karen bands and songs of their own to welcome their Chief Pastor. Momblaw is the residence of the missionary in charge of the Ghekhu tribe. It has a pretty hexagonal church erected and decorated by Fr. Manna. Also an orphanage for boys, and another for girls.

The party left on the 6th of February to find scores of Catholics coming to meet their beloved Bishop.

Two hours' walk brought the party to "Keceron Superior," where a pandal was erected in his honor. All came to welcome the Bishop with a very touching address, in which they expressed their joy at having embraced the Catholic Faith. They begged of His Lordship to bless them and pray for them to persevere unto the end.

It took one hour for all to pay their homage. Here the Ghekhu people recalled to our mind the entering of Our Lord into Jerusalem, when the children of the Hebrews spread their garments and strewed flowers

all along the road. The crowd sang at the top of their voice

In Honor of Their Pastor

Many guns were fired. The reports of the guns, the singing and the band intermingled one with the other in an uproar impossible to describe.

At 6:30 P. M. the religious solemnities commenced. All present repaired to the improvised cathedral for the evening prayers, and to listen to the opening discourse of His Lordship, who was perfectly at home with the Karen dialect. He spoke about the "Parable of the Talents," and asked the people to continue to render thanks to the Almighty for having granted them the gift of the Faith. That the Shepherd's voice went home to the heart of many was evidenced by the number of people who remained in church to prepare for confession.

Late in the night, with the excellent series of "Lantern Slides," representing remarkable events of the Old and New Testaments, a practical instruction was given to the large congregation.

The next day Dr. V. E. Segrada celebrated a Pontifical High Mass, during which the Ghekhu school boys of Momblaw rendered well-chosen sacred music. The majority of the worshippers approached the Holy Table with fervor and devotion.

In the evening of the 7th there were again many confessions, and all, during the three days, approached the altar. Three sermons were delivered every day in Ghekhu language.

On Sunday, again at 7:30, Pontifical Mass; in the afternoon His Lordship administered confirmation to adults, and many boys, and the day closed with a sermon by the missionary in charge of the Padaung District.

On Sunday night there was enacted "The Prodigal Child," a drama in three acts, by the Ghekhu boys and teachers; followed by "a comical farce," "The Three Bravoes," which was likewise well executed.

The Yado band during the three days played at intervals pretty selections, and the Karen Ghekhu bands, exclusively composed of bamboo-made instruments, were of a greater attraction for these simple people.

During this general meeting, many thousand people

Of Different Tribes

attended religious exercises, and partook of fraternal "Agape," for which the butchery of twenty buffaloes, and a few cows, pigs, and goats made ample provision.

We were glad to see that the Ghekhu of Keceron Circle has for the first time invited other Catholics to participate in the congress of Catholics held once a year at one or another centre of the mission.

When all was over the vast crowd dispersed quite content with the unqualified success of their Annual Assembly, where they made or renewed friendship with their brethren in the faith, saluted their Bishop and clergy, and received from them words of encouragement and perseverance.

May God enlighten their minds so that while discharging their worldly duties, they, by good example, may unknowingly bring about new recruits to the true Faith. Let us hope that they may persevere in the religion practice for years to come, and to the end.

If You Can't Give Five Thousand Dollars Give One Dollar

Chefoo is in Shantung, China, and one of the missionaries in a district there, Fr. Marcel Cormerais, states that about five thousand dollars would be required to put his post in good, practical working order. He has not the slightest hope or expectation of getting this amount, so he humbly begs for even the smallest alms.

What the mission needs:

Chapel.

School.

Catechumenate.

Priest's residence.

The Father has lived so long in a wretched native hut that his health is failing. The other poor hut that serves as chapel cannot hold half the Christians, so they stay at home. Of course, nothing can be done for the children without a school. So there is Fr. Cormerais' case in a nutshell. He ends his letter with this quaintly

worded message to possible benefactors:

"May God inspire them to relieve my distress. They shall receive for it the hundredfold, and perform their own salvation surely. He indeed who saves the soul of his brother, will not lose his own."

Through the Body to the Soul

Bishop Chapius, P.F.M., of the Diocese of Kumbakonam says of the accompanying letter:

"I recommend with all my heart the work undertaken by Rev. Fr. J. Ligeon. The good done will surely be very great. Therefore the enterprise is worth being encouraged and helped."

Fr. Ligeon writes: "In India alone there are more than three hundred millions that do not know Our Dear Lord. In the district of Attur, a vast field is open to the zeal of the Catholic missionary. I am lost as it were in the midst of 100,000 pagans with my little flock of 1,200 Catholics who are scattered in the many villages in one of the largest districts of the Kumbakonam mission.

"For the past six years I have often

sighed over the unhappy lot of the heathens whose endless prejudices keep away from the Catholic religion and who live and die without giving a thought to the true God and the kingdom He has prepared for them. I would get to their souls through their bodies and win them by kindness and charity. But I find myself sadly handicapped by the prejudices of caste and the aversion that Indians feel for Europeans, so that I can meet only few directly.

"Dear friends, you can take me to the hearts of those thousands of pagans by a short and easy road. At one blow you can destroy their prejudices, gain their good will, hasten their conversion and secure for yourself a rich heavenly reward. Help me in founding in my district a dispensary under the care of two or three zealous Sisters of the Order of the Missionary Catechists of Mary Immaculate.

"These good Sisters will care for all patients who present themselves, will distribute, free of charge, medicines, etc. At this dispensary they will meet the mothers of ailing children and in this way will be enabled to administer baptism to many a little soul at the point of death."



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S-O-S CALLS FROM THE MISSION FIELD

ALL during the war, and more especially since the end of the terrible conflict, we have heard numerous pleas in behalf of the Foreign Missions. Articles have been published in several Catholic magazines describing the piteous condition to which the missions have been reduced, letters of appeal have constantly appeared in our weeklies, and it is pretty generally admitted that, if the Church is to continue its apostolic labors among the pagan nations, **something must be done**. Those who pay attention to such questions are so much the more easily prompted to reach this conclusion, in that they see our separated brethren doing so much for the missions, so much that is worth our most careful consideration.

Yes, Something Must Be Done, But What?

Numerous plans have been proposed. Some have recommended a *drive* for the missions. The war has made us familiar with that mode of soliciting charity for a public cause, or one which is sure to elicit public sympathy. I admit that *drives* may be useful under extraordinary circumstances, for instance, during the troublesome times through which we have just passed, when it was necessary to raise at once large sums of money to meet urgent needs; I confess, however, that I do not fancy a drive to procure the kind of assistance needed by our missions. What they want is not a large allocation given once for all, but

A Continued Financial and Moral Support

This can be obtained only by educating our people to their duty towards their far-away brethren, and cannot be brought about in the short period of a drive. The question of the missions is not merely a question of money, as some may be tempted to believe. Undoubtedly the missions need money, but they are in far greater need of men, and, above all, the

grace of God. And a drive is not likely to inspire in us the spirit of sacrifice and prayer through which those blessings will be procured.

I am tempted

To Compare a Drive to a Torrential Rain

bringing an abundance of water, useful, of course, for the time being, but which does not penetrate the ground, and which is almost as much dreaded as desired, everyone being glad when it is over.

Various other means have been suggested. Some proposed a mission Sunday, or even a mission week. The formation of clubs was advocated, and various other forms of organizations, which it is unnecessary to describe, but which were all destined, in the minds of their authors, to collect *millions of dollars*, that is, when they would be brought into existence.

And in the Meantime

In the meantime a large number of our missions are slowly but surely going to utter ruin

In the meantime the fruits of untold sacrifices made during hundreds of years by devoted men and women are going to waste, and the evangelization of the world is retrograding instead of progressing

In the meantime Protestants are making gigantic efforts to raise immense sums and secure the services of numerous men and women for the purpose not only of continuing their propaganda and opposition to the work of our missionaries, but with a view to replace them in the fields they will have been obliged to abandon for lack of resources.

* * * *

The following extracts, taken at random from our files, will suffice to give an idea of the situation:

From Mgr. Berlioz, P.F.M., Bishop of Hakodate (Japan).

"Living, here, has become very dear, and constant strikes do not make matters better. At the mission we have been obliged to sell some of our land in order to support the catechists. A loaf of bread that once cost six cents now costs eighteen cents—and such bread!"

From the Very Rev. Joseph Reiners, S.V.D., Prefect Apostolic of Niigata (Japan).

"The characteristic feature of our mission is *poverty*, such poverty as prevents real missionary work and threatens our very existence.

"Our missionaries were living last year on fifteen dollars a month, which is really a starvation rate, as everything here is about as dear as in the United States. This year things are getting worse; in the last three months all we got for the support of this mission was \$105.00. Therefore, I entreat you to raise a little fund for us and send it as soon as possible."

From Bishop Jeanningros, P.F.M., Vicar Apostolic of East Cochín China.

"Of all the missions of Asia confided to our Society, that of Bahnar is certainly the most wretched. The people are uncivilized and not inclined to work, so that they give us no financial help in any way. During the last ten years we have succeeded in forming only sixty catechists. To maintain the catechist school we have had to go in debt; many of the young men we try to educate grow homesick for their wilds and refuse to remain, so that money is spent in this way for nothing.

"Now actual starvation threatens the district and the outlook is darker than ever. Immediate help is needed to save us from suffering . . ."

From South Kansu (China).

This Prefecture, which is in the care of Mgr. Daems, B.F.M., was recently visited by Bishop de Guebriant, Apostolic Visitor, who wrote us immediately:

"In conscience I feel obliged to make known that the poorest missions I have yet seen are those of South Kansu. Poverty exists in many missions, but this Prefecture is in a condition of distress, the like of which I have not yet witnessed in the thirty-five years I have been in China."

From Bishop Rayssac, P.F.M., Vicar Apostolic of Swatow (China).

"I receive a number of American publications announcing that the disasters caused to the missions by the war will be repaired. But when? Here we are in a much more precarious condition than during the war, and the rate of exchange of moneys makes it worse every day. The American dollar, instead of being worth two Mexican dollars, is not worth one, and the Mexican dollar (which is in use here) costs eighteen francs instead of four . . ."

From Fr. Versiglia, Superior of the Salesian Missionaries in North Kwangtung (China).

"We are here twenty missionaries, who beg of you to send us some means of living in order that we may continue our labors. Our mission is new and has no resources whatever. Formerly we relied on our brethren in Europe, but the exchange is such that the little we receive from the mother country amounts to practically nothing. Before the war a Chinese tael was worth 2 lire, 50; now it is worth 11.80. The Mass stipends received from Europe, when exchanged in local currency amount to only \$0.10. How can we live on that and maintain our schools, catechists, orphans, etc. . . ."

From Fr. Tisserand, C.M., Missionary in W. Chokiang (China).

"It is high time to sound a cry of distress. I have closed my parochial school, and will admit in the catechumens' school only those who can pay for their board. One-half of our catechists have been dismissed, and the salary of the others decreased, despite the higher cost of living. It seems to me it is now time that friends of the missions should come to their rescue. We are starving, and by our side American Protestant missionaries are spending millions . . ."

From Bishop Marcou, P.F.M., Vicar Apostolic of Maritime Tonkin.

"The crisis is getting more acute every day; the high cost of living will soon make our situation unbearable.

"To make matters worse, the region of Phat Diem, where we

have fifty thousand Catholics, has just passed through such a famine as was never experienced before. To prevent our Christians from starving, I ordered the distribution of our reserves of rice, which had been stored for the maintenance of our institutions, and now we rely on Divine Providence.

"We are most thankful to the American Catholics who have extended a generous help, and hope they will continue their assistance."

From Bishop Muñagorri, O.P., Vicar Apostolic of Central Tonkin.

"We find ourselves in such a critical condition that, if it continues long, we shall have to close our preparatory seminary, where we have 120 students, and our school for catechists, which numbers 114 pupils. Needless to tell you the disastrous consequences such an action will have for the mission.

"Please send me all the Mass Intentions you can dispose of, as my 125 native priests rely almost exclusively on that assistance for their support . . ."

From Mgr. Coppel, S.S.F.S., Bishop of Nagpur (India).

"I regret to have to inform you that a number of missions in this diocese are to be suppressed through want of money. Seven stations were supported directly from Germany, by means of a small Congregation of Franciscan Brothers working with our Priests. They have been interned since the beginning of the war, and are now to be repatriated. For five years I have tried to keep up these missions, but the task is hopeless; I am at the end of my resources.

"And around us we see the Protestant missions developing their works. . . ."

From Fr. Bonaventure, O.C.D., Procurator of the Archdiocese of Verapoly (India).

"Our distress is such that, if our good American friends do not come to the rescue, we must suspend all missionary activity. It is a pity, because there are hundreds of catechumens preparing for baptism, and we have not the means to continue their instruction. The support of our schools and orphanages is becoming a problem we cannot solve. . . ."

"Perhaps Divine Providence wants to try us and give our American friends an occasion to practice that charity, the benefits of which we have so often experienced."

From the Right Rev. P. Perini, S.J., Bishop of Mangalore (India).

"Owing to the increased cost of living, I am at a loss as to how to support my catechists, and yet without these precious auxiliaries missionary work is impossible; could you come to our rescue?"

From the Very Rev. A. Bruder, S.J., Administrator of the Diocese of Poona (India).

"We are feeling greatly the consequences of the terrible war, and I would be very much obliged if you could kindly send me one thousand Mass Intentions every month."

From Mgr. de Hemptinne, O.S.B., Prefect Apostolic of Katanga (South Africa).

"Could you send me some help, at least some Mass Intentions? We are fourteen priests here, and are reaching the end of our resources. The cost of living is extremely high, and we are at a loss as to what to do."

From Rev. J. Douvry, C.S.Sp., of the Cameroun Mission in West Africa.

"American Presbyterians, Baptists and Methodists are becoming more and more active in this part of Africa, and are expecting large reinforcements to their number. They have asked permission from the Governor to build a hospital at Duala, with all modern improvements, to cost hundreds of thousands of dollars. How are we poor Catholics to combat the great King Dollar?"

From Sister Mary Romuald (Central Oceanica).

"Owing to the war, the death of a number of missionaries, and the lack of resources, one-half of the stations of the Vicariate have been abandoned, which means that the work of the remaining posts has been increased in proportion. In our orphanage the number of children has doubled, and we have only a miserable house falling to pieces. Will you send us some help?"

These few quotations show that the condition of things is pretty much the same in every part of the missionary world, and confirm the conclusion referred to above:

Something Must Be Done, But What?

It seems that no one is better qualified to answer this question and guide us in this matter than the Supreme Pontiff of the Church. Now a few months ago Pope Benedict XV. addressed an apostolic letter on the missions to the whole hierarchy and through them to all the clergy and the faithful. After reminding us that it is an imperative duty for every Christian to aid missionary work among the pagans, the Holy Father suggests the way of doing it. Here are His own words:

"We would like to see the generosity of Catholics displayed in a particular manner toward works having for their aim the relief of the missions. Of these comes first THE SOCIETY FOR THE PROPAGATION OF THE FAITH . . ."

* * * *

This Society has made considerable headway in the last few years, and its annual reports show a steady increase in its receipts; they are not, however, in keeping with the resources of the country and the needs of the missions.

We are convinced that there are many Pastors who would gladly join a movement started in their dioceses to organize the work, but in its absence they remain inactive. Let us remark that

No Diocesan Organization Is Needed

for a parish to have a flourishing branch of the Propagation of the Faith, and, as a matter of fact, I could point out hundreds of parishes throughout the land giving a generous support to the missions, though they were never visited by a local director, but because the Pastor or some priest of the parish is personally

interested in the work. Some might object to being mentioned here, but I feel at liberty to publish

The Names of Two Zealous Priests

who recently departed this world, and who both rendered an immense service to the cause we advocate, although they were not urged by any local organization, which did not exist in their diocese: I mean the Rev. F. M. Schneider, former Pastor of Holy Trinity Church, Brooklyn, and the Rev. J. A. Schmitt, former Pastor of St. Mary's Church, Grand Rapids.

Without neglecting their pastoral duties, as proved by the high standing of their parishes, those two priests and their people were interested in all forms of missionary endeavor, and there is not an organization for home or foreign missions that cannot testify to their love and practical zeal.

Fr. Schneider was a frequent visitor at the National Office of the Propagation of the Faith. For years I exchanged letters with Fr. Schmitt, and I could not but admire the apostolic spirit of these men nor help being benefited by their views and examples. May they have many imitators who, without waiting for a general movement in behalf of the missions, will give them at once their personal coöperation and obtain that of their people.

* * * *

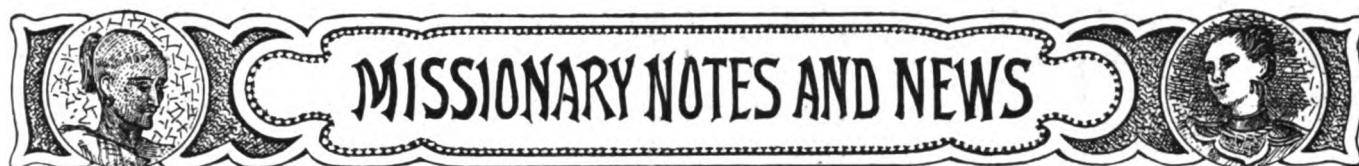
The alms asked by the Society is a trifle, sixty cents a year, and yet if that *trifle* was contributed by the 17,735,553 Catholics in the United States, it would make a total of

\$10,441,331.80 Per Year

Of course, we cannot rely on such universal action, but, on the other hand, there are thousands who would contribute more than the sixty cents required for membership, and thus make up for those who would not answer the call. I have no doubt that with the individual coöperation of most of our clergy we could easily collect eight or ten millions per year for the missions, and I am sure that those eight or ten millions in the hands of our missionary priests and nuns would go a great deal further than the hundreds of millions of our Protestant friends.

* * * *

I conclude this appeal by remarking that certain changes are about to take place in the administration of The Society for the Propagation of the Faith, which will without doubt permit of its greater development. In His Letter "Maximum Illud" the Holy Father has placed the Society under the jurisdiction of the Sacred College of Propaganda, and the Church authorities are at work to make it more truly *Catholic* in its administration, as well as in the rest of its organization.



AMERICA

NEW YORK Mgr. Chekralla Khouri, Maronite Archbishop of Tyre, Syria, called at the National Office last week. He is visiting the various Maronite churches in the country. There are now about 50,000 Maronites in the United States.

ASIA

CHINA Rev. G. Frederix, B.F.M., has been appointed Vicar Apostolic of North Kansu, to succeed Bishop Otto, B.F.M., who has resigned.

Mgr. C. Daems, B.F.M., of South Kansu, sees light ahead in his part of China. "Affairs here," he writes, "are going better than for some time. The revolutionary movement has degenerated into mere brigandage, and the new military commissioner seems willing to use effective measures for suppressing this nuisance, for he has returned to primitive methods. Instead of turning a battery of guns on the robbers, he seizes them, cut off their heads and suspends the heads at the city gates. This good old way of dealing with law-breakers in China will not be long in taking effect."

Many missionary nuns as well as priests have lost their lives out of devotion to duty. Some day their story will be written and it will be interesting and surprising in nature.

A bit of this sort of history comes from Bishop Choulet of Moukden, Manchuria:

"The Sisters of Providence of Portieux, in the Vosges Mountains, were called to aid the priests of Manchuria in 1875 by Mgr. Verolles, then the bishop of the mission here. The first little band did not long survive the hardship of the severe climate, but others came to take their place and profiting by the experience of their companions, they were able to set to work among the sick and the orphans.

"In 1884 they opened branch convents and all went well until 1900, when the Boxer uprising broke in all its fury. The two Sisters in charge of the asylum at Moukden were burned in the church with all their orphans. Those in other stations were able to flee and finally found a boat that took them to Japan.

"When peace was restored, I was made Vicar Apostolic, and upon reaching the mission found only ruins. But I recalled the Sisters of Providence from Japan and little by little the broken threads were gathered together and

order was restored. Once more the former stations were occupied and today there are 699 children taught by the nuns while the hospitals care for a countless number of sick persons and yield a harvest of baptisms."

INDIA A very warm appreciation of the work done by the Franciscan Missionaries of Mary in Hyderabad, during the plague epidemic in that region, has been registered by the native plague Commissioner, and endorsed by the Nizam's Government. The writer of the report says: "I cannot speak too highly of the care and attention bestowed on the poorest of the patients by these noble women, who calmly faced death in their work of mercy."

A remarkable proof of the hold that the Sisters of Marie Immaculée, whose work lies exclusively among Indian women and children, at Kumbakonam, have on the native population, was given at a bazaar held in that town on behalf of the British Red Cross. The Sisters had a stall, and the Brahmin Secretary of the Committee, insisted, contrary to all accepted laws of caste, in carrying the nuns' packages to and fro himself, and in organizing the transport of their exhibits. In fact, from the Government Collector downwards, the Sisters had all Kumbakonam at their service—a striking tribute to the hold they have gained on the affections of all who know their devoted labors.

AFRICA

UGANDA The twenty-two neophytes, all members of the colored race, who in 1886 were put to death for the Christian Faith, receive the honors of Beatification, June 6th.

Terrific electrical storms do great damage in Equatorial Africa, and the humble buildings built by the missionaries at such cost are often destroyed.

Fr. J. Willemen tells what happened in Mbale, Uganda, not long ago.

"I am sorry I have to record another sad accident: our dwelling house on which we spent much labor and money was struck by lightning and burnt down. We are badly in want of a good house for our healths' sake in order to be able to do our daily work. However, God's designs are not ours, and now that we can think calmly about it, we hope that we may get the money together for a galvanized iron roof.

"We have had our troubles this year, but the splendid harvest of souls has filled our hearts with intense joy. To-

gether with catechists we baptized 1,305 souls in danger of death."

BELGIAN CONGO The Very Rev. Fr. Heintz, Redemptorist, Prefect Apostolic of Matadi, in the Belgian Congo, has been

spending some time in Belgium and also visited Rome, where he was granted an audience by the Holy Father. He says of this interview:

"The Holy Father asked me how it had been possible for our works in Africa to keep alive during the war period, and I replied that this was in great measure due to the alms sent by the American branch of The Propagation of the Faith Society."

The Pope appeared much pleased at this reply and sent his blessing to the faithful Catholics of this country who are helping to spread the kingdom of the Cross.

ANGOLA "Save our mission before the Protestants take over the work!" Such is the cry coming from many parts of the world, and it is a cry that must be heeded without delay.

One of the latest to write in this strain is Fr. Felix Villain, C.S.Sp., of Angola, East Africa, a part that was in the war belt:

"After the war, in which our mission was practically ruined, came the inevitable famine. Nature took sides against us and for a year there was not a drop of rain. Fruit dried on the trees, crops did not grow, and the water supply gave out. Then cholera broke out and we were called to baptize many at the point of death.

"As it was necessary to reorganize our station, we chose a point near some good springs, named Tyulu. When we went to Tyulu we found only five Christians; now we have five hundred. But the mission is domiciled only in native huts. Even Our Lord is no better housed. We must construct suitable buildings, and that soon, or the Protestants, who are ready to make splendid foundations, will take possession.

BOOKS RECEIVED.

Memory Sketches. P. J. Carroll, C.S.C. Published by School Plays Publishing Co., South Bend, Indiana. Price, \$1.35. Received from Pierre Tequi, Editeur, 82 Rue Bonaparte, Paris, France: *Instructions d'un quart d'heure.* Par l'Abbe J. Pailier. Paper, by mail, \$2.00. *Dominicales*, Tome II. Par l'Abbe E. Duplessy. Paper, by mail, \$2.00. *Vade-Mecum des Predicateurs.* Par Deux Missionnaires. Paper, by mail, \$2.00.

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They do not know

that the yoke of Jesus is sweet and His burden light and that under it they will find rest to their souls!

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A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
The Negro Martyrs of Uganda A White Father	147
Japan and the Catholic Faith Mgr. Joseph Reiners, S.V.D.	149
Nigeria, The Unknown . . . Dom Maternus Spitz, O.S.B.	152
Lay Missionaries in China - Rev. George M. Stenz, S.V.D.	156
Women's Rights in Africa . . . Rev. R. P. Dubernet, W.F.	158
Pages From My Diary Rev. Cayo Franco, O.P.	160
Teachers and Catechists Rev. C. Gaspais, P.F.M.	162
"I Was Naked and Ye Clothed Me"	
Right Rev. Anthony Stoppani, F.S.C.V.	164
Give Now! Rev. J. Schipper	165
Editorial Notes	166
Missionary Notes and News	167
Missionary Letters	Passim

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THE NEGRO MARTYRS OF UGANDA

A White Father

The negro martyrs of Uganda, most of whom were almost children in years, were beatified June 6. The Church presents no more heroic examples of steadfast faith than the untaught Blacks of Uganda, who help form the martyrology of Africa.

SET in the vast and mysterious heart of Africa is a beautiful region known as Uganda. Nature has endowed the country with a lavish hand. Green hills and fragrant valleys, fertile plains and glistening waters make the scene one of

Unusual Tropical Splendor

Perpetual spring reigns the year round, and flowers and fruits vie with one another in perfuming the air and adding luxuriance to the picture.

It was in such a setting that a band of natives, black of body yet white of soul, enacted a tragedy so sublime that only a comparatively few years after the death of the participants Rome has caused their beatification.

The message of salvation came to the people of Uganda in 1879. Chris-

tian centres were established and developed, and hundreds of catechumens and neophytes assisted at the instructions of their missionaries, the White Fathers. But the King, Mteca, incited by the Moslem slave dealers, soon manifested a violent opposition to this religious progress.

have been chosen. To show his gratitude, he courageously broke away from the ancient

Superstitions of His Ancestors

He loved to recite the "Our Father" and to teach it to his followers, encouraged them to seek instruction, and nominated to positions of trust the most worthy of the neophytes.

But this happy state of affairs was not destined to continue. The chiefs of the country, seeing that the new king was disposed to abandon its pagan traditions, and being themselves loath to embrace a religion opposed to all their vices, secretly conspired against him.

Various calumnies concerning the Christians were circulated.

The king was forced

to give ear daily to some tale of infidelity or even treason, in which those of the new religion always appeared as the culprits.

Mwanga, after a time, began to believe the stories. Without openly turning against the Christians, he put himself on his guard against them.



The victims, bound in bundles of reeds, were burned from the feet upward to prolong their torture.

Mteca died, and his son, Mwanga, who was kindly disposed toward the priests, invited them to return to his capital. He openly proclaimed that to their prayers and those of his Christian subjects he owed his elevation to the throne, since some other members of the royal family might

Such was the state of affairs, when the news of the conquest of a part of equatorial Africa by the Germans

Reached the Ears of the King

Was it possible that the missionaries, notwithstanding their plausible words, might be spies sent to prepare the way for the conquerors?

The enemies of the Christians did not fail to seize an opportunity so favorable to their ends, and assured the king that he would undoubtedly be deposed if he did not exterminate the traitors within the gates.

Especially designated were the pages who served in the court and attended his royal person, and his counsellor, named Joseph Mkasa, a most pious and worthy Catholic.

At last, in 1886, about eight years after the arrival of the first apostles, Mwanga decided on a persecution of the Christians, or as they were known in Uganda, "those who prayed."

First to be delivered to the headsmen was the faithful Joseph, and his

Acceptance of His Fate

was an epitome of the courage and loyalty with which all condemned faced death. Dragged to the place of torture, Joseph, who had lost nothing of his habitual calm, turned toward the executioner and said:

"Say to Mwanga from me that he has unjustly condemned me, but I pardon him from my heart. Add, however, that I advise him to repent for, if he does not amend his life, he will have to reckon with me before the tribunal of God."

The guard promised to deliver the message, and proceeded to perform his office. Joseph's head was struck off with one blow. The body was then burned.

When the last words of the martyr were reported to the king, he at first laughed at them, but they recurred to him again and again. In order to render it impossible for Joseph to confront him before the throne of God, he caused another Mwanga to be put to death, and directed that the ashes of the two victims should be mingled.

"Is not the identity of Joseph now destroyed? How then can he pre-

vail against me before God," he said with an air of triumph.

Joseph's death was the signal for a general slaughter. The young pages of the court, ranging in age from eighteen to twenty-five years,

Were Condemned to Be Burned

but the young confessors showed no sign of fear, or for a moment dreamed of buying life by a promise to "pray" no more.

They were bound in bundles of reeds, and these bundles were placed in a huge mound. The reeds were set ablaze at the end near the feet of the victims, in order to make them suffer as long as possible and in the anticipation that many would renounce Christianity at the first attack of the fire.

Vain expectation. The martyrs broke the awful silence, it is true, but only to recite together the Christian prayers they had been taught.

Half an hour later, the bamboo was consumed, and there was to be seen only a row of bodies, charred and covered with ashes. Many children were bound in a like manner, and threatened with the flames. They remained so steadfast that the executioner, for the first time in his life seeing childhood defiant of death, could not believe his eyes. He decided to unbind the boys and take them back to the prison.

Disconsolate at the vanishing of their dearest hopes, they intrepidly expostulated: "Why do you not put

us to death? We are Christians, as well as those whom you have burned. We have not renounced our religion; we will never renounce it. You gain nothing by delay."

Such is the history of the persecution in Uganda. The number of victims exceeded a hundred. Owing to the haste in carrying out the orders of the king, and the confusion that prevailed in the vicinity of the capital, the names of the majority of those who thus

Gave Their Lives for the Faith

were never recorded. Many are, however, preserved at the mission. They form a page in the annals of St. Mary's of Rubaga that is as the beginning of the martyrology of Equatorial Africa.

The calmness of the Christians in the midst of tortures exceedingly astonished the king, the executioners, and all the pagans. They said the missionaries enticed those who went to them for instruction, by an enchantment they could not shake off, and which caused them to scorn the pleasures of life and to disregard the horrors of death.

Is it any wonder that Uganda is now a fruitful soil—that it counts 98,000 baptized Christians and 112,008 catechumens?

Generously was the blood of martyrs poured out that the seed might grow, and it has grown and blossomed until Uganda is one of the most beautiful missions in the world.



Bishop Streicher, native priests, missionaries of Uganda, and Seminary students.

JAPAN AND THE CATHOLIC FAITH

Mgr. Joseph Reiners, S. V. D.

A study of Japanese character and present conditions in the Catholic missions of Japan, with the conclusion that Japan must finally establish a firm religious foundation or go to pieces altogether. Mgr. Reiners is Prefect Apostolic of Niigata.

THE first missionaries set foot on the soil of Nippon in the early '60's. However, the actual start of missionary activity must be dated in the '80's, that is, after the official declaration of religious freedom. The Japanese mission labored with very considerable success for a period of about fifteen years, or, approximately, from 1888 to 1898.

Less fortunate conditions began to prevail, however, as a result of the Russo-Japanese war of 1904-05. The principal cause of this change may be ascribed to the excessive development or rather

Conceit of National Feeling

At the present time the condition of the missions is most unfortunate, the official attitude most unfavorable. Yet, indications of a vigorous revival are not wanting. A discernible interest in religious matters gives good reason for hope.

Other factors are accountable for the present period of relative mission sterility. These are:

The aversion of the government itself for Christianity. The irreligious governmental school-system in no way favors Christianity. Indeed, the schools combat Christianity indirectly. Shintoism is patronized in the schools.

The tremendous growth and the exaltation of the national consciousness.

The important expansion of the material welfare of the Japanese, together with the flourishing of the industries; factors that are absorbing the national attention.

The introduction of irreligious European and American science whereby a strong anti-Christian ten-

dency has been extensively spread. The Protestant falsification of historical truth is, likewise, exerting a harmful influence, for the most disgraceful historical misrepresentations are being printed in the text-books with permission of the highest educational authorities, without having had the light of fair judgment and right criticism thrown upon them.

Protestantism, with its many sects, gives the Japanese the impression that Christianity is endlessly divided and rent. Christianity is, consequently, confusing to the Japanese. The Protestant mission has the support of immense finances. With the help of



Little Japanese brother and sister starting for school.

these funds the Protestants have been able to acquire a far-reaching influence through their schools, their press, and their army of native mission workers who manifest a vigorous activity.

On the other hand, the Catholic mission has a constant, pitiful combat

to wage against poverty. Its meagre resources are most distressing. As help-mate in his spiritual labors, the missionary must rely on a single catechist, if he has any at all, and he is often but

Very Poorly Trained

Catechists educated up to the real needs of the times are practically nonexistent in Japan. The reason herefor is the impossibility of meeting their salary demands. Conditions were quite different in the golden age of the mission. Each missionary then had several catechists to assist him, as should be the case in every well-ordered mission which has not yet reached that period of development where it can rely solely on the zeal of its faithful for the spread of Catholic doctrine.

In the flourishing days of the mission money had a higher purchasing power than is at present the case. Then the missionary could accomplish much with but a few dollars.

But the economic prosperity and the entry of the Japanese into the field of international commerce have brought about a general rising of commercial values: of goods and wares of all kinds, of land, and of materials. There came a consequent depreciation of the purchasing power of money. The mission suffered accordingly; it was impossible to maintain the pace set by the rise in values.

Such was the situation of the mission before the great war. But there has been a further decrease in the value of money since the World War, a sudden and very considerable decrease. The buying power of money has diminished within the last three or four years to about a third, or a fourth, of the former standard. The most important task that now confronts the Japanese missionary is, therefore, the acquisition of funds to the measure of actual needs. If this is not accomplished, the Japanese mission is doomed to failure. Of all ob-

stacles here recorded as impeding the progress of the Japanese mission, that of poverty is the most important.

With regard to character and mental qualities, the Japanese are more susceptible of Christian tenets than the Chinese. In Japan more so than in China, is there a real religious interest than draws the catechumens to Christianity. Unselfishness is much more pronounced in the Japanese than in the Chinese.

The Japanese Is More Self-Sacrificing Than the Chinese

The Japanese character reveals an eminent courage; heroism is, indeed, one of the true characteristics of the Japanese. The Japanese is mentally more active than the Chinese. He applies himself with keener interest to the solution of intellectual, principally, of ethical problems. In fact, one finds the Japanese people, if one has grown rightly to understand them, to be a very desirable object of mission activity. The Japanese are cleanly; they are pleasant in temperament. They are agreeable in conversation; they have a sense of the beautiful and the noble; they are intelligent; they are possessed of an appreciation of ethical and religious problems.

It must be said that the Japanese have many good and noble qualities whose full development is thwarted under the influence of paganism.

There are two traits of the Japanese character that could have an important bearing on the future of the mission. The first is indicated thus: When the Japanese sees that he is right, he pursues his object with relentless purposefulness, for the Japanese has a sense of clarity and straightforwardness, even if this sense is prevented by present obstacles from properly asserting itself.

The second trait is exemplified thus: If a movement toward Christianity does set in, gigantic strides in the way of progress are bound to be made, for changes of such a nature can occur in Japan with surprising rapidity.

The Japanese have, too, keen judgment. The Japanese is bound to go to the very root of things. This atti-

tude is a favorable one for Catholicity. Able in conversation, he is aware, too, that mere words do not have a very important final bearing. He looks rather to deeds. The deeds prove to him the truth of a creed.

It is obvious that the Catholic mission would enjoy in this respect an incomparable advantage, if it had but the right opportunity of exercising Christian charity and the Christian spirit of sacrifice. But sacrifice of person alone will not suffice, for there must also be available a fund of material resources. As yet the Catholics have not many charitable institutions. But the personal sacrifices that have become evident in the management of the few institutions the Catholics do possess have opened the eyes of many an observer. These sacrifices show what true Christianity really is.

In view of the continued industrial development and progress, and the consideration of the social question connected therewith, the conditions of Japanese society will continually be brought to such a head that the people and the government will have to face the alternative of either

Going to Pieces Altogether

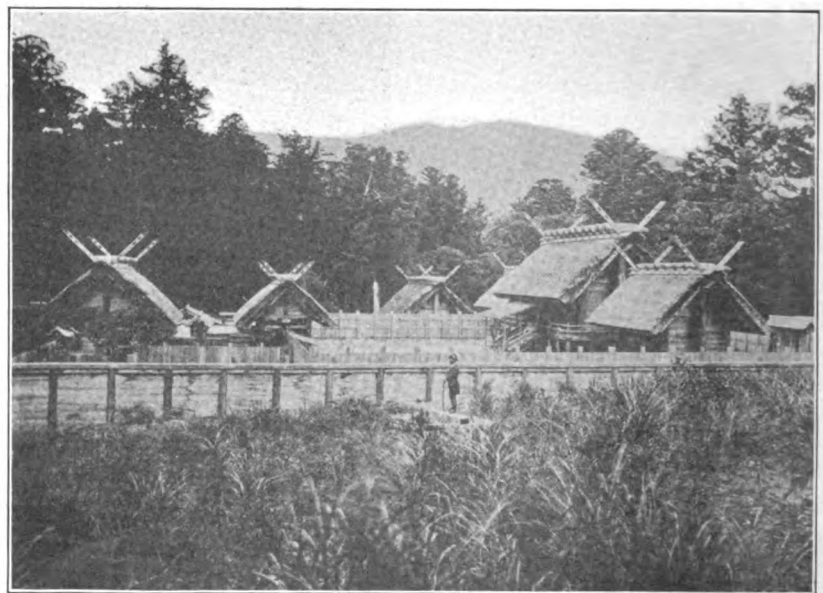
or of establishing a firm religious foundation. Buddhism and Shintoism are bound to go when the seri-

ousness of the situation rightly grips the Japanese.

This is likewise true of Protestantism. It may be frankly said that thinking persons do not esteem Protestantism very highly, as matters stand. The Catholic Church, on the contrary, has already attained to a position of high respect in the city of Tokyo; it has thus become better and more favorably known in influential circles. Admiration for the powerful organization of the Church and the unflinching tenacity wherewith it maintains its principles has always appealed and is still appealing to the Japanese.

The first consideration in order is this: how must the mission itself be organized in order that it may put forth effective activities? Conditions are approximately the same in all Japanese missions. Since we are speaking here principally of internal mission problems, I feel at liberty to present a treatment of our own mission, the Prefecture Apostolic of Niigata. It will be possible merely to indicate the various problems, in so far as this touching upon them is necessary to a proper understanding of them.

Our mission embraces more than six millions of souls. It contains twenty-nine localities with more than 6,000 inhabitants each. There are



Temple of the Sun Goddess at Ise, the most sacred in Japan. This Temple, which took twenty years to build, is true in form to the first primitive Hut. Worshippers may not penetrate the interior.

but ten mission stations, however, for this tremendous number of souls.

In the country districts where prospects would be most favorable for mission progress there is not a single station, nor even an out-mission. The missionary is practically alone on his post; he is either without a catechist entirely, or has but a single one of the old school, one who is of little actual service. The missionary's sphere of influence is, hence, reduced to a bitter minimum.

Further, the mission stations are so far separated from each other that the individual missionary leads an existence not unlike the drop of water in the ocean.

To remedy this glaring ineffectiveness, each missionary would need a chain of out-missions gathered about the principal station as jewels about the most precious gem in a crown, as is the case in the well organized missions of China. These must be supplied with reliable catechists. Each missionary, each catechist, is the nucleus, so to speak, about which a parish is crystallized.

The mission-posts must also be multiplied and the principal stations brought into a minimum of intimacy with each other, at least. If such were achieved, the missionaries could

help each other. Such conditions would naturally be conducive to the spread of

An Atmosphere Most Wholesomely Religious

Actual experience has proved that there are on every hand souls ready for Christianity. In the present poor conditions, however, it is impossible to reach these souls, impossible to come into contact with them.

If we were rightfully to fulfill our duty of preaching the Gospel to every creature, we must have, instead of ten stations and fourteen missionaries, at least fifty stations and eighty missionaries and, besides, each station must have at least five or ten out-missions with as many catechists.

The direct propaganda by word of mouth—which must ever, of course, occupy the place of prime importance—must be supported by an ably directed press, and by educational, charitable, and social activities. Competent organization is the first requisite in the matter of the press. The initial expenses of personnel, printing, spread of literature, would be heavy, indeed; however, it is probable that the major portion of this would be covered in the course of time by the undertaking itself. For the sake of

comparison, it must be noted that the Protestant periodicals for Japan number one hundred and thirty-six; the Catholic papers, five.

Especially ought the schools be increased in number as extensively as possible. The Protestant kindergartens number one hundred and seventy-two; the Catholic, fourteen. There are one hundred and seventy-four Protestant schools; fifty-six Catholic schools. Be a single institution never so good, it cannot exert a very far-reaching influence, if it lies isolated in a broad expanse of territory. Again, a considerable number of schools would be productive of a most helpful and wholesome Christian influence.

The broad field of social activities remains practically untouched. With the proper means at its disposal the Catholic mission could accomplish much with the urban, as well as the suburban, population. These activities would awaken a sympathetic strain very favorable to the Catholic missions; it would be most helpful to the spread of the Faith.

If we could but so order and organize our mission as the missions in China are organized and systematized, we could unfold far more successful activities.

Sisters of Charity Direct a Big Hospital in Cuddalore

The British Government appreciates the activities of our missionaries in India. In evidence of this it has intrusted the Municipal Hospital of Cuddalore to the charge of the Sisters of Charity connected with the mission. Thoroughly trained in the Pasteur Institute of Paris, the Sisters are not only efficient nurses, but as Catholics are able to help troubled souls as well as cure afflicted bodies.

In an address the Governor of Madras expressed himself in this manner:

"I would like to say a word of the very high appreciation I feel and the sense of gratitude I entertain towards those good women who have come here from France to render aid to their poor sisters and relieve the suffering and the sick in India.

In this, surely, they are carrying out in the most noble way they can the teachings of our Master, Christ. They have come here with no hope of public applause, with no desire or anticipation of early recompense or reward; they have come here simply and solely that they may do good to others. And I am very glad to have this opportunity of thanking them, in the name of the Government and of the people of this Presidency, for the splendid work they have been doing, and I wish and pray that God may bless them and their labors."

To Give and Never Count the Cost

Sister Marie Adrien, one of the five Marist Sisters who passed through New York not long ago, on their way to Oceanica, has sent back a message from Port Vila, New Hebrides, which mission is to be her home for the future. She says that

after the riches and beauty of the United States, everything seems very poverty-stricken. The convent was built eighteen years ago, and in spite of severe contests with cyclones, still survives, though in a battered condition.

The Sister almost at once fell a victim to malarial fever, but still manages to wash, sew, cook, care for the orphans and tend the sick. There are few idle hours for the apostles, be they sick or well.

The Sister also mentions the swarms of mosquitos that are ever present, day and night, working or praying. But she does not complain—merely says:

"I recommend myself to the prayers of dear friends in America in order that I may give myself without stint and without counting the cost, to the glory of God and the salvation of souls."

NIGERIA, THE UNKNOWN

Dom Maternus Spitz, O. S. B.

In view of the fact that Northern Nigeria, the most uncivilized portion of "Nigeria, the Unknown," has just ordained a priest from among the people, this description of the country in question is most timely. According to the writer, one-third of the population profess Mohammedanism, one third are heathens, and one-third halting between many religions.

ON June 15, 1898, the morning papers brought the news that on the previous day after protracted negotiations in Paris a treaty had been signed and been accepted by the European Powers concerned, by which a large and densely populated country had been added to the British Empire.

It was a territory which extends in a straight line over a space as great as that

From Paris to Moscow

with one per cent of the population of the globe, now known as the Nigeria Protectorate.

With the exception of India, Nigeria is the largest, the most populous and the most wealthy of the tropical dominions of King George V. It covers an area of 335,000 square miles, or the size of Germany, Holland and Italy combined, possessing towns and cities from ten to one hundred, or even five hundred thousand inhabitants, and a total population from twenty to thirty million souls.

Moreover, Nigeria possesses market towns in the interior which can rival with the best frequented in civilized countries, for instance, Kano, "the great emporium of trade for Central Sudan, where the Tuareg and Arab from the north meet merchants from the Niger, Lake Chad and the far southern region," is said to be attended by 25,000 market visitors daily.

Though Nigeria is called the "Unknown," it seems to have been known in some degree to the ancients. To

conclude from many inscriptions and

Sculptured Representations

it appears that the Copts more than three thousand years ago held some intercourse with the negroes of the present Niger territories, that numerous caravans from the Congo and the Nile crossed the vast plains of the Great Desert to exchange their goods, that the land was known to be fertile beyond all dreams and teeming with people inhabiting vast cities up to a quarter of million of souls.

For centuries, however, the interior of Nigeria remained forgotten and unknown. It was only in 1556 that Leo Africanus published a work in which he speaks of the Niger as the great river of Africa. The same may be said of the southern portion.

Though Spanish and Portuguese, French, Dutch and English sailors rounded the Guinea coast from the fifteenth century onwards, though from 1660 to 1760 some two or even four million slaves from the western coast of Africa were carried off to English American colonies, to the West Indies and South America,

hardly a white man ever penetrated into the interior of Nigeria till the end of the eighteenth century.

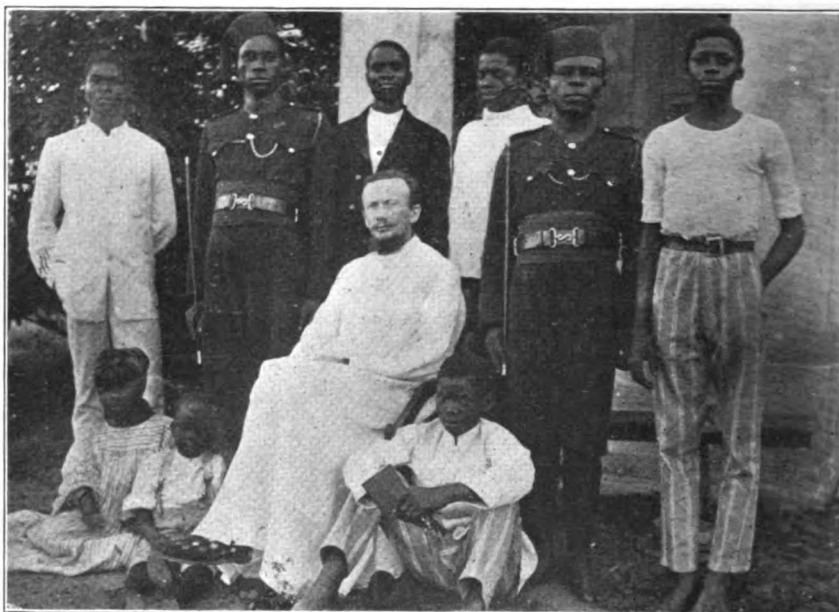
During the last hundred years, however, the river Niger has been a subject of great interest to Europeans, both from a geographical and commercial point of view, and its hinterland has drawn the attention of colonial powers of Europe for the last thirty years. Each of them has tried to establish a market among the numerous half civilized tribes, and has sent out scientific and agricultural, political and military expeditions to obtain a foothold.

It is, however, due to English policy, zeal and enterprise, due to the bravery, toils and deaths of many of England's children that the Niger regions have been explored and opened up

For Trade and Civilization

and that Nigeria has leapt from a position of obscurity to one of prime importance in the Empire as a country full of promise.

And lastly it is due to the sons of England, who have nobly fought the



Good Christians of a Nigerian Mission. The photograph was sent by Fr. Ollier.

battles against Paganism, Cannibalism and the Mohammedan slave trade, that the ways have been prepared for the introduction of Christianity and its salutary influence.

In 1788 the "*African Association*" was formed for the purpose of promoting the exploration of the interior of Africa. Many explorers went forth, who sacrificed their money and their lives to solve the Niger riddle. Yet the fervor and zeal grew by no means less. From 1822 to 1838 one expedition after the other set out, lured by the account of the riches of the country along the Niger and of the quality of ivory to be found there.

As the efforts of individuals and smaller parties had failed, the English Government undertook an expedition on a larger scale and for more humanitarian purposes, i. e., for checking and suppressing the slave trade, which reached its climax in 1838.

To this end the society for the "*Extinction of the Slave Trade and for the Civilization of Africa*" was formed under the presidency of Prince Albert. An expedition of three iron steamers left England in April, 1841, the narrative of which was published in 1848, giving an interesting account of the Lower Niger region and its inhabitants. But sickness and fear began to play great havoc among the crew, and the expedition was obliged to return with a heavy death roll.

In 1850 the German explorer, Barth, published interesting details of the history, manners and customs of the thickly populated Bornu and Hausa territories, and thereby drew the attention to Northern Nigeria. Finally some English firms managed to establish themselves at some of the most

Important Places on the Niger

for about five hundred miles from its mouth, and thus brought the territories into more direct contact with the civilized world.

About the year 1880 the Niger regions became of immense importance, when the "great scramble for Africa" commenced among the European nations. France declared a Protectorate over Timbuctoo, Dahomey, Zindar,

Lake Chad and Upper Congo, whilst Germany annexed the Cameroons, and England, or the National African Company, proclaimed the Lower Niger district a British Protectorate, 1885 and 1893.

As nothing was defined as regards Northern Nigeria, French and German agents hurried to secure treaties with the Fulani and Hausa kings, by which their lands were to be placed under the protection of one or the other Power, but only to discover that the Royal Niger Company had already secured the signature of four hundred treaties.

Finally Germany and France acknowledged the rights in 1893 and 1898, whilst the sovereign rights of the company were transferred to the British crown on January 1, 1900, and the Protectorate was divided into a northern and southern district, each of which is governed by a High Commissioner appointed by the Colonial Office.

Southern Nigeria has been the most prosperous because the quantities of raw material given by nature with a lavish hand simply need be collected, whereas in the north both capital and labor are needed to obtain good results.

Ivory and rubber, kola and ground nuts, hides and skins, cotton, cocoa and shea butter, enormous quantities of palm oil and kernels are exported, while coal and tin mines with

Almost Inexhaustible Treasures

have been found in various places—and thus the new harbor at Port Harcourt has become the miniature port of Liverpool on the western coast of the Dark Continent.

The banks of the Lower Niger are inhabited by a large number of different tribes, each with its own language. The natives are nearly all pagans and but little influenced by the doctrines of the false prophet, although Islam is advancing rapidly from the north, and is already making progress in these parts. This southern portion, however, has no proper system of native government, and possesses no political or religious unity.

But beyond the confluence of the

Niger and the Benue a different state of things prevails. There are to be found large and powerful empires of Hausas and Fellahs or Fulanis, divided and sub-divided into smaller kingdoms and powerful emirs, who are held together by common ties of the Mohammedan religion and by common rule under local kings, who derive their authority from the emirs of Kano and Sokoto.

From 1802 the Mohammedan fanaticism of the Fulani, the aristocratic and ruling class in Northern Nigeria, was let loose upon the Hausas, and as the Moslem faith does not interfere with the human passions of fallen nature nor with polygamy and the possession of slaves, Islam has made great progress among the Hausas, has developed a powerful organization, and has made Northern Nigeria almost inaccessible to Christianity.

We search, however, in vain for any civilizing influence of Mohammedanism in Nigeria. For it has introduced no religion or education, no new trades or manufactories, but, on the contrary, it has drenched the country with blood, has destroyed numberless towns and villages, has lowered the morals of these pagan tribes, and has vastly added to the sum of human misery by its relentless and systematic slave-raiding.

"The Niger region so far as it was known at all before the British occupation was thought to be one of the dark spots in the Dark Continent, as a land formless, mysterious, terrible,

Ruled By Witchcraft

and the terrorism of secret societies, as a land where the skull was worshipped and blood-sacrifices were offered to jujus, where guilt was decided by ordeal of poison and burning oil, where scores of people were murdered when a chief died, and his wives decked themselves in finery and were strangled to keep him company in the spirit land, where men and women were bound and left to perish by the river side to placate the god of shrimps, where the alligators were satiated with feeding on human flesh, where twins were done to death and the mother cursed and banished to the bush, where a baby that failed to cry

vigorously at birth was considered as a bad omen and was cast away, and where girls were sent to farms to be fattened for marriage."

The Royal Niger Company and the British Protectorate have done splendid work in these regions and have greatly benefited the natives. Many barbarous practices have been abolished, such as human sacrifices, infanticide and slave trade. But unless this civilization be based upon

Sound and Solid Christian Principles

instead of upon sentimental and self-seeking philanthropy, the enterprise will be a failure, and missionary work, both among Pagans and Mohammedans, will be a stumbling block.

Here in Nigeria lies a large field for missionary efforts among the countless tribes of heathens still untouched and unsubdued by the advancing wave of Islam. One-third of the population profess Mohammedanism, one-third are heathens or idolaters, and the remaining third are halting between Paganism and Islam.

What religion is to prevail? Mohammedan, Luther or Christ? Islam, Protestantism or Catholicism? The verdict on the civilizing influence of Mohammedanism in Nigeria has already been given. From a religious and moral point of view it has been and still is a failure.

The English Protestant Church Missionary Society commenced work in Southern Nigeria in 1857, received its first bishop seven years later, who ruled for twenty-five years. An attempt was made in 1900 to establish a permanent mission in Northern Nigeria. After a period of forty-three years of Protestant missionary work in Nigeria, Canon C. H. Robinson sums up the efforts in the following words:

"The result so far obtained from trying to Christianize the natives on the coast and in the Niger Delta is that

The Thin Veneer of Christianity

which they have received has made them more idle, more untrustworthy and above all more conceited than they were before."

Numerically, however, the Protestant missions which in 1919 were

represented in Nigeria by six Societies were a success, and they numbered between them 78,937 baptized Christians and 56,811 adherents under instruction; of these the "C. M. S. claimed 58,374 Christians, 30,229 catechumens, 33,229 scholars, with 70 African clergy, 750 African laymen, and 100 African women workers" (Statistics of 1916).

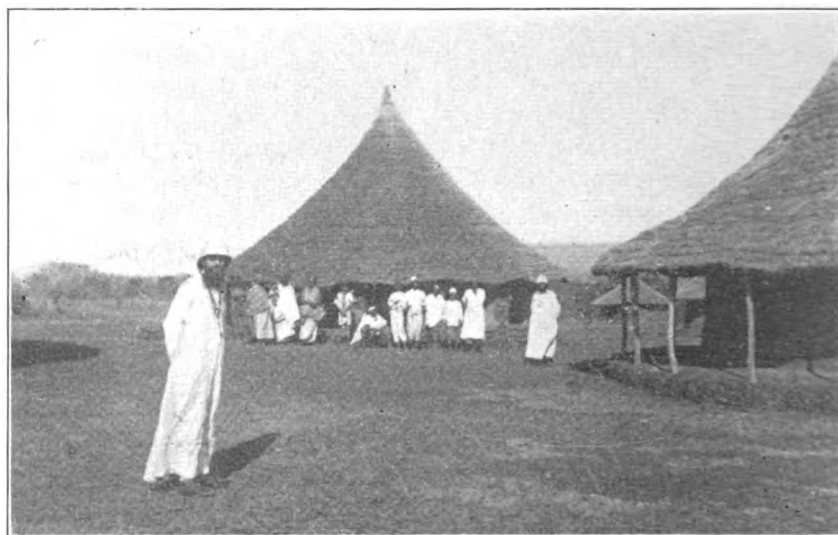
The Catholic Apostolate was commenced in Southern Nigeria as early as the fifteenth century by those heroic pioneer priests who in great numbers and with great zeal sought to follow up the discoveries of Spanish and Portuguese explorers, and to plant the cross in Western Africa.

How far their influence extended is not known. With the arrival of the English and the Dutch, all Protestant agents, and the decadence of Spanish and Portuguese influence in

his spare time to writing articles to interest English Catholics in the West African Missions and expressed his convictions that only the Catholic Church could adequately cope with native superstitions.

He also enlisted the coöperation of Cardinals Simeoni, Jacobini and Newman. To cope with the missionary problem Propaganda divided Nigeria and intrusted the Lower or Southern portion to the Congregation of the Holy Ghost and the Upper or Northern to the Missionary Society of Lyons.

Lower Nigeria with an area about three times the size of Ireland, and a population of over ten million souls, was destitute of every kind of civilization, and its people were steeped in the grossest and most revolting superstitions, human sacrifices, cannibalism and infanticide. Fr. Lutz, an



Native structures of this sort still serve as chapels in most of the African Missions.

Western Africa, the Catholic Apostolate began to decline, and by the end of the eighteenth century almost every trace had disappeared. The initiative for its renewal in Nigeria in the nineteenth century was given by Sir James Marshall, K.C.S.G., who in 1873 was appointed Chief Magistrate, and six years later Puisne Judge of the Supreme Court established in the Gold Coast settlement. On January 19, 1888, he was made Chief Justice of the Nigerian territories, and died on August 8, 1889.

Intimately acquainted with the affairs of Western Africa, he devoted

Alsatian priest, who since 1877 had been engaged in the Sierra Leone missions, opened the Apostolate in Onitsha on December 6, 1885, with two priests and two brothers.

The king of Onitsha gave them a hearty welcome, handed over to them a large plot of ground, and promised his help and protection. The regular congregation two years later consisted of one hundred and fifty Christians and catechumens. One day in 1889 Fr. Lutz received a message from Idigo, a powerful chief of the district, the high priest of the idols, and the medicine man of the tribe:

"Come and teach me the White Man's fashion."

The Superior complied with the wishes of the king, went and instructed him. In his zeal and enthusiasm the chief explained the instructions he had received to his people, like King Oswald of Northumbria, who interpreted to his people the instructions of St. Aidan.

Two years later the king with his one lawful wife, seven of his children and fifteen other families were baptized, and thus the new station at Aguleri was opened.

For nearly eight years Fr. Lutz bore the heat of the day, opened three stations with three schools and dispensaries and one hospital, and on his death in 1895 left five priests, two brothers and several Sisters of St. Joseph's (Cluny) to his successor, Fr. Lejeune, as Prefect Apostolic.

Up to the year 1900 he added five other stations, made a great number of converts among the Protestant natives, who embraced the Catholic faith in consequence of the constant attacks upon the Catholic religion and her missionaries, whose self-sacrificing spirit and devotedness to their duties they could witness daily. Among these converts were

Four Native Ministers

and King Samy Okosi of Onitsha. The Catholic Church made such great progress that one day the Protestant bishop, Tugwell, exclaimed: "The Protestant mission is breeding and feeding nice little fishes under heavy expenses in the Kissi (a tributary of the Niger), but scarcely have they grown their fins (been instructed) when they swim into the big river Niger (Catholic Church)."

The example of King Samy also induced King Obi of Nsubi to embrace the Catholic religion on August 15, 1901. At this time the English Commissioner of the Lower Niger requested the Catholic missionaries to open an institute for the training of one hundred and fifty boys, sons of the chieftains of the Nigerian Protectorate—and all along there has existed a heartfelt coöperation of the religious and civil authorities for the spiritual and material development of

Nigeria and its native inhabitants.

Since 1906 the Apostolate in Southern Nigeria, under the charge of Mgr. Shanahan and his Irish and Alsatian colleagues, has made marvelous progress. This method is to reach the younger generation, and he has therefore laid special stress upon elementary schools, which are models for all other works, and have changed the face of missionary efforts in Southern Nigeria.

The statistics which Mgr. Shanahan has published in 1919 speak for themselves. The number of Catholics has risen from 5,563 in 1912 to 14,822 in 1919, the catechists from 124 to 574, the schools from 46 to 416, the pupils from 6,578 to 25,230. Unfortunately there are only nineteen priests, seven brothers and four Sisters for a population of ten million souls in a district three times the size of Ireland, with 152 stations and 190 chapels to attend to.

Among the pioneer missionaries in the Upper or Northern Nigeria we find Fr. Chaussé, Superior of Lagos, and Fr. Holley, Superior of Abeokuta, both of the Missionary Society of Lyons, who from October, 1882, to January, 1883, undertook the wearisome journey of exploring a portion of the Upper Niger, with a view of preparing the way for a missionary opening there. Going up the river and returning over land through Yoruba, they visited Brasstown, Lokoja, Loko, Egga, and were received with great honor by the native kings and chiefs. Northern Nigeria was made a Prefecture Apostolic in 1884, and the first station was opened at Lokoja in 1885 by three priests and three Sisters.

In 1888 a second station was added at Asaba, which owes its origin to the generosity of Sir James Marshall, and was placed under the care of Frs. Poirier and Zappa.

In Spite of Many Difficulties

which harassed the work, the missionaries were able after a few years of weary awaiting to add another central station at Alla, under the care of Frs. Frigerio and Martin, in 1893.

If the missions in Northern Nigeria have not made the same progress which we witness in its southern

portion, we have to bear in mind that the natives are greatly under the influence of

The Doctrines of Islam

with its flattery to human passions, that there have been great political and domestic upheavals caused by the slave trade and cannibalism, the prohibition of which has been the cause of many disastrous results and consequences for the Catholic work on the part of the Mohammedans and Pagans.

For a considerable time the missions in Northern Nigeria remained almost starved, as they had been visited by serious losses of valuable lives of Priests and Sisters, who worked themselves to death.

To facilitate the work Fr. Zappa, who governed this Prefecture till his death in 1917, proposed a division of the large district intrusted to the Missionary Society of Lyons. On August 11, 1911, Propaganda divided it into the Eastern and Western Prefectures and raised the latter to a Vicariate Apostolic on August 24, 1918, with Mgr. Broderick as its first bishop.

Considering the many obstacles the missions in Northern Nigeria had to face, considering that in 1885 there was but one station with about two hundred Christians and catechumens, this "mission which is built on the graves of heroes" has made considerable progress, for it numbers close to 6,000 Christians and 17 central and 37 out-stations, 34 schools with 1,800 pupils, but only 13 priests, 4 Sisters and 15 catechists.

It needs more than a miracle to effect the slightest true religious impression on the hearts of Africans inhabiting the regions of Nigeria, and therefore the conversion of only ten adults during the course of a year should be a cause of general hearty thanksgiving to God. If the work of the Apostolate has slowly but gradually developed into its present conditions it is due to the heroic sacrifice of the missionaries. Formerly they have been regarded as the most intolerant antagonists and were the object of malice and persecution, now they are everywhere received as the best and truest friends of the natives.

LAY MISSIONARIES IN CHINA

Rev. George M. Stenz, S. V. D.

A novel and practical idea is put forth by the writer—one that deserves more than passing attention. Why shouldn't lay Catholics in pagan lands combine a little propaganda with their business pursuits? Why shouldn't they become the Big Brothers of the missionary movement!

MODERN times have introduced modern ways, and many new means of defense have come into existence during the great world war. Methinks the mission could also employ various modern means for its propaganda. As one of these means I would suggest Lay Missionaries.

What do we mean by Lay Missionaries?

I will try to explain by a few examples both of the Protestant and the Catholic missions.

Protestant missionaries in part are not preachers. Some are merchants, some teachers. One or two were

Principals of Schools

in the Province of Shansi, another postmaster-general in another province. One cultivated large tracts of land in the name of the government, and one even held the office of consul.

But, you will say, this is not the work of missionaries. I, however, do not agree with you. In these positions these men can do more for Christianity than those who go out to preach. To convert China one must begin at the top.

These "Lay Missionaries" hold the higher positions. Consider, therefore, the influence of a school principal in connection with the propagation of the faith. The postmaster-general draws his officers from the Protestant schools. The teachers gather pupils around them, a band of students hold meetings in their own houses with Bible study classes, etc. Anyone conversant with the tendency of the Chinese to look up to those above and to seek his own advantage will realize the great importance of this work.

The majority of heathens are converted mostly by motives foreign to religion. By mere persuasion it is very difficult to make the Chinese Christian. Lay Missionaries present Christianity to them in a practical way, relieving them of the fear of being persuaded by a missionary who by his very office is not in touch with worldly affairs. The example of a regulated family life is another advantage in a country tainted with polygamy.

The Catholic mission has nothing of this kind. I know, it is true, a Catholic officer quartered in China who privately has rendered great services to the missions. Whenever possible he has appointed Catholic officers if he could find such with the necessary knowledge and ability, and watched closely over the fulfillment of their duties.

Being himself a practical Catholic his subjects felt in duty bound to follow him. We must always remember that the Chinese Christians for the greater part are still

Young in Their Faith

and that they are exposed to great

dangers in their heathen environments. A good example keeps them on the straight path; where this is lacking they often go astray.

Many of the Christians the missionary is unable to reach. I know a large district without a single missionary. More than thirty young men of our school were placed there as officers. For years they had no Divine services, no opportunity to receive the sacraments. I wrote them regularly, and when not overburdened with work I sent them printed letters each month. Nearly every month they answered my letter. Their principal, a good, noble Protestant, carefully watched over them. But when he was removed during the war I had to deplore the fall of several of these young men.

This, dear reader, will explain to you the meaning of "Lay Missionaries."

Of American Catholics, I have found so far only two in the interior, one of whom was married to a Protestant. Otherwise there are quite a number of Americans here. As a rule, they employ only Protestant Chinese. And rightly so viewed from



Missionary taking tea in the palm garden of a Chinese hotel.

their standpoint. This means to draw new scholars to the Protestant schools. Could not we Catholics do the same?

It has been said that Catholics do not like to emigrate. As a matter of fact, nine out of ten foreigners here are Protestants. Living in a foreign country no doubt is fraught with

Many Dangers for Religion

But what of good Catholics emigrating into foreign lands with the set purpose of serving the missions? They could secure good positions, gain wealth and render immeasurable services to the missions.

There are circles where the missionary cannot enter, but which are accessible to merchants, officers, etc. Years ago a capable merchant lived here. He went from firm to firm to offer his wares. He then invited the managers to dinner, and was asked in return. Being acquainted with this man, I met many Chinese at table whom I had not seen in years. Before this it would have been impossible for me to meet them.

Merchants, officers, etc., visit re-

gions where missionaries have not yet set foot. By their example and words they would pave the way for the missionary. In some regions Christians are now held in abhorrence by the Chinese because of some Europeans who have lived there who led lives more gross than that of the Chinese themselves.

How are the missionaries to reach the higher classes? Through the school, you will say. True, but it is not possible to establish schools everywhere. Without personal acquaintance they seldom visit the mission, and to visit them is not proper. For a Lay Missionary as an officer or merchant this would be quite easy.

We missionaries cannot accept offices at random, firstly because the mission districts are strictly divided and assigned to certain Orders, and secondly because the rule of the Order does not permit missionaries and priests to work alone outside of their districts, least of all as worldly officers. All manner of commerce is strictly prohibited. A Lay Missionary, on the contrary, could go everywhere. The Catholic teacher could

just as well as his Protestant colleague arrange meetings with lectures for students, etc.

It goes without saying, that he himself must at all times be a practical Catholic and a capable officer.

He Must Teach By His Example

It seems to me not altogether impossible to form a society of Lay Missionaries in America, of men, women and families, to help spread the kingdom of God. Nor would they sustain any material loss, but, on the contrary, experience material gain. It need not be manifested outwardly that they belong to this society. If only a few would make the beginning, others would soon follow them to these foreign lands. Catholic firms particularly could render great services.

On to China is the watchword of the present day, why should not Catholics fall in line? Why should not Catholic business firms, just like Protestant firms, prefer to employ those of their own faith if they have the necessary abilities?

Who will form the society?

Dying of Privation

We have been repeatedly told that during the war and even at the present time, priests and nuns have died of hunger especially in central Europe and the Near East. The following shows that the same thing happens at our very door, in the West Indies:

"Deeply grateful for the Mass Offerings recently sent to the poor diocese of Cape Haytien by the 'Propagation of the Faith' are the Bishop and his priests. Never was help needed more, as an incident I am about to relate will show.

"Last April we lost one of our priests who had been twenty years in Hayti and who seemed to die of weakness. As the Bishop's secretary it became my duty to go through his effects and regulate his temporal affairs. After all bills were paid there remained the sum of \$2.82. His account book showed that he was in the habit of saying mass for an honorary of *ten cents*.

"With such stipends as his almost sole income, how could this poor apostle procure the necessities of life? He could not, and so died, literally, of privation.

"Need I repeat that the clergy of Hayti need assistance?"

"REV. E. POCRO,
"Administrator."

The Warning

A note of alarm is struck by almost all the missionaries in this after-the-war period. And the fear of invasion by the sects is universal. From the Belgian Congo, Mgr. Leon Derikx, Prefect Apostolic of West Uele, sends this decisive message:

"Protestant millions are going to Protestantize the Congo unless help is sent to the Catholics at once. I learn that four hundred American missionaries are on their way here with practically limitless money at their command. How can poverty compete with such riches?"

We have been reading for two or three years about the huge sums collected by the various mission boards in the United States. Therefore we know that our apostles are correct in saying that much money is being poured into the mission countries. It

is up to American Catholics to follow the example set by their separated brethren.

In Gratitude

Rev. Andrew Puff, S.V.D., who is in the New Guinea missions of far-off Oceanica, was the recipient of some mass offerings not long ago and sends this acknowledgment:

"I hasten to express our hearty thanks for this new proof of good will and generosity towards our mission. May God reward our benefactors a hundredfold."

What the Missionary Never Misses

"In all his travels," says Mgr. Shanahan, C.S.Sp., of Nigeria, "living as well as he can in native huts, the missionary never misses mass in the morning. There is something apart in the mass said by a priest all alone in a miserable hut. What missionary can ever forget that one hour in the morning? Is it any wonder that he says, with absolute truth and conviction, that he is the happiest man on earth?"

WOMEN'S RIGHTS IN AFRICA

Rev. R. P. Dubernet, W. F.

Perhaps this story is just a plea for alms, camouflaged, but if so it is a case where the end justifies the means. Ladies first! When this rule was not observed in the French Soudan the ladies in question protested.

THE scene of this story is the village of Toma, the home of the Sans or Samos of the Soudan. The time a Thursday of last autumn, about nine o'clock in the morning.

In front of a skeleton-like construction, giving promise of some day becoming a church, a catechism lesson had been in progress. Finally the class—which comprised a portion of the feminine population of the village and its environs, was dismissed.

I Set Out for My Home

while the ladies, after the manner of their sex, exchanged news volubly.

Now permit me to digress. In 1913 we missionaries appeared for the first time among the Samos; we founded the station of Toma, and readers of mission news have been informed of our varied and infinite difficulties, and also of our well-founded hopes.

The hour at last has come when the first harvest can be reaped. Many groups of catechumens have

Received Holy Baptism

and this consoling ceremony will be repeated two or three times each year.

To keep pace with the movement toward conversion it was necessary to decide to build something in the way of a church. The missionaries had to proceed while waiting for better days, according to the meagre contents of their purse. There is as yet only a sanctuary and transept, wherein barely two hundred persons can find a place to worship.

I now get back to my story. On the day in question the ladies, instead of returning quietly to their homes as usual, gathered around some aged

women, whose piercing tones reached my ears.

"This is unendurable," said one. "It is hard work to find even a little corner in the back of the church. One of these days something will happen. We must protest."

"Imagine!" said another. "My companions and I come many miles to assist at mass on Sunday and we are obliged to stay outside and sit on a pile of stones. Yes, let us protest."

"Besides," said a third, "the men always steal our house of prayer. To them go the first places, and the rest for us—if there is anything left. All the same we were the ones who carried the water for two months for the workmen. Again, we ourselves built the terrace and cared for it. Everyone knows this. Well! Now our thanks is that there is no room for the women. That is why I propose to ask the Father to build another church for us alone."

The motion was carried by such an explosion of cries that

The Chief of the Village

believing there was a revolution came running in alarm to the scene.

There was excitement, it is true, but revolution was not threatened.

With forcible gestures and loud exclamations, punctuated with the clapping of hands, the most eloquent of the group explained the case, and concluded by asking the chief to go to the mission with this ultimatum:

"We wish to pray like the men; we wish to have a church for women alone!"

"Very well, very well. Return quietly to your homes. I will undertake your commission."

And while the protesting band dispersed reluctantly, the first dignitary of the village came up and seated himself on our veranda, whence I had preceded him but a few minutes.

Issa, the worthy chief, under memorable circumstances was induced to interest himself in the truths of our holy religion, and since that day

Never Has Missed a Service

Father of ten Christian children, three of whom, two girls and a boy, fill with all the prestige of their high rank the functions of volunteer catechists, his intervention carried weight.



Typical native village on the Coast of Africa.

He is always spokesman for his village.

Now he visibly radiated with importance.

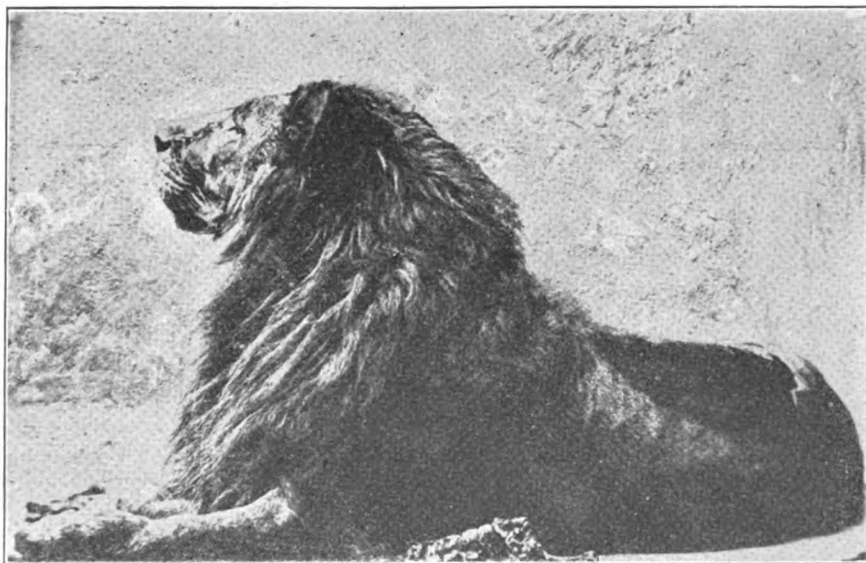
The role of champion of the fair sex shed upon his visage a ray of satisfaction that effaced the usual severity of his features.

I talked of the rain and of the sunshine; thus allowing him to direct the conversation. I seemingly ignored the motive of his visit.

After some minutes of banal discussion, I walked down the path with

My Noble Visitor

till we reached the spot where, for an hour, the ladies had been parading.



A very fine specimen of that true King of Beasts, the African lion.

Another Strange True Story

From Mgr. Cothonay comes word that influenza again broke out in his mission at Lang Son, Tonkin, in April, and the natives are dying like flies. Rice has tripled in price, and so much has been exported that famine threatens.

Mgr. Cothonay in his letter inclosed a relation entitled, "Mary Ba," which he vouches for as absolutely true. Here is the story:

"In the village of Phú Nhài, Tonkin, lived a charming little girl of seven years of age, named Mary, the daughter of pious parents, descendants from martyrs.

"Being unusually intelligent for her years, she easily learned her prayers and catechism. Her greatest joy was to attend

Then my guest launched the burning question:

"Are you not going to build a church for the women?"

"A church for the women?"

"Yes, indeed! They are jealous of us. They find that there is no room for them on Sundays or week-days. You little know what it means to them to sit behind the men, or worse still, remain out of doors. If you build them a church they will come here in crowds. You well know if they are fiery, our women."

"Without doubt, and their proposition is laudable, only it lacks a little of what we white people call logic. The holy Scripture says man is the

head of woman; shall we then separate the head from the rest of the body? I have something better in view. Mgr. Lemaitre surprised me very much recently."

"What did Monsignor say?"

"He announced the arrival of a community of White Sisters who will be installed at Toma. They will care for your sick people and teach the women and children."

"And you think such work is more necessary than to build a church for the women?"

"Patience, my noble friend! When we have installed the Sisters we will enlarge our present church edifice. We will add three large aisles and a high porch. There will be room for two thousand people. But as yet we have not a penny to commence with."

"We can help a little, and you must say a word to those who are interested in the salvation of souls. They will send you the means to carry out your plans and things here will begin to move."

"My good chief," I replied, "your advice is so good that I am going to act on it immediately. I believe in women's rights, especially in so justifiable a cause as the one you are pleading; go tell the ladies we have good things in store for them (with the aid of kind Providence), and some day a fine church, made of this native soil in brick form, will grace our mission. So let us all be happy."

religious exercises at the church, and to sing, morning and evening, with the other Catholics, the long prayers they are accustomed to offer to God.

"Her fervor and piety were above the ordinary. She loved to pass long moments before the Tabernacle, speaking to the Divine Jesus just as if she saw Him.

"A church is being built at Phú Nhài, and many of the Catholics work free of charge in carrying building material. Our little Mary did like them, and was delighted to bear on her head, in a little basket, sand, lime and bricks.

"The poor child fell grievously sick. Last January she neared her death agony. The last night of her life, her oldest brother, Doc, was watching by her side and reciting the Rosary. At a certain moment, he opened the mosquito netting of the little bed, and was stupefied to see a dove which flew from the head of his dying sister to the family altar nearby.

"He called his parents, brothers and sisters, and they all saw the dove which fluttered from the altar to the bed of the agonizing child, alighting upon her forehead and breast, and flying several times around her head. At last it disappeared.

"Now the doors and windows were closed. If it was only a natural bird, how could it have entered?"

"After the mysterious bird left, little Mary expired, with a smile."

The M. F. M's

The Italian Missionaries of Milan are now working in seven regions of the Far East, three in India—in Hyderabad, Central Burma, and Eastern Burma, and in four Chinese Vicariates, Hong Kong, South Honan, Eastern Honan, and Northern Honan.

PAGES FROM MY DIARY

Rev. Cayo Franco, O. P.

Fr. Franco finds time to keep a diary in spite of much going and coming and many calamities, and once in a while he puts a few pages in the mail. Haisan is a poor little island near the China coast and a typhoon recently destroyed the mission church, a great disaster in these hard times.

DEC. 1. Here I am again in this royal palace wherein, according to an uninterrupted tradition dating from the days of Confucius, there are buried three *uanes* (\$30,000). This large old house which certainly might have existed in prehistoric times, is the chapel for a dozen surrounding villages. This morning, first Sunday of Advent, it was full of Christians. I baptized a man seventy years old, and a "bunch" of kiddies.

Like everything in China, my palace is incomplete. The "Tiang-tong" (the parlor of the house) and two rooms belong to the mission; the rest of the house might easily be bought, and then I could transform it into

A Decent Chapel and Mission House

Oh, beautiful dreams! But holy poverty forbids me to realize them. On giving the accounts of my district, I proposed to Bishop Aguirre the necessity of acquiring this house and stated that \$100 would suffice to buy it. But the poor bishop answered that my many petitions—they were only two—startled him.

After mass today seven pagan families came to me ready to embrace our holy faith. They have not manifested the hidden motive of their conversion; but I fear that it must not be a merely spiritual one. Yesterday I overheard one of them saying to a Christian:

"The mandarin of Hai-san cannot find a safer shelter in all the revolutionary movements than in the Catholic Mission, and there I shall seek it also."

We must let them come, though their intentions be not entirely holy.

After all, it is hard for a Chinese to strip himself from his Chinese nature, essentially matter-of-fact. This kind of fish is not caught with a merely spiritual bait; we know it by everyday experience. On the morrow I will pay a visit to these new converts to confirm them in their resolutions. Now to bed and to rest the best I can.

Dec. 2. What a night I have spent. Sometime after ten o'clock the two catechists and the boy who accompany me began to cry "pu-lo-eu" (we are hungry). I told them to take anything they liked or could find. At twelve o'clock they were

Still Swallowing Macaroni

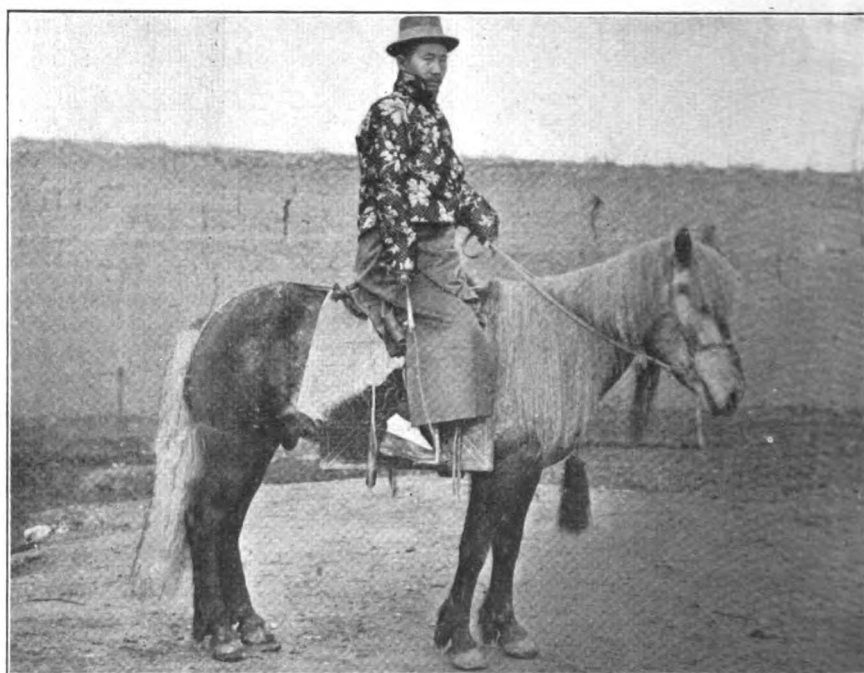
They went to bed about one o'clock. After a while one of the catechists broke into grunts and snorings. The result was that at sunrise I was as sleepless as at sunset and more tired than when I went to bed. May God forgive these noisy fellows!

Now here I am in Chu-ru-ran, the town of the new converts. Here also, some years ago, there were several

families of catechumens. They had had a bad trouble; they saw the policemen at their doors, and, as in many cases, they came to me. They pretended that they wished to become Christians; but I knew that their aim was not so high and holy; what they were really looking for was to be helped by me before the authorities.

I told them that that was the wrong way to come to the Church, and showed them the right one. Finally they gave up their pretensions and returned to the idols. Now these new converts promise to die a hundred times rather than to apostate, and I really think they are more promising than the others.

Dec. 3. In this town of San-li there are established three religions: the Catholic, the Anglican and the American Methodist. The latter has a beautiful chapel and a pastor with his wife and many sons and daughters, but very few spiritual children. On the contrary, the Catholic fold is numerous, but they have no shepherd to feed them with the daily, or at least



The wall behind the horseman is an earthen one, and surrounds one of the smaller cities of China.

weekly, food of sound doctrine, and to protect them against the ravenous wolves. Apropos of this I recall an episode that happened to me not long ago in this town of San-li:

One beautiful morning I went to say mass at a near village. When I was at the last Gospel, a catechist came and whispered to my ear that there a call had come from San-li asking me to baptize two persons near to death. Bowing my head I told him to go himself. At the "sin-i-hu-ma-li-a" (the three Hail Marys), I saw him still standing at my side. "Why don't you go?" "I should like the Father to go; 'Tack-choi' (woe is me, I am afraid)."

I told him to saddle the mare, while I hurried a short thanksgiving. In half an hour, by a path that is called a highway—ironically—I reached San-li.

The Village Was a Desert

like a cemetery on account of the raging epidemic. The Methodist chapel was "methodically" closed, although it was Sunday. On alighting from my charger under a leafy tree of Budha, an old man came to me and exclaimed astonished: "How have you dared to come here, when everybody who was able to flee has taken flight? Are you not afraid that the devil will take you?"

"Don't be afraid, my good man; the devil is but a tied dog, and cannot do me any harm."

Shortly after I entered a wretched hut; and, good heavens! what a heartrending sight was before me! A woman upwards forty years old lay on the floor upon a bunch of straw, and a young man beside his mother, stretched on the boards and shedding much blood.

China to be Saved by Its Rescued Waifs

There are thousands of abandoned infants to be saved every year in China, and they are saved just as often as the alms of the faithful permit of the charity.

The Sisters of the Immaculate Con-

"Whence is it to me that I should have the happiness of being visited by the Father?" exclaimed the poor sick woman with such sentiments of humility that I was deeply moved.

"Well, put aside the compliments," said I. "The Father does but fulfill his duty. What do you want?"

"I wish baptism for myself and for my son. Yesterday my other child died, and you see that this one is also dying. Baptize us now that we may go to heaven."

The catechist, with a handkerchief in his nose and pulling my coat, was impatiently whispering: "Go ahead, Father, we cannot stay long here with this stench."

I baptized them, naming the mother Mary and the boy Dominic. The lad was dumb, and this made me doubt for a while; but the catechist who had instructed him, said to me: "Ask him and he will answer you by signs." I was really surprised, and could but exclaim: The finger of God is here.

It was about 12:30 when I finished. "And now, what is the Father going to take?" said my catechist in the tone of exclamation rather than of interrogation.

"Well, don't worry about that; nobody dies because he eats a little later."

And "a little later"—about three o'clock—I broke my fast. At that very hour Mary and Dominic went up to heaven

To Pray for This Poor Missionary

Although the whole town has not been converted, as my catechist enthusiastically hoped and foretold, yet the pagans respect and even love the Father.

Dec. 5. (Nan-leu.) Here I have spent two days and two nights. The

latter are simply fearful and dreadful to me. I have to sleep with all the domestic animals that Noah lodged in his famous ark. I fancy, too, that I am floating over another flood of annoying insects and little gnawers which force on me their customary visits. The day is spent in the usual occupations: the catechists bring me a "herd of sheep to shear;" then ten Pats and twelve Mikes come to confession; I baptize some more kiddies and some adults; I tie the knot tighter in some dubious marriages; and, finally, I preach a ra-a-ther long sermon. Then I go out to make the "canonical visitation," to give advice, and to spur up some backsliding Christians.

I will never forgive this town for the sunstroke I caught in it the first time I visited it. It has molested me too much since to forget the bad trick it played on me as reward for my services.

Dec. 5. (Pe-yong.) I stopped here to bless several houses and to exhort some apostates to repentance. Not long ago there was in this town a great movement toward religion. A number were baptized; but, after putting the hand to the plough, they looked backwards and returned to paganism. Now, thanks to the great influence of the "Huang-Kao-su"—my Chinese name—who has managed to deliver a "good" man from the jail, several families have been converted and some stray sheep have come back to the only true fold.

In Pe-yong my "episcopal excursion" is finished; it is very windy and stormy because the season of the typhoons is at hand; so I think I had better go home to seek some shelter in my cathedral against the tempest. "Hurry up, my fellow, to home."

ception in Cañon do a great deal of this work, and the Superior, Sister Aimée de Marie, in a letter of thanks for some help sent her gives some light on how these waifs are collected. The task has now become a regular trade with some persons, which shows how many children must be cast away.

She says:

"The greater number of the babies we receive are brought to us by women who make a livelihood by the traffic. They gather them from street corners, along the rivers or in the open fields. Those who send us the wherewithal to ransom these little ones can never fully realize the great good they accomplish. We are convinced that the final conversion of the Chinese populace depends largely on the intercession of those ransomed waifs."

TEACHERS AND CATECHISTS

Rev. C. Gaspais, P. F. M.

"Give us schools and give us catechists." Upon these two pillars rest the structure of apostolic success. Of the two, Fr. Gaspais of N. Manchuria, places the schools first, for the little ones are good missionaries, and never fail to sow the seed plentifully. They are also the nucleus of many future Christian households.

FOUR months have elapsed since my return from the Great War to my dear mission-field. Of the four months I hardly spent one in my central residence, but had to travel all the time through my extensive district. But I am back now for a few days, feeling a little tired of body, and, what is worse, really broken of heart.

I had been awake to the fact that an absence of over five years from my station, without a substitute, must have been detrimental to a great extent; still, I had not anticipated what this visit

Has Made Me to Realize

My district, one of the most extensive in this mission, is, perhaps, the one that has suffered most: several stations closed, schools deserted, prayer-houses pulled down, many marriages contracted unlawfully, many catechumens, and even neophytes, returned to their ancient superstitions, many others sunk into lukewarmness. And as a consequence, many pagans who, before, had been friendly, now estranged from us.

Everything must be started anew. However, I am not discouraged: our cause is not a human one; I trust in God, Who will help me and by His powerful Grace rebuild all in His own good time.

Although human means are but subservient, according to ordinary divine designs, they are practically indispensable. Every growth is due to Divine Mercy, indeed, but to us it belongs to plant and to water. Now, seeing the distressed condition of my

district, I feel more than ever positive that the only safe and efficient method of proceeding with the reconstruction of my pre-war works is the one I am here setting forth.

We must first secure the coöperation of some intelligent, discreet and zealous Christians, able to help as itinerant catechists, not unlike the Disciples of Our Lord. I am contemplating the appointment of two such men who fairly answer to the above qualifications. Their headquarters would be at my residence, and hence they would be dispatched

Periodically and Methodically

according to my direction, to visit the



This is a very rich Chinaman, and one evidence of his wealth is a water tobacco pipe and a tea set of fine ware.

Christians who live in far distant places, enter into connection with the surrounding pagans, thus breaking the barriers, and as a matter of consequence, preparing a way for the missionary whom they would in due course of time introduce to their acquaintances.

I had already made a trial of this method before I was compelled to

leave for the war, with some satisfactory success. For a length of time I had been contemplating the evangelization of an important hamlet of about one hundred and fifty families, called *Leu k'u t'un*, where our religion was absolutely unknown. I sent two able men there with the following recommendation:

"You should not at first preach much. Your aim must be before all to try and open a way for further intercourse. Be content with a few visits of mere civility. Should you think that a visit of the priest will be welcome, don't come back, but wait; I will join you there after three days: in the contrary case, come back on the third day."

I waited anxiously the meanwhile, praying hard that my messengers might not return; they did not. On the day appointed I took a ride to the spot. The headmen of the hamlet gave me at first a rather cool welcome,

But Soon Became Courteous

and then friendly. The ice was broken, the barrier overstepped, and many a prejudice overcome. . . .

After a few months a delegation from the hamlet came over to apply for the opening of a school, without showing yet a mind to enlisting as Christians. . . . Of course, I appointed at once a suitable teacher. Our school worked satisfactorily. . . . Later on, happening to visit the school, fancy my surprise at hearing from one of the boys of eleven years the following answer: "The most appreciable advantage of having got a teacher through the kindness of the Father is that we know at last that there is a God, and that by embracing Christianity we can secure our salvation."

So my expectations had not been in vain. The good word was by slow degrees penetrating the families through the medium of those dear children who were already Christians at heart. Soon a few men asked for

their enlisting as catechumens. I was able now to start an open evangelization, preaching personally and appointing catechists to teach the Christian doctrine. . . .

Such was my position here, with a great hope for fair success, when I had to leave for the war. . . . Well over five years have elapsed since. . . . Alas, the devil in the meantime left no stone unturned to jeopardize all my work, so much so that all has to be started afresh. . . .

The above shows the absolute need for a good staff of competent catechists. But we cannot expect to do anything permanent and solid without

the instrumentality of schools. At the outset schools are even more necessary than catechists, because more welcome and more practical. The teacher must be the precursor of the catechists. Practically it is to be desired that the teacher may be able to occasionally perform the duties of a catechist, or that the catechist may at first be an efficient teacher. The first thing to be done, then, is to open a school, I mean a primary one, until we can get better, but one that can honorably compete with any governmental or Protestant school.

It is next to useless to attempt any-

thing in a new place without such a footing to rely upon and to justify the catechist's or the missionary's visits. Imagine the pitifulness of my situation: I have not even the means to open such a school in my residential city. . . . Here at least I should have at once a school for the Christian children, which would admit also pagan children, and, by degrees, be raised to a state of greater efficiency and make our mission known, respected and appreciated.

Yes, teachers and catechists! Such is the cry of nearly every missionary. Such is mine, and a distressed one indeed.

"Palaver"—Its Use and Abuse

Palavering has a pretty distinct meaning to English-speaking people, but we have followed the term from Africa.

The *African Missionary* gives the origin and use of "palaver" as follows:

Palaver is a word extensively used along the West Coast of Africa; it is not distinctive of any particular tribe; it is not of native origin, but was evidently introduced into many of the native dialects by the sixteenth and seventeenth century Spanish and Portuguese traders and settlers in those parts. *Palavra* in Portuguese, *Pclabra* in Spanish, both evidently derived from *Parabola* in Latin, and which in turn was derived from the Greek, meant in the original Portuguese, Spanish, Latin, and Greek simply a word, a conversation, an illustration, a parable in short; but in the interests alike of philology and statesmanship, our West African tribes have enriched it with all kinds of new applications. Retaining to some extent traces of its classical meaning, it is now mostly used to denote a verbal contention, a dispute, a misunderstanding of some sort: in fact, it may mean anything from the sack of a town to the theft of an egg—it is so surprisingly elastic. A "book-palaver place" means a school, "God-palaver place" means a Church, a "God-palaver man" means a mis-

sionary. "I bring you palaver" means "I expose you to public blame and justice." "It no be my palaver" means "it is not my business." Altogether it is a great word, as every African Missionary knows, for we have all "brought palavers," "fought palavers" and "finished palavers." So much for this legacy bequeathed by Spain to the African missions. A Castilian gem in Don Quixote settings.

Notice to Literary Contributors

Will the contributors who so kindly forward articles and letters to this magazine be good enough to read the following instructions regarding the preparation of manuscript:

Write in large, clear hand.

Leave plenty of space between lines.

Write on *one* side of paper *only*.

When using typewriter leave *double* spaces.

Do not send duplicate articles.

Sign name clearly, with religious order (not Miss. Ap.).

Give P. O. address.

A Race of Dwarfs

On the highest tops of the inaccessible mountain ranges of Luzon, in the Philippines, dwell a race of dwarfs about whom the outside world knows very little.

They are absolutely different from the other people of the Philippine

Archipelago, who are brown-skinned Malays, for they resemble their brothers, the African pygmies, who are called Negrilles. They are from four to five feet in height, and have inky hair and very black skin. Their eyes are rounder, their noses shorter and flatter, and their limbs more spindling than those of the Malays.

Their social state is very low and primitive. They maintain their half-starved lives by the fruits of the chase and forest products, and, at best, cultivate only patches of maize and other vegetables. Only occasionally do they live settled in self-supporting communities, but wander, for the most part, as nomads in scattered families from one place to another, seeking the most isolated spots amidst the virgin forests on the high ranges of the interior.

To reach their habitat is a difficult and often a dangerous enterprise, as they are generally armed with poisonous arrows, fearing contact with the white men and also with the Malays. To get to their shelters (for they have not even huts) means a hard journey through the wild jungle, where the road is the dry bed of a torrent, obstructed by gigantic rocks and of a very steep grade. You have to find your way as well as you can, jumping from stone to stone and carefully avoiding the thorns of the pointed bamboos, or cutting away with a knife the entanglements of vines and creepers barring the passage.

"I WAS NAKED AND YE CLOTHED ME"

Right Rev. Anthony Stoppani, F. S. C. V.

Shortly after the receipt of Bishop Stoppani's communication an offering of five hundred dollars reached the National Office, which the donor requested be applied to the baptism of converts in some mission field. The gift seemed providential. What more crying need than the poor natives of East Africa, who stood outside the gates, forbidden to enter for want of proper garments. This generous friend will have the consolation of knowing that he has literally fulfilled one of the injunctions of the Gospel.

I MUST confess that I shall be most profoundly grateful for any tangible help which you may send to my mission, and which would be welcome beyond imagination. You are far from realizing the present condition of the converts. For instance, today I had to discuss the admittance to baptism of about thirty young men and children of both sexes, who in their poverty

Cannot Afford Any Cloth

to wear when baptized. For this party I was able to arrange with a supreme strain on my poor safe.

But after about five months there will be many more to baptize in the same station, and in other mission stations, too. So I am obliged to ask myself with my head torn to pieces if, after so much work and after seeing our hopes realized after years of work, if the admittance to baptism will be for us a question of having or not having clothes for the candidates.

It is almost an inconceivable question, but this is quite the case. When

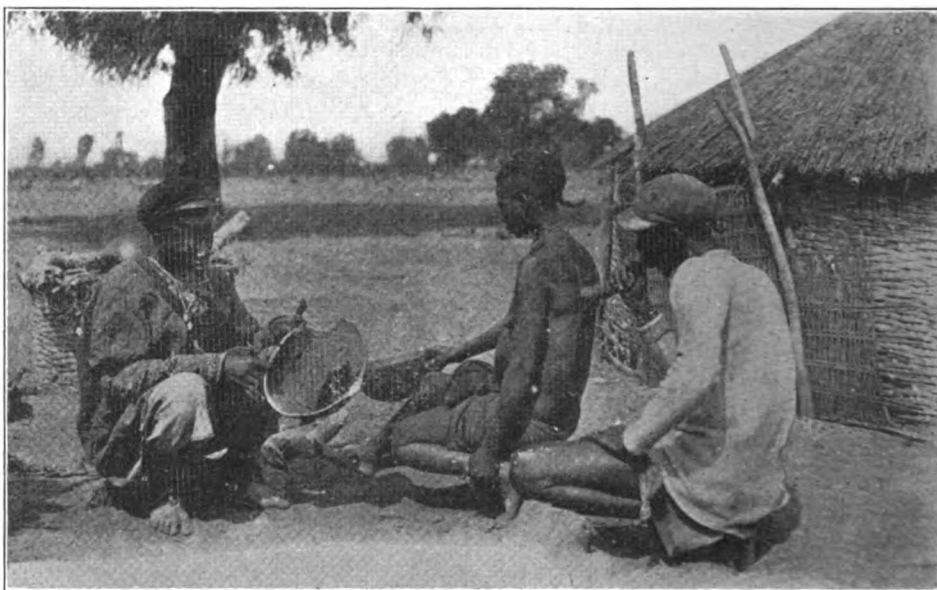
baptizing we have to give to the neophyte a properly made garment; we cannot admit him to church for the ceremony with the only usual dress he has, which consists in about one square foot and a half of cloth! He must appear at least with a pair of small and very economical trousers.

How many of these poor savages are attracted to the catechumenates by seeing their comrades dressed with a suit of cloth, which they cannot obtain unless they frequent the instructions! Our Lord used to feed the poor by miracles, and perhaps many of His hearers were attracted by those acts of charity.

Women wear generally a bunch of green leaves as a dress, but in such a state we can by no means admit them

to the church, or even to the catechumenates.

The want of clothes for proper covering is a continuous trouble for us, and any bit of help in this direction means a harvest for the Church, and a tremendous relief for me and for my missionaries, who are consuming our lives in this tropical climate. After having worked about fourteen years, we are contemplating with indescribable joy of our hearts the new era that opens before us, and feel that new blood begins to run through the veins of our propaganda. Shall this be wasted for want of a bit of raiment? No. I am convinced that we shall be allowed to gather these sheep into the fold and lead them toward the higher life.



Native method of raising a blister by suction. Physicians are few and far between in Africa.

In Grave Danger

Revolutionary disorders at Changchun, Manchuria, threatened to destroy the missions, and Fr. E. Gérard, P.F.M., writes that at one time he fully expected to see the city pillaged by hordes of Chinese brigands. The

Father still continues his missionary labors, notwithstanding these alarms, which for the time being provoked a perfect stampede of the civil population.

We have only to recall the life of

Our Lord to see what His love has meant for men; we have only to remember the supernatural gifts He has bequeathed to us in His Church to realize the responsibility which our own free will lays upon us of returning that love.

GIVE NOW!

Rev. J. Schipper

Elsewhere in this number a Bishop states that numerous converts eager to become children of the Faith cannot receive the sacraments because they have not sufficient covering to be allowed to approach the altar, and the mission is too poor to give them cloth. Here is the recital of India's bitter poverty—workers living on one meal in two days, and lack of rain giving promise of still greater misery. Fr. Schipper is in the Bellary District, and his need is pressing.

THE failure of the crop for 1919-1920 is an imminent danger or rather an accomplished fact, unless God should work a miracle, and why should He do so!

The average rainfall in my district is much smaller than in any other district of the Presidency, and it is not only very light, it is also capricious and uncertain. Moreover, it is usually received in a series of light showers, the effect of which

Rapidly Passes Away

instead of in a small number of good downpours, which would thoroughly soak the soil. Want of rain in the months when it is essential to the crops is not compensated for by heavy falls when that time has passed away.

Possessing therefore an exceedingly light and withal uncertain rainfall, and being a district in which nearly everyone is dependent upon pastoral and agricultural pursuits, where the soil is much of it poor, and irrigation works very few, this region is as a necessary corollary more than usually liable to disastrous seasons.

In May of 1919 we got a decent shower, and the extreme heat of the Indian summer was broken. June the third gave an additional shower, and everyone got ready to sow. The prices of staple food went down. Hope revived. But one cannot count the

chickens before they are hatched; for since the happy 3rd of June not a drop of rain!

Occasionally the rain threatened to come down, but it is always overpowered by the much stronger Mr. Hurricane. The same happened last year, only with this difference, I believe, that the drought of 1918-1919 was more or less general over India, now it seems to be more confined to my district.

The seedlings are already withered. The prices of the necessary cereals are higher than ever before. Two years ago one could get twenty pounds of rice for one rupee; now it is three and four.

It goes without saying that no work is to be found, but what is worse, sev-



The sky for a roof and the earth for seats. In such schoolrooms the pupils of mission classes have all the advantage of the great out-of-doors.

eral of my Christians, who belong to the lower labor class are forced to live on one meal in two days; those who in richer days could put something aside, enjoy now the luxury of one meal a day. How long will they keep that up! Rich heathens and coin dealers offered to give for three months a meal daily, if the Christians would give them their lands. That would simply mean that for years to come they would have to be Lazarus against Dives.

This was too much for me. I managed to get a loan of 1,500 rupees, and for that money I have bought some grain, which will take away the edge of hunger for about three months. Meanwhile I hope to address the Government. But I am left with the burden of my loan. To be frank and free I placed my loan

With the Bank of Our Lord

and it is ready to be paid off. At that bank you get a higher interest than any bank or usurer is willing to pay. You remember that Our Lord Himself has said that the smallest thing given in His name will be rewarded to you a hundred times.

I know what my readers think and say about missionaries: "They cannot write a letter that is not a begging one." Dire necessity as the steward of the Gospel incite me to do this. Sometimes you say: "Times are too hard for ourselves and taxes too high, I really cannot help him." And with this pretext you satisfy yourselves and put the paper in the waste-basket.

At other times you hesitate sympathizingly and murmur "I hope he will get it," but leave it at that.

Sometimes you are roused to a resolution and say: "I really must try to help him," but even then there is many a slip between the letter and the tip. Don't suffer the grass to grow, but give at once.

If you could come and see the conditions here with your own eyes for only five minutes, I feel sure my debt would not only be paid off, but something could be laid aside for possible future help.

The Christians are praying for relief and, although hunger makes short devotions, the knees of many are black from the ground, and our voices hoarse from continually crying out: "Spare O Lord, spare Thy people."



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RIGHT REV. JOSEPH FRERI, Editor
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CATHOLIC MISSIONS offers its sincere congratulations and best wishes to the Rev. John F. Glavin, Director of The Society for the Propagation of the Faith in the Diocese of Albany, on the occasion of the twenty-fifth anniversary of his sacerdotal ordination.

Fr. Glavin's Silver Jubilee The work of the missions was hardly known in the diocese of Albany when, by order of the lamented Bishop Cusack, Fr. Glavin undertook to acquaint his brother priests and their people with that important branch of the Church activities. His success will be shown more easily by figures than words. Five years ago the Albany Diocese was contributing less than five thousand dollars to the Propagation of the Faith, whilst last year Fr. Glavin collected nearly seventy thousand dollars for that and other missionary works. These results are due in great part to Fr. Glavin's untiring efforts, and also to the hearty coöperation given him by his fellow priests on account of his great popularity among them. We offer to all the expression of our gratitude and, with his many friends, we say to Fr. Glavin: *Ad Multos Annos!*

* * *

WE hear with great pleasure that members of the Eastern province of the Dominican Order are about to enter the mission field in China. The Spanish and French Dominicans have had for many years large and prosperous missions in the

American Dominicans To China Far East, and we are sure that they will welcome their American confrères, as they are greatly handicapped by the want of priests to minister to their numerous converts. We have no doubt that they will be well received also by the Chinese government, who will thus show itself more liberal than the British authorities, who are preventing the departure for India of a number of American Jesuits who have been so far unable to obtain a passport. And we were told that England went to war to insure the freedom of the seas!

* * *

THE following is an extract from a letter addressed to "The Propagation of the Faith," by Mgr. Leon Derickx, Prefect Apostolic of Western Uele, Belgian Congo:

The Interchurch Movement And Catholic Missions

"Protestant millions are going to Protestantize the Congo unless help is sent to the Catholics at once:

I learn that four hundred American missionaries are on their way here with practically limitless money at their command. How can poverty compete with such riches?"

We have in our files hundreds of letters from other parts of the mission field striking the same note of alarm: "Save our mission before the Protestants take over the work!"

On the other hand, in the *Ave Maria* (Notre Dame, Indiana), of April 24, 1920, one may read this statement:

"Nothing could be more false, general as it is, than the notion that sectarian missionaries are doing great or lasting harm to the cause of the Church in China or anywhere else for that matter. In reality they are making future harvests of Catholic missionaries all the more certain and all the more abundant . . . As to the money, the more of it that is collected among non-Catholics for the foreign missionary establishments, the better . . ."

Who is to be believed? The missionaries or the writer of the *Ave Maria*?

* * *

IN the March issue of CATHOLIC MISSIONS we printed an extract of the Apostolic letter *Maximum Illud* recently addressed by His Holiness to the Hierarchy, Clergy and Faithful members of the Catholic Church.

We have now published the complete text of that letter in pamphlet form and shall be pleased to send a complimentary copy to all the subscribers of CATHOLIC MISSIONS who will apply for it. The letter is one of the most important documents ever written on the subject by a successor of St. Peter, and we have no doubt that all the friends of the missions will read it with interest and profit.

* * *

THE SOCIETY FOR THE PROPAGATION OF THE FAITH has been officially notified by His Eminence Cardinal Piffli, Archbishop of Vienna, Austria, that he has sent three delegates to the United States to solicit the charity of Americans in behalf of his afflicted people. The Rev. John Egger, Oblate of St. Francis de Sales, and the Baroness Elizabeth Rast, will visit the Eastern States, while the Rev. Peter Klotz, Benedictine of the Monastery of St. Peter Salzburg, will go to the Far West.

The Cardinal desires that money be given and not effects, as their transportation is difficult and costly, and if checks are offered let them be payable in American Dollars and not in Kronen.

The National office of The Society for the Propagation of the Faith (343 Lexington Ave., New York City) is at the disposal of the donors for the forwarding of their alms.

MISSIONARY NOTES AND NEWS

AMERICA

OMAHA The first of the priests belonging to the Irish Mission, Rev. Frs. Blowick, Calvin and McPolin, left Seattle on May 25th for China. The ceremony of departure took place in the Cathedral of Omaha on Thursday, April 29th. Archbishop Harty celebrated Pontifical Mass and presented a cross to each of the missionaries.

CANADA Mgr. Charlebois, O.M.I., Bishop of Keewatin, Canadian Northwest, has just had the joy of ordaining one of his nephews, Fr. Martin Lajeunesse. The young priest will become a missionary in Keewatin.

A remarkable thing about this ceremony was the fact that all the clergy at the altar were members of the Bishop's family. The first assistant was Rev. G. Charlebois, Provincial and brother of Monsignor; the deacons, Rev. C. Charlebois, another brother, Rev. Alexander Lajeunesse and Rev. Arthur, nephews of Mgr. Charlebois, and brothers of the newly ordained priest, Rev. T. Charette and Rev. E. Charlebois, also nephews of the Bishop. To sum up, there were assisting at the mass two brothers and five nephews of Mgr. Charlebois. The Vicar Apostolic of Keewatin must surely be proud of the record made by his family.

PHILIPPINE ISLANDS The Very Rev. Joseph Clos, S.J., rector of the Cathedral of the Immaculate Conception, Zamboanga, Philippine Islands, has been appointed Bishop of the Diocese of Zamboanga, to succeed the Right Rev. Bishop James P. McCloskey, who was made Bishop of Jaro, following the death of the Right Rev. Maurice P. Foley, D.D.

The Right Rev. Peter J. Hurth, C.S.C., has resigned as Bishop of Nueva, Segovia.

EUROPE

ENGLAND News from England states that several important changes have been made in the houses of the Franciscan Missionaries of Mary. The Rev. Mother Vicaress, who has administered the affairs of the convent at 27 Claverton Street, London, with such success during the war, is going to the Ootacamund Mission, to be Superioress at the famous convent in the Nilghiri Hills, S. India. Mother Marie-Céleste, F.M.M., who has been for nearly twenty years at the head of St. John's Leper Asylum, Mandalay, has been made Mother-

Provincial for England, India, Burma and Ceylon.

ASIA

CHINA Mgr. de Guebriant, P.F.M., Apostolic Visitor for China, is warmly advocating the education of a native clergy, and is helping the cause by forming regional seminaries in which the standard of studies will be higher. They will also give more independence to the directors of seminaries and reduce the many seminary staffs to a few well selected and competent ones.

This consolidation or unification of educational institutions will moreover mean a lessening of expenditure, an important item, nowadays, in the missions.

Fr. L. Morel, C.M., is in Fengsin, China, and he sees no obstacles in the way of making conversions except the old and familiar one of lack of money.

"The field I am charged to sow is very large and the harvest is growing quickly and everywhere. I have only 600 baptized, but I have 2,000 catechumens and more work than I can do with the little money I have. 'No money, no Swiss,' is the old proverb. Well, here it is the same: no money, no catechists, no helpers.

"I can train in my schools about 200 catechumens yearly and about 120 reach baptism.

"To speak of a personal matter: I am here only two years and I have suffered very much for lack of accommodation. My Chinese house is very narrow and damp, and the sun can hardly get a look into it. My Bishop told me to explain the situation in America. I want a small rectory to keep body and soul united and a small chapel for my Christians. I do not ask much, I ask only to keep my strength to spread the reign of the Cross."

INDIA Sister Jeanne de Gethsemane of Kumbakonam, touched on the new need of Indian when she says: "Our great means of doing good here, in this 'sacred' city of southern India, lies through the path of medicine, far more than through the medium of education. This path, though partially open to us through our dispensaries, cannot be altogether ours, unless we promptly open our St. Anne's 'Gosha' Hospital; that is to say, a hospital worked by females alone, by lady doctors, female nurses and female servants.

"For centuries, Indian women have lived 'behind the curtain,' in the groove hollowed out for them centuries ago by

the Brahmins, and have rarely left their homes, except when devoid of self-respect, or very much developed and in advance of their sex (a rare case in India)! The rule laid down was, that *no male doctor* might treat a female patient.

"Modern education has tried to develop the minds of Indian women and girls, but they are not freed as yet from their caste prejudices. In hours of sickness, sufferers listen earnestly to those who nurse them with kindness and compassion, and their minds are more easily influenced when touched by the devotedness of their infirmarians."

On his return to Persia, Fr. **PERSIA** Franssen, C.M., of Ourmiah, sought out the burial place of the martyred Archbishop Sontag, Apostolic Delegates to that country. He says of this painful duty:

"I found the tomb of Mgr. Sontag, but as he had been interred with fourteen others, I could not identify him. Nevertheless I recovered his pastoral cross and his ring; so I have in my possession two precious relics of this devoted martyr of the Faith."

The French Government has **SYRIA** bestowed the Cross of the Legion of Honor upon Mgr. Giannini, Apostolic Delegate to Syria.

AFRICA

It is good news to learn that **SIERRA LEONE** Mgr. O'Gorman, Bishop of Sierra Leone, who left Africa about two years ago in poor health, has profited so well by his enforced vacation in Switzerland and Ireland that he has returned to his Vicariate full of energy to take up his work again.

Writing from Katende, Fr. **UGANDA** Thériault, W.F., says: "On Easter Sunday, our church literally overflowed. It holds 4,000 worshippers, but on this occasion it could not contain the number of people present at the services. At least 5,000 were in the grounds."

BOOKS RECEIVED.

Missionary Mass Hymns. Words by Mrs. Evelyn L. Thomas. Music by Al. Karezynski. Published by The Mission Press, Techny, Ill. Price, 15 cents per copy. Six or more, 10 cents per copy.

Constitution and Branch By-Laws of the Friends of Irish Freedom. By Diarmuid Lynch. Published at 280 Broadway, New York City.

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CONTENTS

	Page
Blessed Louise de Marillac - - - - - A Missionary	171
The Isles of Golden Dreams - Rev. C. Guichard, M.S.H.	174
A Beautiful Flower of Constantinople Rev. Clement Langé, A.A.	177
Vicariate of New Britain, Formerly New Pomerania Rev. G. P. Henschke, M.S.H.	179
Japan and the Catholic Faith (Continued) Mgr. Joseph Reiners, S.V.D.	182
Shall the Philippines Be Lost to the Church? Rev. J. J. Thompkins, S.J.	184
Ceylon's Great Epidemic of 1919 - A Jesuit Missionary	186
Female Education in China - - Rev. J. Guilbaud, P.F.M.	188
Chinese Interpretation of Charity Rev. Morand Gaeng, O.F.M.	189
Editorial Notes - - - - -	190
Missionary Notes and News - - - - -	191
Missionary Letters - - - - -	Passim

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GOSPEL.

TO EVERY
CREATURE



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is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

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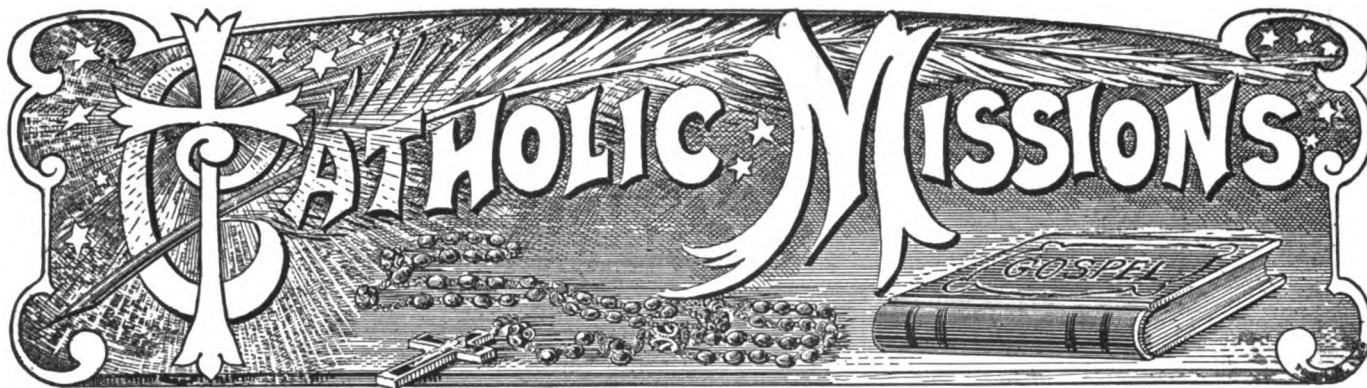
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AUGUST, 1920

No. 8

BLESSED LOUISE DE MARILLAC

A Missionary

Louise de Marillac, widow Le Gras, was the foundress of the religious society known as the Sisters of Charity. She was beatified last June. There are many branches of the original Sisterhood and the habits vary, but all sprang from the parent tree planted in 1633 by St. Vincent and Louise de Marillac. Another of this holy woman's early spiritual directors was St. Francis de Sales, so that she had an intimate knowledge of the ways of saints.

ON June 6, 1919, in the consistorial chamber of the Vatican, three decrees of beatification and canonization were read. The second of these concerned the beatification of the Venerable Louise de Marillac, in the world called the widow Le Gras, who founded the Society of the Sisters of Charity, also known and loved as the Daughters of St. Vincent de Paul.

The Sisters of Charity are especially honored in mission countries because a large part of their activities are in behalf of unfortunate pagans whom, in great numbers, they have led by kind ministration into the Church.

It was at a troublous period of French history, when civil wars and

countless feuds were dividing the country that this child of destiny first saw the light. She was the daughter of Louis de Marillac, who himself

One, the Chancellor Michel de Marillac, was celebrated as the author of the great compilation of laws called the "Michau Code." The other, Marshal de Marillac, was

Famous in France

for taking part against Cardinal Richelieu, in favor of Marie de Medicis.

The father of Louise was also noted for high intellectual qualities as well as for nobility of character. The girl was not destined, however, to enjoy the love of her parents for many years. Her mother died when she was a small child and her father when she was about fifteen.

At twenty-two Louise was a maiden showing plainly that she possessed rare gifts of heart and mind. Her education was

Advanced for the Period

for besides the usual studies pursued by young ladies, she had a knowledge of Latin and philosophy, and could paint with skill.

In 1613, in the church of St. Gervais, Louise became the wife of Antoine Le Gras, one of Marie de Medicis' secretaries. A son born of this marriage later became Counsellor of the King.

The married life of Louise lasted



Foundress of the Sisters of Charity. Died 1660. Beatified May 9, 1920.

was the brother of two men destined to most tragic fates in the years to come.

only twelve years. At the age of thirty-four she became a widow and took a vow never to marry again.

At this period she had the advantage of some very remarkable spiritual directors. First among these was Mgr. le Camus, Bishop of Belley; later she placed herself under St. Francis de Sales.

Then she came into communication with the holy St. Vincent de Paul, with the result that she decided to devote the remainder of her life entirely to works of charity and piety.

The decree concerning the cause of beatification thus speaks of this event:

"From the day when the venerable servant of God, Louise de Marillac, widow Le Gras, encountered this man of preëminent piety, known as Vincent de Paul, and chose him for the director and judge of her conscience, there was established between the two souls a union that time could not dissolve. During the thirty-eight last years of her life the Venerable Louise remained faithfully attached to Vincent de Paul and allowed herself to be guided and governed by him whom the designs of divine Wisdom had sent to be her master and guide."

It is impossible to cite here the numberless good works performed by Louise de Marillac, suffice it to speak only of the foundation of the Society of the Sisters of Charity.

St. Vincent had instituted in a

number of parishes associations of pious women whose duty it was to visit and care for the sick. Louise de Marillac was given the supervision of these bands, and much charity was dispensed, but as they were composed of ladies living in the world they were not as fruitful as St. Vincent and his auxiliary desired.

It was therefore decided to recruit a number of young girls who would consecrate themselves exclusively to the service of the poor out of love for their Divine Master.

The first to offer herself was a little shepherdess; others soon followed, and in November, 1633, the foundress had a little community of four beside herself to whom she gave a rule of life. Two years later she herself took a solemn vow to consecrate herself to the service of the poor.

Thus was brought into existence that wonderful organization known throughout the world as the Sisters of Charity.

At the beginning of the present century the various communities counted 2,658 nuns, who cared for 37,714 children in

Schools and Orphanages

and who had charge in hospitals of more than a million sick and infirm.

It is the ministration of the Sisters in the missions that concerns us most

directly, and while these nuns always performed a valuable work in the stations to which they were appointed, since the war, on account of the increase in poverty and human misery, their hospitals, schools and orphanages are more crowded than ever.

Rescue work among the abandoned babies of China is an important branch of their propaganda.

It has been stated that at the beginning of the century the Sisters of this association numbered 2,658. But since then it has increased its members by leaps and bounds. In 1919 there were in the missions alone 1,435 Sisters, of whom 939 were Europeans and 496 native women.

In the districts confided to the Lazarists, in which these Sisters are most numerous, 3,411,427 persons were treated in hospitals, 6,567 orphans were sheltered, 1,081

Aged Men and Women

given a home, and 400 lepers received physical and spiritual care.

These figures relate only to the missions. What a splendid showing must be made every year in the great cities of the world, where the daughters of St. Vincent de Paul are engaged in every variety of charitable ministration!

It was in February, 1660, that Louise de Marillac was seized with the illness that was to prove fatal. The malady was a violent fever increasing so rapidly that within a few days her condition was considered serious, and she was given the Last Sacraments. After this she revived wonderfully and lived a month in comparative ease.

But in March the fever again attacked her and on the fifteenth of the month she was prepared for death, and immediately rendered her soul to her Maker.

Her venerable director, St. Vincent de Paul was not with the foundress of his Order during her last moments on earth, as he himself, then in his eighty-fifth year, was lying on a bed of pain. In fact, he lived only six months longer than Louise de Marillac.

In June, 1895, exactly two hundred



Just a few of China's aged and infirm men sheltered by the Sisters of Charity.

and thirty-five years after the death of this holy religious, Pope Leo XIII. signed the introduction of

The Cause of Beatification

and canonization of the venerable servant of God, Louise de Marillac, widow Le Gras. The solemn ceremony of beatification took place in Rome, Sunday, May 9, 1920.

Such events are always most beautiful and most impressive. On this occasion St. Peter's was splendidly decorated. Over the altar hung a portrait of the Venerable Louise heavily veiled. Several cardinals, two hundred bishops, the dignitaries of the pontifical court, the Superior General of the Lazarists, and the Mother General of the Sisters of Charity, assisted at the services.

After the mass the Secretary of the Congregation of Rites read the brief of beatification, and then the veil was withdrawn and the portrait of Blessed Louise appeared in all its glory.

Immediately the bells of St. Peter's burst into a clarion of joyful sound announcing to Rome that another great one of the Faith had received the honors of the Church.

We Hope "Central" Will Read This

Sending a 'phone message in China is a very different matter to what it is in the West. None of your rough and ready greetings, such as "hullo, are you there?" for the polite Chinese, who rings up with a method all his own. The following dialogue is a specimen. The exchange having been rung up, the operator will ask: "What number does the honorable son of the moon and stars desire?" "Ho-hi, two-three." *Silence.* Then the exchange resumes: "Will the honorable person graciously forgive the inadequacy of the insignificant service, and permit this humble slave of the wire to inform him that the never-to-be-sufficiently censured line is busy!"

Indian Schools in the Northwest Destroyed by Fire

One of the pioneer settlements of the Grey Nuns in the barren Canadian Northwest was at Cross Lake. Surviving countless hardships they finally established various good works and opened a school where they have trained many neglected little Indians in religion and useful knowledge. There are now about 1,200 Indians at the mission, all good Catholics, so that the Nuns have reason to feel proud in the success which has come to them and to the priests. But a few months ago their school was burned to the ground and everything—books, furniture and clothing—was destroyed. The loss exceeds \$15,000, a sum secured by great sacrifice and not easy to raise in the present hard times.

Mgr. Charlebois, the Bishop of Keewatin, asks for the practical sympathy of the faithful.

The Jesuits in China and Their Native Priests

The Jesuits have had charge of the missions of Southeast Che-ly since 1856. Now they are fostering vocations among the young men and have just admitted six new native priests to the altar.

Rev. Paul Gagnon, S.J., says of this event:

"The ordination, in May, of six Chinese priests was an occasion of rejoicing. They will form part of the secular clergy, and are of great value to our work.

"Let no one imagine it is an easy thing for our seminarians to reach the goal in safety. Discouragement, disease, unfitness and several other causes contribute to decrease the number who finally become priests. Those who do succeed show by their perseverance that they are of the best material and deeply sensible of the sublimity of their vocation.

"Our new missionaries said their first mass in the villages where they were born, after which Bishop Lecroart assigned them to different districts."

The Reason

Let us make it plain why the missions are worse off now than ever before, in spite of the increase in alms-giving. It is because of the high cost of all the necessities of life, and the rate at which the money of one country is exchanged is another. Even the American dollar is much depreciated by the time it reaches its destination on the other side of the world.

So that while a greater amount is being given to The Society for the Propagation of the Faith, than ever before, it is not in any way large enough to make up the difference in the exchange costs. Hence the distress and the S O S calls.

Belgian Missionary Nuns Send Piteous Calls for Help

About the most insistent call for aid that has reached the National Office of The Society for the Propagation of the Faith lately is that of the Belgian Sisters of St. Augustine. The Superior writes from the Novitiate in Louvain in a manner that should impress all who read her words:

"We are about at the end of our resources, but in spite of this sad condition we have to pay out a large sum for the passage of our nuns who must set out for our various missions this June. Our posts in India, the Philippines, and the Congo are waiting anxiously for extra workers, but how are we to send our Sisters forth without money to pay their passage?

"There is really no time to be lost, according to recent news. The Protestants, fortified with ample funds, are camping almost upon our doorsteps. Few in number and really poverty-stricken, how are we to compete with adverse circumstances?

"I cannot conclude without a special word for our Indian posts. Does the present poverty of India need to be described? I think not, for every missionary must have the same tale to tell. Therefore I beg immediate help that we, Sisters of St. Augustine, may be allowed to continue our apostolic work."

Cardinal Van Rossum, Prefect of the Propaganda, has advised the Sisters to make public their present very great need.

THE ISLES OF GOLDEN DREAMS

Rev. C. Guichard, M. S. H.

The charms of the South Sea Islands have been sung by many writers, and the missionaries add their quota of praise for this region of idyllic beauty and ease. Nature supplies almost every want of man without effort on his part, and only the apostle must toil strenuously to secure souls for the One Fold.

THE Gilbert Islands are made up of a number of small coral islands located in the western part of the Pacific Ocean.

In 1893 they were placed under the protection of Great Britain and began to enjoy a certain prosperity as a station of

The Trans-Pacific Cable

They are also known as "Line Islands," because of their close proximity to the Equator.

Sixteen in number, the Gilbert Islands have a rather interesting formation. They lie in a long chain, and part of each is lagoon. Strangely enough the high lands are all toward the east, while the low lands or partially submerged reefs are on the west side.

This peculiarity is explained by the

high winds and the ocean currents, which for eight or nine months out of the twelve have an east to west direction.

In using the expression high land it must not be thought that any great altitudes exist. The islands are like

Long Bands of Earth

rising in the highest parts only about twelve feet out of the sea, and broken interminably by inlets into which the high tides rush with great force.

Out of a luxuriant vegetation the graceful splendor of the cocoanut palm rises triumphant. Seen from a little distance out at sea these trees have a poetic beauty that enthralls the eye. Their existence, or rather their survival, is due to the fact that the islands are so low. If the palms stood on a height, or if they were nearer the Equator, they would be

Destroyed by the Cyclones

that sweep through the wastes of the Pacific.

The same may be said of the Islands themselves, for in the cyclone belt the tides rise to eighteen feet, and they

would thus sweep the entire population into the sea.

The cocoanut tree—source of sustenance for the natives—grows straight to the seashore, and the tides not infrequently lapping the roots to some depth, give the tree the appearance of growing out of the water.

A magnificent tree this—rich beyond riches, and yet adapting itself to any situation. Notwithstanding its fine foliage and valuable fruit, it grows to great size amid broken fragments of coral, and one is often puzzled to discover its roots at all.

A brilliant second in point of utility comes the pandanus. The fruit of this tree furnishes food, and

The Fibrous Leaves

are woven into the indispensable mat of the South Sea Islander. Moreover, since the war period, the natives would have been without clothing had they not been able to manufacture a sort of cloth from these same fibres.

Third, the leaves of the pandanus make roofing for the huts, so that if the cocoanut supplies the food in this part of the world, the pandanus is the shelter.

Deep in the interior of the Gilbert Islands is found a gigantic tubular in the cultivation of which the native employs his highest art. Called in the native tongue, "papai" or "taro," this splendid plant has leaves four or five feet long and two or three feet wide, growing from a trunk as thick as a man's body. Four or five years are required to bring the plant to maturity, but when perfected, a dainty much appreciated by the people is produced.

The sand on the seashore is made of a very fine coral, so dazzlingly white that it is a strain upon the eyes. In the lagoons

This Spotless Sand

slopes smoothly to the quiet blue waters, forming a delightful color scheme.

Farther away, where the open ocean begins, a long line of white surf



The treacherous strand of an Oceanic Island. The blue waters cover countless coral reefs.

may be glimpsed breaking regularly on the outer shore, and farther away little islands are visible, around which also the sea tosses with a larger motion.

Such are our beautiful isles in the Pacific, possessed of a charm that has appealed to more than one adventurer. And as they are now they were when the early discoverers or some shipwrecked mariner borne in on some swift current first beheld them. Islands of golden dreams they must have seemed, indeed, to the eyes of those first white men wandering in the wastes of the Pacific.

According to tales which the Gilbertines never tire of repeating, and which have been handed down from generation to generation, it would seem that the natives attribute their origin to two races. Tradition relates that the first inhabitants came in two pirogues from another island called Panapa, situated southwest of the Gilbert Isles.

Not long after their arrival another boatload of voyagers appeared from a northwesterly direction, where lies the island of Amoi. These two sets of strangers

Took Up Their Abode

on Gilbert, and for two generations mingled in peace and friendship.

Then discord arose, with the result

that the men of Amoi were exterminated, and the people of Panapa adopted the women and children.

The general type of the Gilbertines confirms the belief that Polynesians coming from the west and Micronesians coming from southeast are mingled in the present population of the Gilbert Islands, the latter element being predominant. So that the natives are probably correct in tracing their ancestors.

When one considers the habits of the people living on these remote Pacific islands, it is not difficult to believe that that were indeed first peopled by men who with nothing but a native dugout for craft were able to come vast distances.

In the first place, they are at home on the water, and in the second if a boat gets into a strong current it must go wherever it is carried.

Even in our day pirogues are sometimes caught in the swift drift of waters and carried away, never to return.

A fearless fisherman is much honored in this region, but such fame is not won

Without Great Danger

A sudden turn of the wind, and with all his skill and fearlessness, the canoe is dashed forward out of safe waters.



Very close to nature seem these shy little creatures, but patient teaching will have its effects.

Should it drift for any length of time the pitiless currents seize the helpless craft and the brave fisherman can be saved only by a miracle.

O the tragedies of the sea! Who can recount them! Swift and silent the pitiless waters devour their victims and none may witness the last struggle. Numberless without doubt were the lives offered up to the rapacious sea before these islands finally secured enough souls to populate them.

And now a few words as to the appearance of the True Faith in the Gilbert Island. Some time between 1872 and 1875, a

Number of Tahiti Planters

decided to recruit laborers from among the Gilbertines. While working in Tahiti the latter naturally came in contact with the Catholic religion, and many of them were baptized.

Returning to their native shores, these neophytes did not forget the faith they had adopted from the strangers. So ardent were they, indeed, that they constructed some houses for prayer and sent requests to the bishops of Samoa and Tahiti for priests.



The process of making mats from the valuable pandanus tree mentioned in this article.

They were not disappointed in their hopes, for in 1888 three missionaries appeared in the blue waters of the bay, and the good news spread that these apostles were to preach the Gospel in the Gilbert and Ellice Islands.

The Holy Sacrifice of the Mass was offered for the first time on May 11, 1888, and since that date the Blood of the Redeemer has not ceased to pour forth for the salvation of the humble brown people who inhabit the islands of that region.

Catholicism has made satisfactory progress since its appearance and the missionaries look forward to the day, perhaps not too remote, when they can pronounce the word for which they have dedicated their lives: "One shepherd and one fold."

Family Cares in Tonkin

"The smiles and caresses of little children are very dear to parents and they would not be without them, but the little ones in spite of all the happiness they bring are both care and expense to the parents."

Thus speaks Fr. A. Bourlet, P.F.M., of Phat Diem, and he adds:

"It is just the same with the missionary. The Christians are his children and most beloved, but how much responsibility does the Father incur. He must feed, clothe and protect his family. Often having taken them from the home district he must provide other surroundings in which they may take up a new life free from pagan distractions. In short, the missionary must be on the alert to make ends meet, and this meeting of ends is only made possible by constant begging which fortunately is not always in vain."

A Franciscan Letter

Fr. Frederic is a Franciscan friar trying to save as many souls as he can in Chefoo, China, but he has been seeing some dark days.

"The cost of living," he says, "has become very high in China, as in all the other countries, and it has become extremely difficult to maintain our various establishments, notably our seminary for native students.

"Our mission possesses two churches. They are small, it is true. One is devoted to parochial services; the other, a simple chapel, is reserved for the patients from the hospital. The director of the mission presides at the latter. These two temples of the Lord need to be enlarged, as they are inadequate for the needs of their congregations. But, alas! we cannot dream of spending money for new buildings now, since we can scarcely find money for indispensable needs—food, first of all.

"Our Chapel of St. Anthony would require the dimensions of a veritable parish church to accommodate the crowds of Christians who are attracted hither by the teachings of our catechists and their assistants from the seminary. We also hope before long to have a dispensary or a hospital wherein poor, sick pagans may find the grace of holy baptism and also a primary school. At the present time, after

a certain amount of instruction, we are forced to abandon the poor children for lack of a proper shelter. Thus they are in danger of losing all that they have so faithfully acquired.

"The missionaries in China turn anxiously, but confidently, to their friends in America who are as generous and chivalrous in their efforts to sustain Our Lord in His Church on earth as they were brave in the battle for freedom on the field in Europe."

Notice to Literary Contributors

Will the contributors who so kindly forward articles and letters to this magazine be good enough to read the following instructions regarding the preparation of manuscript:

Write in large, clear hand.

Leave plenty of space between lines.

Write on *one* side of paper *only*.

When using typewriter leave *double* spaces.

Do not send duplicate articles.

Sign name clearly, with religious order (not Miss. Ap.)

Give P. O. address.

Americans in Africa

Sister Mary Xaverine is a New York lady by birth, but now a White Sister working in Uganda, a part of Africa well known to us.

There, also, is a Bostonian, but while engaged in the same apostolic labor she belongs to the Franciscan Sisterhood connected with St. Joseph's Missionary Society (Mill Hill) of England. We wonder if these two Americans have ever met.

An instructive booklet has been written about missionary work as carried on by the Sisters in Africa, entitled *Two Bostonians in Uganda*.

In it the Sister from Boston tells how busy and yet how happy she is.

"My time is spent in helping Mother Superior with the hospital work, teaching the little ones, and visiting the distant sta-

tions. One of our hospitals is dedicated to The Little Flower. Here are treated the most serious cases and wonderful cures have been wrought through the intercession of Sister Theresa. Thousands of these poor patients have been baptized at the point of death, and those who have recovered have in many cases been brought to a knowledge of our Holy Faith. Thus you see Our Lord uses our humble efforts to bring countless souls to Him. Had we stayed at home perhaps many of these souls would never have reached Heaven. And you know what God has promised those who save even one soul."

But one must not forget the African climate. Of this the Sister gives a glimpse:

"We had called on one poor woman and were setting out in another direction when suddenly, without the slightest warning, a terrific storm came down upon us. There we were in the open, so there was nothing to do but make our way as fast as we could to the hut of an old man, whom the catechist knew; but long before we reached it we were drenched through and through. While waiting in the hut for the rain to stop, Mother suggested that all should join in saying the rosary for the Poor Souls.

"At last the storm cleared and we started for home which we reached after a long, hard tramp of ten miles through mud and sand up to our knees. You should have seen our nice white habits! They had a deep border of brown mud (a real Franciscan brown) and our shoes were a beautiful tan color! We just had to scrub the mud off before we were clean enough to sit down to our nice hot supper which we thoroughly enjoyed."

Needy Nagpur Missions

It is reported that, owing to lack of funds, one of the seven Missions of the Fathers of St. Francis de Sales of Annecy, Paraghat, has had to be closed, while the allowances made to the rest have had to be reduced, "with the result," says Bishop Coppel, "that excellent opportunities to extend the Kingdom of God on earth will be lost, and the work of several years and of great sacrifices, ruined."

A BEAUTIFUL FLOWER OF CONSTANTINOPLE

Rev. Clement Lange, A. A.

Hardly anything more need be said of the condition of the missions in Constantinople, as we all know of their absolute destruction during the war. Both Turks and Russians bombarded them at will, after which brigands amused themselves by added on-slaughts. But the Faith is planted even there, as the story of this young Greek convert shows.

THE garden of souls contains many varieties of flowers. The Divine Gardener knows how, even in the midst of thorns, to find delicate buds that He hastens to transplant, with love, to the eternal parterres.

In the early part of last year He found one such, fresh and bright, among the older pupils of the Oblate Sisters of the Assumption at Haidar-Pacha.

The Girl Was a Rose

whose petals fell in her first spring-time, leaving on earth a souvenir of sweetest perfume. She wrote some lines (fifty at the most), while on her bed of suffering, for her confessor to read. He sent them to the *Bulletin of Constantinople*.

They are brief indeed, these leaflets that she has given us, but how edifying! They are a history of her entire life, a life of twenty years, replete with angelic sentiments, in acts silent but heroic.

She was of Orthodox Greek parentage. Her name was Elise Mavrogordato. She entered the convent of the Sisters of the Assumption at Haidar-Pacha at the age of two and a half years, remaining there till fifteen.

She faithfully attended the services in the chapel with the Sisters, and

Enlightened by Grace

soon understood the truths of our religion. An attack of typhoid fever then forced her to leave her cherished teachers, and prevented her from re-

ceiving the diploma she had nearly earned.

God saved her life, and she was scarcely cured before she began to find her greatest joy in visiting the Sisters and assisting at mass in their chapel that she loved so much. But the war drove the Religious away, and again she was cruelly deprived of their sweet company.

The girl was obliged at certain epochs (four times a year, on the principal feast-days) to attend the Greek church with her parents. But her soul did not find there what it needed.

Hear what she wrote:

"I find myself a stranger there. I



A missionary artfully disguised as an Arab fleeing from the Turks during the war period.

do not understand the offices, and when I leave, I experience no consolation, only an irritation and discontent I cannot describe."

She continues: "This lasted up to the day when God (these are her own words) sent me a serious illness.

"It was at that time God gave me the courage of vowing to my mother that I desired to die in the Catholic religion. She immediately agreed to

this, and two days after Father X. arrived. When I had explained all to him,

He Thought It Only Just

to give me the grace for which I had sighed so long; and so, on the fifteenth of August, I had the happiness of making my First Communion. Since then my life has changed; my soul is free and happy."

It is simple, and it is little; and, moreover, it is the recital of a long travail of a soul, crowned by a holy death, after sufferings admirably accepted. Imagine, then, what is concealed in those simple phrases which express the intolerable strain of a soul already Catholic still a prisoner in the toils which shut it off from the ideals for which it yearns.

One can divine, also, without words, the resignation of this young girl of twenty years, who felt her life finished at its very threshold, and who regarded with a serene eye her approaching end.

The Religious who assisted her have furnished us some interesting details of the last phases of her ephemeral existence.

"I suffer, Father," said she, "and I wish to suffer, but I fear so much that I may not suffer enough." And in the last days which preceded her death she told her mother to put her crucifix in her hands, lest she be surprised by death in some other attitude than that of a Christian closing her eyes in sleep.

"Father, I wish everyone to see that I die a Catholic."

Then, again: "I am like a soldier at the front; I fight for victory."

Victory she won, magnificent, sublime and complete. She did not have the happiness of seeing here below

Her Former Teachers

the nuns, but she had been so attached to the convent of St. Euphemia, that certainly she assists now in high heaven at the reestablishment of this

convent, and blesses its marvelous success, as well as of her five hundred young companions who come there, seeking as she did, instruction and light from on high.

Our missions have received a precious and holy reënforcement. The house of the Oblates of the Assumption at Phanaraki has been transferred temporarily to the Carmelites.

Constantinople has possessed a Carmelite convent for about twelve years. Like the other communities of France and the Allies, the Carmelites were driven out by the Turks, when Turkey entered the war. They took refuge in Paris.

But they had only one desire—to return to Constantinople. Their presence there is legitimate, and is needed in the work of reparation so necessary amidst the havoc wrought in this cosmopolitan city of Constantinople. It is the highway between two continents, the point of concentration of a heterogeneous mass of

European and Asiatic Peoples

By their work, these Religious can destroy schism, error and infidelity. But, if they return, they should be provided with a residence conducive to the health of the inmates. The small quarters in which they were forced to install themselves on their entrance to the Ottoman Empire are entirely out of the question now.

At first, the nuns thought of settling at Cadi Keny, a suburb of Asiatic Constantinople, as it seemed to meet the requirements of a Carmel. It is near the city, there is air and space, and it has all the advantages of the country. Our Fathers have striven to bring them to Cadi Keny, realizing the precious aid they had been in the great union of the Oriental churches especially confided to them by Pope Leo XIII.

Our work had begun, but for want

of leaders and resources, the convent of the Oblates at Phanaraki remained empty, and probably will continue to do so for many years to come. Our Superior there thought of offering it to the Carmelites. Manifestly it was the will of God which had ordered the work thus. The nuns accepted promptly, and arrived in November.

The house was repaired, the chapel indeed has become extremely beautiful, so fresh and tasteful are its decorations. It has been necessary to introduce

The Prescribed Cloisters

but they are only temporary; they are lightly built, but are all that is necessary for the time being. One of the Fathers from Cadi Keny is the chaplain, and it is no sinecure, as one might fancy, above all at the certain times of the year when he has to go there every morning early, a half an hour's walk each way to and from Phanaraki.

However, we missionaries are encouraged by the thought that these holy daughters of St. Theresa pray especially for our work, and form a living bulwark of Catholicism in this Orient separated from Rome, this Babylon which is Constantinople.

It is no reflection on the Peace Treaty to say that it has not yet established order or peace in any part of Turkey; perhaps less, rather, than elsewhere. Bands of brigands are formed everywhere, terrorizing the inhabitants, and demanding ransoms from travelers and rich citizens.

Here is a sample of their exploits during the first half of the month of January. Upon a road which we are often obliged to travel to do necessary errands, they kidnapped three workmen, two Italians and a Greek. The Turks demand a large ransom for them, still unpaid.

In our heavily-wooded mountains, robbers can circulate freely, in spite of the Algerian troops detailed to protect the mines, the state of siege in which they are held by the Turks, and the volunteers which have pursued them in their fastness.

Besides the brigands, we have thousands of wild hordes liable to pillage today or tomorrow. Still

The Mines Are Being Developed

The French are beginning to return to this region; but the war, famine and the numerous epidemics which have ravaged the country, have reduced the number of native workmen. This naturally reduces our resources.

The mission numbers about six hundred Catholics, without including one hundred and fifty soldiers. Before the war we had more than seven hundred.

Everyone asks, "And the church? The Sisters?"

The people all sigh for the return of the Sisters to reopen the hospital and the school, and for all their varied works of charity. Our poor Catholic children commence their sixth year without a school.

And the church? We have saved only a portion of the foundations. They have miraculously escaped ruin after being bombarded many times by the Russians. The Turks did not forget them either. They set fire to them in order to have a share in their destruction. The battered remains were then riddled by other marauders.

At present we have opened a chapel in the old hospital, where we also reside. On Sundays and holidays we do not know where to put the faithful. Our six hundred Christians try to find space in a room fitted to receive about one-half of such a number, without counting the soldiers who add to the confusion.

Appeasing the Fire Demon

Sister Mary of Wenchow knows most of the Chinese customs and superstitions by this time. Regarding conflagration, she writes:

"In China it is the rule that those who have had their houses burnt, must sleep

in a pagoda, for at least ten days; the spirits would revenge themselves on anyone who would dare to give such persons shelter. Much suffering is often imposed on poor families by this custom, especially if any of the members are ill, for sick or well, no difference is made for fear of risking the displeasure of the gods."

Reconstruction

"The land that was desolate and impassable shall be glad and the wilderness shall rejoice and shall flourish like a lily; and a path and a way shall be there, and it shall be called a holy way."—Isaiah, 35.

VICARIATE OF NEW BRITAIN, FORMERLY NEW POMERANIA

Rev. G. P. Henschke, M. S. H.

After the long silence of the war period, a report comes from one of the Oceanic missions formerly a German possession, but now belonging to England. Work there was begun in 1882 by the Missionaries of the Sacred Heart.

THE Catholic mission in the late German possessions within the boundaries of the former Vicariate of New Pomerania, is a fruitful field in the vineyard of the Church, which has perhaps been obscured from the attention of generous souls seeking to help the work of foreign missions, through the unfortunate outbreak of the disastrous war.

The Vicariate now comprises those islands of the Pacific known as New Britain, New Ireland, New Hanover, and the groups of the Echuier, Hernits, Admiralty, Duke of York, and other adjacent islands.

Before the Marquis de Rays drew attention to these islands in the year 1879, no European interest was taken in them.

In the Year 1885

a German firm, known as the New Guinea Company, received an Imperial Charter from the German Government, to administer these newly acquired possessions, over which Germany had established a Protectorate in the Bismarck Archipelago. This Administration, which established its headquarters at Herbertshöhe—now known as Kokopo—in New Britain, continued until the year 1899, when it was taken over by the German Colonial Department, and placed under the Administration of Dr. Hahl.

The possessions remained under German control until September, 1914, and then surrendered to Australian troops sent to capture them. Since that period, this vast and populous mission field has been under military occupation, and on account of strict censorship, has had little or no com-

munication with other parts of the Catholic world.

Had it not been for the extensive and efficient system of plantations previously established by the mission for its support, financial stress and starvation must surely have given the death blow to the work of evangelization carried on by the Catholic missionaries in this portion of the Pacific.

But now the dark cloud of isolation has been removed as the result of the establishment of peace, and the sunshine of brighter hopes for the future, already makes itself evident. Consequently, the time has come when the support of this mission should receive again the attention of Catholics in other countries, who are both able and willing to help the efforts of the self-sacrificing missionaries—Priests, Brothers and Sisters.

A general view of the work of evangelization accomplished in the past since its foundation by the mis-

sion, will assuredly help to fan the flame of zeal already burning in the hearts of benefactors. It is not possible, within the limits of a short article intended for general notice, to descend to a minute record of established facts concerning the results of

Missionary Activity in These Parts

All that can be done is to give readers and benefactors a general view of the work already accomplished.

Although this mission was first founded by the Missionaries of the Sacred Heart of Jesus, in the year 1882, it was not until the year 1889, when it was erected a Vicariate Apostolic, that any serious work of evangelization was commenced. Of the first seven missionaries sent to the Gazelle Peninsula, by the year 1887 only one remained, and he was now completely deaf: the others had either died or had been transferred to the mission field in British New Guinea, where prospects seemed brighter. The only permanent results obtained during the period of this first attempt to establish the mission, was the acquisition of land for future stations, and the baptism of seventy-five children at Vlavolo on the North coast.

However, in the year 1889, the Sacred Congregation of Propaganda at Rome had decided to erect this mission into a distinct Vicariate. Mgr. Couppé, with two priests and two brothers, was sent to take charge of this vast field.

Without going into detail, suffice it to say that the advent of the fresh band of missionaries met with bitter opposition on the part of the administrator of the New Guinea Company, who desired that the Wesleyan Mission already established, should exist in the country without rival. Under the pretext that the newcomers were Jesuits, he required the formal proof that they did not belong to this Order proscribed by the German Government, and until such proof was forth-



Mgr. Couppé, first Vicar Apostolic of New Pomerania (now New Britain). He is seventy years old.

coming, he forbade them to exercise their sacred ministry amongst the natives. The missionaries, however, were allowed to reside in the Protectorate, with their confrère at Vlavolo, until instructions arrived from Berlin concerning them.

When this first difficulty was overcome—the authorities in Berlin consenting to allow the missionaries to remain—another serious restriction was imposed upon them by the Administrator, which crippled the work of the mission for many years. The Catholic mission was restricted to certain districts, the infringement of which regulation was accompanied with the threat of complete removal, and the forfeiture of all the property already acquired, which would be handed over to the Wesleyan Mission. The Catholic missionaries were even forbidden to go outside the immediate vicinity of the mission property to evangelize the natives: the natives must come of their own accord to the missionaries to be instructed and baptized.

In the year 1890, Mgr. Couppé set out for Europe in order to be consecrated Bishop. During his absence, the remaining missionaries were notified that they must content themselves with the natives already converted to the Catholic Faith, that in future the number of converts would be regulated by Administerial proclamation.

This intolerable condition of affairs, the outcome of a diabolical form of bigotry and hatred for the Catholic religion, continued until

His Lordship Returned From Europe

At the beginning of 1892 the position of the Catholic mission became a little relieved by the assignment of half of the Gazelle Peninsula as the field for missionary activity.

The mission now had three chief centres of activity. Kinigunan—afterwards known as Vunapope—the mission head station and residence of the Vicar Apostolic, situated at the entrance of Blanche Bay, near to the Administration headquarters at Herbertshohe; Malaguna, situated at the furthest point of the Bay inland; and Vlavolo, on the North coast.

At Kinigunan there were no natives living in the immediate vicinity of the mission property, but two orphanages, one for boys and one for girls, had been established. Upon the work of these orphanages the missionaries had placed their highest hopes and most consoling expectations as the only practical and efficient means of really Christianizing the natives.

At Malaguna the work of the mission consisted in the evangelizing of the natives living in the villages round about the station, who themselves came for instruction, as the missionaries were forbidden to go in search for them. At Vlavolo, moreover, besides carrying on the work of evangelizing as at Malaguna, the mission had founded an orphanage for girls.

The work of the orphanages, being of so important a nature on this mission field, will be further dealt with in a future article specially devoted to the purpose. This present article will therefore be restricted to one phase only of missionary activity—the work of evangelization in general.

The work of evangelizing the adult natives was in itself difficult enough without being super-added to by external restrictions on the part of the Administrator. It is a wonder that any progress at all was made, because, besides the hampering of the liberty of the missionaries, they had to contend with psychological difficulties on the part of the natives themselves. The circumstances surrounding the daily life of the natives

In Their State of Barbarism

such as arose from their laws, customs, superstitions, and inherited tendencies of intellectual and moral degradation, made the missionaries' task a difficult and discouraging one.

But Grace came to the rescue of the courageous and patient missionaries, who placed their trust and confidence in the Sacred Heart and in Our Lady of the Sacred Heart. A marvelous movement at once became apparent amongst the natives themselves, who came both to Vlavolo and Malaguna in hundreds, asking to be instructed and praying for baptism.

Young and old came, men and women and children, the sick and in-

firm as well as those who were robust and strong. Fr. Bley at Vlavolo was continually employed, every day of the week, instructing the natives, grouped according to age and sex, with great patience and indefatigable zeal. Whilst at Malaguna, Fr. Fromm was likewise giving his whole time and attention to the instruction of the natives, who came to him from far and near. By the year 1895, close upon six hundred had been baptized at Vlavolo, and about one hundred at Malaguna. From August, 1895, until August, 1896, it is estimated that about 1,700 souls had been received into the Church between the two places, nine-tenths of whom were adults.

In a letter written from Vunapope, dated May 1, 1895, Bishop Couppé says:

"The greatest event that has yet come to pass in our mission was assuredly the baptism which took place in Malaguna on the Feast of St. Patrick. Generally speaking, we administer solemn baptism on Sundays, but we were forced, on this occasion, to choose a festival day, because the extraordinarily large number of candidates required the coöperation of all the priests of the mission. We were all there (eight in number) to participate in the joy, but also to share the fatigue which the garnering of this superabundant harvest of three hundred and forty-seven men entailed. We can scarcely hope ever again to baptize so many at once, because the preparation exacts a prodigious amount of work. Poor Fr. Fromm generally delivered four instructions a day, because he had to divide his flock into groups."

The Imperial Judge, Mr. Mende and Mr. Mouton came to the ceremony. They could scarcely believe their eyes, and were amazed when they saw the crowds of people, and the wonderful desire amongst them to become converts to the Catholic faith. There were about 3,000 natives present from all the neighboring districts. After the ceremony they held a monster feast, at which the "Punupure" (the favorite meat of the natives) formed the "piece de resistance." Drawn up on the seashore were about one hundred and fifty

pirogues, which had carried to Tavuvutavur a great number of people. You must understand that this feast will be for us one of perpetual remembrance, and will be recorded in the annals of the mission.

Thus the work of evangelization went on in spite of difficulties and bigoted opposition, because the Grace of God prepared the way for the zeal of the missionaries. As the years went by, new missionaries arrived, new stations were established, and more converts were received. The restriction placed upon the mission by the regulation of districts, was the subject of determined controversy for many years, and it was not until the Administration of Dr. Hahl that the mission forced its abolition.

From the establishment of the Vicariate until the year 1904, the greater number of the missionaries were of French nationality, but at the insistence of the German Government, after that time German missionaries practically constituted the whole mission staff.

A great affliction was now in store for the mission. On August 13, 1904, a massacre of missionaries took place in the Baining District. Two priests, three Brothers and five Sisters were brutally murdered by a band of cannibals.

Thirty years after the erection of the Vicariate of New Pomerania in

the Official Report on the work of the mission, made in July, 1919, the following figures will speak for themselves:

The estimated native population of the Vicariate is 300,000. The number of principal mission stations established is thirty-four; while there



Natives of New Britain.

are one hundred and twenty secondary stations. Besides the Vicar Apostolic, the mission staff contained forty-three priests. To help these

were forty Brothers and thirty-seven Sisters. Since the year 1892 nearly 36,000 baptisms had been administered. The number of Catholics living were about 21,500. From the beginning about 2,000 baptized Catholics had become Protestants. The Methodist population was a little over 5,500.

In conclusion: surely the work of evangelization amongst these poor benighted people, who "sit in darkness, and in the shadow of death," deserves the attention and sympathy of the Catholic world. So many heroic and self-sacrificing missionaries—priests, Brothers and Sisters, to be supported; such need of appropriate churches for the abiding Sacramental Presence of

The Divine Redeemer

of mankind; the maintenance of so many orphans; the establishment and equipment of Christian schools; all the special works of the mission, which will receive special attention in future articles, surely appeal to the generosity of Catholics. God forbid that the words of Holy Scripture should find echo in our time, amongst the Catholics of other countries, where the Faith has been established for centuries: "I have spread forth My hands all the day to an unbelieving people, who walk in a way that is not good after their own thoughts."

Another Bishop Pleads for Schools

The Bishop of Allahabad, East India, is Mgr. Angelo Poli, O.M., and he writes at length about the sad state of the educational facilities in his diocese.

"I plead," he says, "in behalf of the education of many poor children in my diocese, and, incidentally, in favor of providing an establishment to meet their requirements. A Collegiate school has long existed in Allahabad to serve the purposes of a day school for boys who happen to reside in the place; but day schools have a precarious existence in India, where the residents are continually on the move from one place to another, and children are certainly not improved by a constant change of school. In short, a boarding establish-

ment where the pupils could be brought under the supervision and training of the school authorities in a Catholic atmosphere can alone afford the means of sound education to the generality of our boys in India.

"I am beset with appeals from many who live in out-of-the-way places where no Catholic school exists, to establish a residence at Allahabad to which parents, whose means are limited, may send their boys to be trained. I have endeavored to meet their wishes in the case of a small number of pupils, and with a success that prompts me to employ every means to increase the admissions. To meet the needs of the case, I have purposed to erect a second story on the present school building, and so afford accommodation for at least a hundred resident pupils.

"Of course, we have the usual competition of rich Protestant schools, and even

Catholic children can be enticed to them if we have nothing good of our own to offer."

Prayer for Catholic Missions

O God, Who wouldst have all men to be saved and to come to the knowledge of the Truth, we beseech Thee send forth laborers into Thy harvest, and grant them with all boldness to preach the Word that Thy Gospel may everywhere be heard and glorified, and that all nations may know Thee, the one true God, and Him Whom Thou hast sent, Jesus Christ, Thy Son, Our Lord. Amen.—From the Mass for the Propagation of the Faith.

JAPAN AND THE CATHOLIC FAITH

Mgr. Joseph Reiners, S. V. D.

Continuing the article by Mgr. Reiners, begun in the July number of this magazine. There is but one opinion regarding Japan—it is a magnificent field for the Church, lying fallow for want of proper and immediate cultivation. Will American Catholics undertake the glorious task of making Japan Catholic?

MATERIAL means constitute the most urgent need of the Japanese mission. Herein lies the solution of the Japanese mission problem. Possessed of the necessary funds we could put forth corresponding efforts that would bring corresponding success. Our forces, our strength,

Are Tied Up

Helpless we look upon souls going down to perdition, upon souls being drawn from us by the wiles of erring doctrines supported with attractive means. We are forced to let splendid opportunities slip by, opportunities that will not again recur.

The work is not a failure, it is but a matter of the rate of progress being comparatively slow. Give us the means of working with full strength, and we will show you successes. Besides, Japan is not the only mission territory to offer comparatively poor results. Many Chinese and Indian missions scarcely differ from that of Japan. It were a woeful lack of foresight to withhold help from Japan, because the statistics of successes are not overwhelming.

Those who know the trend of history—the genesis of the great historical periods—will hardly think it expedient to deprive Japan of aid now. Let it be understood that the mission with its full organization must itself thrive and flourish, if it is to achieve hoped-for results.

Three hundred years ago Japan enjoyed a magnificent mission period. Every student of mission history knows that that period constituted one of the most brilliant chapters in the

entire history of the Church. A like period can return.

Contrary to the conditions prevailing in other mission territories, the cost of living in Japan is about equal to that in America. It were, however, a fatal error, we think, to show partiality toward those missions which are

Maintained at a Lesser Expense

as though the worth of a soul were to be reckoned in dollars and cents. The mission lands and their needs must be appreciated according to their relative bearing on the universal mission work of the Catholic Church. In this respect Japan occupies for the present, as it will for many decades to come, the place of unquestioned pre-eminence in the whole world.

No one will deny that the centre of mission gravity lies in eastern Asia;

the principal power in eastern Asia is Japan. Consider the importance of this power with its surpassing position in the Orient, with its splendid heathen civilization, its extensive and vigorous activity, its marked heathen influence for Catholic mission achievement in eastern Asia, the dwelling-place of one-half of the world's population.

A heathen Japan so continued will prove a terrible obstacle to the spread of the Faith. The Church must make every effort to win this people for the truth; it is a people impressionable for the truth.

The most authoritative voice in determining the importance of any particular mission territory is that of the Holy See. And what is the Holy Father's opinion of the Japanese mission? Several months ago we were happily informed of the mission of



Pilgrims on their way to visit a Shinto Shrine.

an Apostolic Delegate from the Holy See to Japan. This is a clear indication that the Holy Father wishes to pay his full and very particular attention to the Japanese mission.

Japan is the most highly civilized of all mission countries. It ought to be the most up-to-date mission in its methods, if it is to be finally effective. It must be organized

On Large and Liberal Lines

the Church must be raised from its

present confining, cramping position. And for large and liberal aid we must turn to America.

America's interest in commerce and in politics is turning more and more to the Far East. This holds true, in a sense, of mission interest, likewise. Unfortunately, however, it is an interest that is almost exclusively Protestant.

The American Protestant mission is laboring with a pressure that is weighing us down. Theirs is the might of

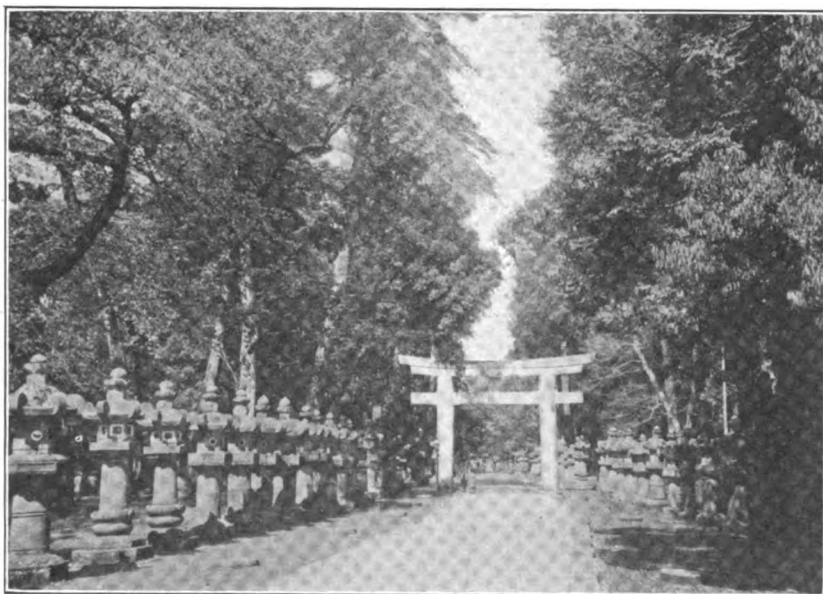
the dollar. It is winning great power for them and thus rendering the labors of the Catholic mission doubly difficult. But enthusiasm for the noble cause is inflaming the heart of Catholic America. And the heart of America has opened wide. A spirit of willing sacrifice, an unexampled generosity, is stimulating it to aid the Church of the Saviour in its mightiest and most important of all tasks, the conversion of the Gentiles.

What a grand undertaking for the Catholics of America! To help the poor benighted Japanese to rise to the Light of Life; to win so great and capable and influential a people for the Faith; to repair the injuries the American Protestants have brought upon the true Church!

What an enormous power a Catholic Japan would be for the conversion of the Asiatics.

Nor Is a Catholic Japan an Idle Dream

Immeasurable are the blessings a Catholic Japan could bring upon the entire Orient where dwell one-half of all the people of this globe. The missionaries of Japan look with assurance to the Catholics of America.



Avenue of approach to a Shinto Temple in Ueno Park at Tokyo.

Among the East African Tribes

A missionary working in the midst of a tribe called the Kikuyus, tells of a little child who fell into a river. A native sprang in to rescue the little girl, but when he had placed her upon the bank neither he nor one of the bystanders, not even her own father or even the river had to be cleansed mother, would touch her, believing her to be dead. The missionary arrived on the scene later and did everything in his power to restore the child to life, but he was too late. The following morning the man who had taken the child from the river was purified by the sacrifice of a sheep, for bearing upon its rippling surface the little body.

Do Not Pass This By

The nuns laboring in the remote islands of the Pacific say little about their hardships, their toil or even their

success. Indeed we hear all too seldom from these devoted women, but without any specific knowledge of the trials peculiar to the most uncivilized region of the world we know that the climate is almost unbearable for the European.

It is regarding just this that Sister M. Antoinette, a Sacred Heart nun, of the Kensington Convent, Sydney, Australia, writes and her appeal deserves immediate attention. After saying something about the impoverished condition of the missions of her Order she adds:

"Perhaps our most urgent want is a little four-roomed cottage to serve as a sanatorium for our sick Sisters from the missions. For over thirty years our society has been established in the Gilbert Islands and New Guinea, and many Sisters have been a number of years on the missions without a change, because we have no sanatorium for them. Those Sisters in urgent need of medical attention come to Sydney and stay at this convent

of our order, but it is in the centre of the city and has a day school attached to it. Consequently it lacks the fresh air and restful surroundings. Many Sisters who have been on the missions for twenty or even thirty years, and who have not any specific disease, but who are worn out through malaria and the missionary labors, cannot bring themselves to come to the noise and bustle of a day school.

"So we have decided to try and build, or purchase, a small house in a healthy country climate, where the Sisters may be able to recuperate their health with fresh food and air, and quiet. But alas, we have absolutely no funds. No great amount is needed for the purpose, but a little assistance is most urgently solicited."

Cardinal Lavigerie once wrote a letter concerning the apostolate of women among pagan women, in which he said: "Despite the zeal of the missionaries, their efforts will never produce sufficient fruits unless they are aided by women apostles among native women."

SHALL THE PHILIPPINES BE LOST TO THE CHURCH?

Rev. J. J. Thompkins, S. J.

We'll say no. The Faith is far from being a new thing in the Philippine Islands. Why not revive it by means of the all-powerful school. With a sufficient number of priests and nuns to teach the masses of ignorant Filipinos the task is not at all hopeless.

ONE of the most beautiful pieces of statuary in the Philippine Islands is that on the Luneta of Manila, overlooking Manila Bay. It represents two commanding and heroic figures. One, Legaspi, Captain of

The First Spanish Expedition

that landed in Manila—the other, Fra Urdineta, Superior of the Augustinian Friars, who accompanied the expedition.

Legaspi stands holding aloft in his left hand the royal standard of Spain. With his right foot slightly in advance of Legaspi, stands Urdineta holding also slightly in front of the Spanish Standard the Standard of Christ, the Cross.

This noble piece of sculpture beautifully expresses the spirit that dominated this first Spanish expedition to the Philippines—conquest not so much of new territory for the King of Spain, but conquest of immortal souls for the King of Kings, Jesus Christ.

Beginning in 1565 with a people steeped in paganism, the zealous Spanish missionaries—true soldiers of Christ—in some fifty years had conquered some 600,000 souls, and brought them most willing subjects to the throne of Christ.

And when in 1616 the King of Spain ordered the withdrawal of Spanish arms and authority from the Philippines, as being a burden on Spain, it was the same Augustinian Friars, followers of Urdineta and his companions, who begged the King, for the sake of these 600,000 souls, not to withdraw.

And Philip III. yielded to their petitions, and these 600,000 of the days of Philip III. had increased to 8,000,000 at the time when the glorious victory of our

Dewey in Manila Bay

lowered the gold and red of Spain and flung to the tropical breezes our own red, white and blue, making the Philippine Islands a colony or dependency of the United States.

Eight million souls beautifully imbued with the spirit of our holy religion, the most educated, the most re-



Igorot boys. Though this is the twentieth century, civilization is still pretty remote from a number of people in the world.

finied, the most cultivated people throughout the entire East—all under our American flag, and not a single American priest to help them retain their faith!

Yet on every hand in every large city is seen the American Protestant minister, with his wife and American deaconesses, all bent on but one object—to tear these souls, dear to our Divine Lord, from His Sacred Heart.

Some ten years ago when there were 400,000 children in the Public Schools—American Protestant ministers writing to their Home Boards declared “The Public Schools are our hope of the future.” “There are 400,000 children in the Public Schools; we must get them.” Today there are 800,000 children in the Public Schools of the Philippine Islands, and the ministers are making every effort to “get” them—for the most part the native clergy is too old and incapable of meeting this sad condition.

Many of the young priests just ordained are making heroic struggles against immense odds, to open little parochial schools. They look to their American Catholic friends to help them. The Catholic school has been our “hope” in America; it is their only hope in the Philippines. Today there are but few, very few, vocations to priesthood or sisterhoods in the Islands. Without the Catholic school it will be impossible

To Sow the Seed of Vocation

and develop a band of zealous priests and Sisters, who will labor to save the Faith of their fellow-countrymen.

In the town of Badoc the Catholic schools have a young man, just ordained. For twenty years the town has been almost entirely Aglipayan—probably not two families going to the Catholic Church. Against these odds, the young priest went zealously to work, to save the souls of this lost town. Many of the children had been baptized by the schismatic priest; now they are within the bosom of Holy Mother Church. Will our American Catholics help to keep them there?

A second little Catholic School is in a town where there had been only an old priest for many years, and which American Protestant ministers had almost appropriated. The zeal of the young priest is reclaiming the town,

and his little school of three hundred children shows how earnestly he is working.

Another most active young Filipino Father is laboring against what may be called fearful odds to maintain not one but three little Catholic classes. He has organized some Knights of the Sacred Heart, members of the Public Intermediate

School of his town. Not content with the immense labor of maintaining his own little Catholic schools, the good priest is incessant in his care over those of his flock who attend the public schools.

Again, I ask, will not the generosity of American Catholics encourage and sustain these young men in their laborious work? Should we not feel

an *obligation* to protect our religion there? Our flag floats there and under its benign influence, industry, commerce, secular education has advanced in bounds and leaps during twenty years. Will our Holy Religion alone be allowed to stagnate—perhaps worse, to disappear altogether? What will American Catholicism answer?

Extract from the Apostolic Letter of His Holiness, Pope Benedict XV.

November 30, 1919.

"It is necessary for the faithful to render an account of the sacred duty imposed on them of aiding missionary work among pagans, because '*God gave to every one commandment concerning his neighbor*' (Eccles. xvii. 12), and this duty becomes more imperative when the neighbor is in distress. Now are there any human beings more in need of the charity of their brothers than infidels, whom ignorance of God enchane in the most odious slavery of satan? The faithful who have contributed according to their means to free these unfortunates, chiefly by supporting the missionaries, have fulfilled one of their most important obligations, and given God the most agreeable testimony of their gratitude for the gift of faith.

"Therefore, we would like to see the generosity of Catholics displayed in a particular manner toward works having for their aim the relief of the missions. Of these comes first, *The Society for the Propagation of the Faith*."

Help Build a Convent in India

The Bishop of Mysore warmly recommends the needs of the Catechist Sisters as set forth in their letter, and the splendid work done by these noble women in India is too well known to need description here. Suffice to say they live and conduct almost all their hospital work in a space unbelievably small. They *must* have more room.

Rev. Mother Anastasia says:

"We, Catechist Missionaries of Mary Immaculate, reside at Chamarajpet, Bangalore, in the native part of the city, and began our work here in July, 1914, in the old Post Office, a lilliputian house bought by Rev. Fr. Briand, and chosen by him for its proximity to St. Joseph's Church. For the first few years this house was sufficiently large for our wants, but we are obliged to think of constructing a new convent in view of future requirements, as our community of European Sisters will be augmented, as well as the number of our Indian Nuns.

"A few years ago Fr. Briand built a school near our modest abode, which is intended to be an Elementary and Industrial School for native girls as well as an Orphanage. As we have no accommodation for our Indian Sisters, one room of this building has been given to them temporarily, and is their oratory, refectory, study room, and dormitory by turns.

"Our tiny chapel, honored by the Real Presence, measures fifteen feet by eleven; the adjoining room, fifteen by fifteen, we use as a sacristy, a community room, a study hall, and when visitors drop in, it becomes a parlor, which event causes the nuns present to vacate it to make room for the newcomers. The refectory is simply a veranda with a sloping roof. This room is intensely hot in summer, and in the wet season, owing to the defective roof, the rain pours in at its own sweet will and drives the Sisters into the parlor.

"A small yard divides this veranda from a mud house, one part of which we have turned into a dispensary, another part into a kitchen, and a third part houses our pagan women under instruction, as they cannot be mingled with our orphans. This arrangement means that they are almost in the community and that there is no privacy for the nuns.

"Our Bishop has purchased a plot of ground for us, and it is there, that we shall be obliged by dire necessity to build a convent for our community. But we have not money enough even to lay the foundation stone. This is why we ask for funds to enable us to build our convent, so urgently

needed. In return we promise fervent prayers for our benefactors, who will help us to carry on our work for the heathen girls and women of India."

Another Voice

The rising generation, whether in mission countries or not, demands education. "Give us schools," is the cry of all the priests, one of whom did not hesitate to say that he considered the teaching Sister and her classroom of more value than the missionary. Therefore the people who offer good schools and colleges are the ones who are going to have a following. Catholics cannot afford to lag behind in the educational race.

One of the recent appeals is from Sister Hieronyma, the Superior of a community of nuns near Manila, Philippine Islands.

She says:

"We, the Sisters Servants of the Holy Ghost, were called by the Archbishop to work for the education of the poor Filipino children here in a suburb of Manila called Sampaloc. It is a poor place, and consequently we have not been able to build a school and convent. We rented two houses for this purpose; but we are now obliged to put up a good building, as our health will not allow us to live under such conditions any longer.

"It is six years since we began our teaching here, and we have an attendance of 270. But we are continually turning children away because we have no room for them.

"Here in the Philippines there is a crying need for Catholic schools; we could get several hundred pupils more if we had proper school rooms. There are many children in our neighborhood, who do not know anything about God.

"Begging is not pleasant, even poor missionary workers do not like it, but what else can they do?"

CEYLON'S GREAT EPIDEMIC OF 1919

A Jesuit Missionary

Like St. Francis Xavier, the missionaries are often called on to die alone and far from home and friends when the supreme sacrifice is asked of them. But their last thoughts are for the poor natives who weep beside their death beds and for whose salvation they offer up their lives. Strangely enough, Christians often escape the scourges that carry off hundreds of the pagans.

*Peace hath heroes in this vale of mystery,
And "Duty nobly done makes noblest history."*

THE war claimed many heroes in the battlefields. Ceylon has had self-sacrificing heroes during the cholera epidemic, dying in the discharge of their duty towards their flock.

On July 8, 1919, a telegram addressed to the Very Rev. Fr. O. From, S.J., Superior of the Galle Mission (Ceylon), announced that Fr. P. Cooreman was ill and a priest was wanted, as it was suspected to be a case of cholera.

Fr. Burnaert of Mahera was immediately requested by wire to hasten to the assistance of his confrère. But the unhappy fate of the town and its inhabitants was soon known, and though every possible means was tried,

No Driver Was Found

who would consent to expose himself to the frightful contagion.

At last at 4 P. M. one volunteered to bring Fr. Burnaert within half a mile of the infected area. It was half-past three in the morning when the Mahera priest reached the parish house of the lamented Fr. Cooreman, but the dear Father was no more. He had passed to a better life after a nine hours' illness.

It was when performing his sacerdotal duties that he was struck by a disease that does not spare its vic-

tims. Leaving the house of a person stricken with cholera, the Father suddenly collapsed in a fainting fit.

A doctor took him to the nearest house, where first aid was rendered. He was then brought back to the parish house, but he was sinking very fast indeed, and he felt it.

He called his boys and servants and told them that the Master was taking him from their midst, recommended himself to their prayers, and

In Sincere Humility

asked them to pardon him if he had offended them, as he himself pardoned them all their faults. He then called some public sinners to his death-bed, one after another, adjured them not to deny him his last request and not to allow him to die with the regret of not having been able to do something for the salvation of their souls.

It was a touching scene: a last and supreme effort of a Father to save his erring children. No one could resist the dying pastor's entreaties, and they all promised to make their peace with the Church and reconcile themselves with God.

Satisfied with having done his duty towards the flock intrusted to his charge, the dying priest asked for his

crucifix and rosary, recited his religious vows, speaking in a language unknown to those standing around, who could not refrain from shedding tears at the moving sight.

At one o'clock the Father expired, far from parents and from friends, unassisted by his confrères.

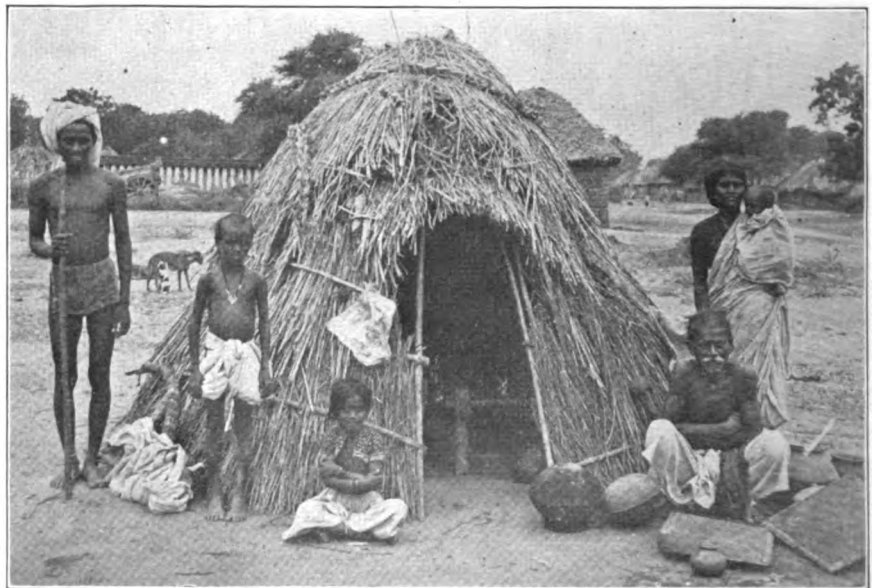
The sad news filled the whole population of Hambanbota with real consternation. They knew that their beloved pastor died in harness and in the exercise of heroic charity. They reminded one another that in that remote part of Ceylon the Father had spent twenty years, cheerful, persevering, confiding, thinking only of others,

Never Caring for Himself

Indeed, he was so forgetful of himself that he fell an easy prey to the dreaded disease. Having neither rice nor bread for several days, he lived on fried bread, fruit and dried fish, and thus could not withstand the cholera.

The funeral took place in the evening and, notwithstanding the desolation and fears of the inhabitants on account of the terrible epidemic, was well attended.

In consequence of the death of Fr. Cooreman, it became necessary to



This hut means home to a poor family of India.

send a missionary to the district ravaged by cholera. His Lordship appealed to the zeal of Fr. I. Van Austen of Ganegama mission, to undertake the task of ministering to the wants of the people of Hambanbota.

Fr. Van Austen at once started and reached the town on July 9, 1919.

Let us hear in his own words what he did:

"When I reached Hambanbota, I was forbidden to take up my quarters in the mission house, and I was obliged to put up in the rest-house.

"It was from there that for the first time I gained a sight of the small town that lay before me: on the east and south the Indian Ocean; on the north the jungle, bounded by a high hill. Beautiful as the scene was, I could not help feeling the condition of the inhabitants in the town below.

"The cholera was raging. Two days after my arrival forty fatal cases were reported; the huts were deserted; the houses closed. We could hear the rattle of the bullock-cart carrying the dead or the afflicted; everywhere was the sinister sign of houses marked with a black cross, and with their roofs removed.

"It was difficult for the medical authorities to take the situation in hand, on account of the Moorish population. The medical officer asked me to convert the Catholic School into a hospital, and I readily consented.

"The benches and desks were re-

moved; the walls whitewashed; beds, tables, medicines, blankets were brought in. In the evening the patients began to arrive.

"With the aid of the catechist, a faithful and devoted servant, who had been serving nineteen years with the late lamented Father, I undertook

To Disinfect the Mission House

Everything was exposed to the sun; the furniture, walls and floor thoroughly disinfected; afterwards rearranged. The church received the same treatment.

"Every morning some of the faithful, undaunted by the fear of the epidemic, came to assist at mass; we made a novena in honor of the Sacred Heart, the Blessed Virgin Mary, St. Joseph and St. Sebastian. I was allowed to stay at the mission house, continuing taking my meals at the rest-house with the medical officers. I was the interpreter between the officers and the Singhalese population.

"The plague extended as far as Mahera. The rules and regulations were very strict: nobody was allowed to pass outside the infected area. The doctors were constantly on the watch looking for fresh cases, using two motor cars placed at their disposal. (I availed myself of this opportunity to visit some Catholics in surrounding places and to say mass amongst them.)

"Amongst the Catholics, only two

mild cases were reported: it seemed that poor Fr. Cooreman sacrificed himself in order to save the parishioners; even the poorest within the infected area were not victims.

"The worst impression which took hold of the mind, was that the cholera germ, hidden in the system for five days, would strike one down in a few hours. The inhabitants, even the Europeans were alive to this state of affairs, excited by the apprehension of falling a prey to the terrible scourge.

"As days passed on, I busied myself in putting together the papers left by Fr. Cooreman: the sweet and melancholy hours I spent so revealed to me the greatness of the loss of this apostle.

"Then the plague gradually abated, while the inhabitants began to move about and visit the church. Visitors came to the mission house, speaking about the self-sacrificing disposition, the kindness, the cheerfulness of Fr. Cooreman.

"The cholera had ceased by the middle of August: in Hambanbota there were eight hundred victims, representing ten per cent of the population.

"On the second of September a requiem mass for the repose of the soul of the late Father was sung. It is needless to say that the church was crowded on this day with Catholics, as well as Moors and other religionists."

Rhodesia and the Jesuits

This communication was forwarded by Rev. J. Torrend, S.J., Zambesi, Africa:

"Since 1905 I have been trying to make the Faith known and loved in Northern Rhodesia, a large country, bigger than several American States put together, and peopled by over a million of blacks of the Bantu race.

"I did not ask for much material help as long as the mission intrusted to me did not show clear signs of life, but now there is such a movement of conversions in all the large kraals within a radius of forty miles from Kasisi on all sides that I should blame myself if I did not tell of the splendid opportunity at present offered to do a great and good work.

"I greatly need the means to support at least ten catechists to be distributed in the most important kraals of my sphere of influence. Just now I have only two catechists. One of these remains in charge of our main station at Kasisi when I go out on missionary excursions; the other is a blind man called Adam, whose love for Our Lord would put to shame a number of clear-sighted Christians. He was christened some six years ago, and since then he has prepared for baptism more than three hundred catechumens.

"Many native chiefs have come to me during the year asking for catechists. Some have even built little chapels in their village.

"Last April I had to close my central school at Kasisi, in which I was forming my catechists among other pupils. The

season had been bad, the crops were poor, and, instead of money to carry on the work, there were only arrears to pay.

"The American Seventh Day Adventists are doing things well. The 'workers' whom they send to this country are never short of money. And they pay quite attractive wages to the native teachers, whom they are spreading right and left. The Catholics cannot afford to pay more than four dollars a month and this amount is hard to secure.

"But after all, our principal need is not that of material resources to support schools and catechists. What we need a good deal more are white missionaries, priests, lay brothers and sisters. I have a fine field, but I must cultivate it, without as much as a lay brother to help me. This condition speaks for itself."

FEMALE EDUCATION IN CHINA

Rev. J. Guilbaud, P. F. M.

The Province of Yun Nan has founded a very successful Sisterhood for native Chinese women, some of whom are able to meet the great demand for teachers in girls' schools. They have been trained by European nuns and receive a Normal Course equal to that of the best government schools. Women even in China are becoming emancipated and desire a higher education, so that the supply of these teachers is now inadequate.

CHRISTIAN evangelization, everyone knows, cannot be developed without schools, for it is there that the neophyte learns doctrine. It is very difficult, however, to find male and female teachers who understand the real importance of their position.

In the year 1744, Mgr. de Martillat, Vicar Apostolic of Yun Nan, and administrator of Sutchuen, formulated a set of

Rules for Chinese Nuns

that they might fit themselves worthily for the profession of teaching.

A little later, a zealous missionary, Fr. Moyé, modified and completed these instructions, which served as the basic idea of a religious institution. Only God knows all the good that these Christian Sisters have accomplished in China since the origin of this work.

Missionaries have been unanimous in praising the valuable aid given by the nuns, but they also agree that the course of study that sufficed before the Chinese revolution, will not serve now.

Formerly young Chinese girls lived as recluses till they attained the marriageable age. Since the establishment of the republic, the Chinese have realized their inferiority, and they are all anxious to study, women as well as men.

One can see now that which was unheard of formerly: young girls traversing the streets of the city, or

even the suburbs, on the way to school,

A Bag of Books in Hand

Everywhere there are schools. One can not count the converted pagodas become class-rooms. In many, the horrible grinning idols fell beneath the hammers of Christian destroyers.

In other pagoda schools, because of scruples, they hesitate to irritate the old "gray beards," who still fear the anger of their gods, so postpone the chastisement of the idols and leave them standing on their pedestals. However, these pagodas are invaded quite ruthlessly by the scholars who study each day under the eyes of the



Tang Ki iao—a high type of the intelligent Chinese official and the present Governor of the Province of Yun Nan.

statues. "They have eyes and see not."

The bishops are not indifferent to the need of instruction everywhere. At Yun Nan Mgr. de Gorostarz resolved to place in one group all those young girls who desired to become teachers. I am thankful to say that those who graduated were sent out

through the district and have already shown results. They are better educated and more pious than the former Christian Virgins; so our bishop, encouraged by this good beginning, has decided to continue this School Novitiate.

He appealed to the Sisters of St. Paul de Chartres and two Sisters have consecrated themselves to the training of these young girls, the hope of the schools in each district. Under the care of the nuns the pupils develop piety and virtue; they copy what they see done and follow the example set them.

They study Chinese books, take the regular Normal Course of study, and are quite as well educated as the young girls who graduate from the governmental schools. A portion of their time is devoted to the kitchen, learning the thousand indispensable details of the household, acquiring good taste, orderly habits and daintiness.

There are now twenty-three novices in the school, and as it is filled, it is impossible to admit the postulants who are sending in applications from all the surrounding districts. The excellent reputation of the school speaks better than the propaganda of observers. But, on the other hand, the pecuniary sacrifices of the mission in

The Support of This Work

make it a heavy charge, for the high cost of living is not confined to Europe. The value of the dollar has shrunk lamentably.

We are advised to continue this work so recently inaugurated, and yet so consoling. But where shall we find the resources necessary for our existence? Shall we be obliged to send home all these virtuous young girls? Or should we admit only those who desire to consecrate themselves to God and the Church? I do not think so. I believe, on the contrary, that we should educate lay teachers well.

CHINESE INTERPRETATION OF CHARITY

Rev. Morand Gaeng, O. F. M.

Along with girl babies the pagan Chinese often cast away their aged relatives, who have become a burden on the family exchequer. To see strangers voluntarily adopt such useless creatures is a cause for wonderment and has resulted in many amusing conjectures on the part of the pagans.

THE Chinese, everybody knows, are Semites, and naturally adroit business men. But this in-born talent degenerates in pagans into heartless selfishness. In the Celestial Republic charity and mercy are still exotic luxuries.

It often happens that old people are abandoned and ruthlessly expelled by their relatives as undesirable guests and burdens on the family budget. The poor exiles wander about the country,

Dragging Themselves from Village to Village

to find but scanty millet for their empty stomachs and with plenty of physical and moral suffering until death puts an end to their martyrdom.

Only the religion of the Cross brings light into this gloomy darkness of heathenism, through the preaching and practicing of charity.

Some time ago a Franciscan Missionary stationed in the neighborhood of the Shantung Railway, was quietly taking his supper when he was suddenly roused by an unusual noise and clamor in front of his residence. He hastened to the gate. There he found three old beggar women who had broken down from exhaustion. A crowd of on-lookers had gathered around, but nobody moved a finger to succor them.

The missionary, however, with the eyes of Faith, perceived in these human wrecks the children of Jesus Christ and immortal souls to save.

Though poor himself, he took them in, gave them food and shelter and instruction to prepare them for a Christian death.

This work of charity caused a great sensation in the country round. The Chinese, who in all their doings are guided by self-interest and are ignorant of the supernatural motives of charity, were much puzzled at the missionary's act. They wondered what profit he was to draw out of the forlorn women.

To make them work? They were helpless cripples good for nothing but eating.

To sell them? Who would pay a cent for such worn-out wretches!

To use their eyeballs for preparing one of those marvelous foreign medicines? But only children's eyes are fit for that, whereas these waifs were blind and had scarcely anything of their eyes left in their orbits.

No satisfactory solution was found. The village sages and philosophers sat together, smoked their pipes, strained their brains, all in vain. The housewives put their heads together, clacked their tongues, but were not luckier than the former. The mystery remained impenetrable.

One day, however, when after much gossiping and guessing the assembly had come to their wit's end and were about to disperse, a mason, who had recently returned from Manchuria, ventured to say that the missionary might simply intend to perform a good work; that when ill during his travels he had been nursed in a mission hospital, and had learned of some Christian law urging all men to love and help each other.

But this explanation found no credence, and the poor fellow was looked upon as little better than a fool. A white-bearded patriarch, who hitherto had listened with a disdainful silence to the various interpretations, even lost his temper, and rising from his stony seat, he replied: "Young man, you will teach us? I know it better!"

All the eyes were fixed on him. In a tone that left no doubt in his hearers, he repeated:

"Yes, I know it!" And sending forth some angry whiffs of smoke, he took his pipe from his mouth and continued with tenfold solemnity: "You are all guessing astray! Do you think that missionary is feeding his birds for nothing? I know those strangers too well! These three old women have but a short time to live. The cunning foreign devil is quite aware of that fact and is carefully watching the moment when they will breathe their last. For he will

Catch Their Souls and Sell Them

to his countrymen at a heavy price. The latter will lock them up in their engines to make them work. Don't you see," he exclaimed in pointing to a passing train, "don't you see these monstrous machines running with such a tremendous swiftness, pulling along heavily loaded wagons, without any mule nor donkey? *There are spirits in them to work them! . . .*"

A storm of applause rewarded the wisdom of this new Solomon, who by a single stroke of sagacity solved two riddles: Firstly, he gave an authentic explanation of steam-power; secondly, he explained the mystery of Christian charity.

Well, dear reader and mission friend, this amusing, yet true, story reveals a pagan mentality, which cannot but rouse sentiments of profound pity in your heart. How sad, indeed, is the condition of those who are still sitting in the darkness of heathenism and in the shadow of supernatural death? Yet their souls, like ours, were redeemed by the Most Precious Blood.

Therefore, let every Christian worthy of that name, contribute by prayers and alms to procure to those poor heathen souls a happier destiny than that of being utilized as motors and engine drivers.



Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

ON the sixth of June last the authorities of the Church gave a glorious proof that all men are equal in her sight, that all are called to participate in the spiritual treasures which her Founder has entrusted to her, and that all, whatever be their color and nationality, may share in the honors and veneration she bestows upon the true servants of God. On that day twenty-two Negroes, who suffered martyrdom in Uganda (Central Africa), some forty years ago, were beatified in the Basilica of St. Peter at Rome amidst the most impressive ceremonies by Pope Benedict XV., who devotedly kissed the relics of these negro martyrs.

It was a glorious day for the Black race, who can point with pride to the splendid testimony which these young Christians, many almost children, offered for their faith. It was a glorious day for the Society of the White Fathers, who may see in this beatification a reward for their work, a pledge for the future and a source of encouragement in their difficult labors.

Five Bishops and several priests, members of the White Fathers Society, assisted at the ceremony, as well as a colored delegation of Uganda, but there was one missing, the great Cardinal Lavigerie, the founder of the White Fathers, who gave them for a motto: "Never hesitate, never flinch, nor even in the presence of death when there is question of bringing the faith and the love of Our Saviour to the unfortunate African." He was undoubtedly rejoicing in Heaven with the martyrs themselves.

The martyrs of Uganda will be a source of blessing to the Dark Continent. The fruits of their generous sacrifice have already been felt in Uganda, where there are over 250,000 Catholics and 100,000 catechumens. Conversions are multiplying and what is a sure sign of the vitality of the Church in any country—a number of young men are studying for the priesthood and several have already been ordained.

The conversion of Africa should be dear to American Catholics. They must not forget that millions of Africans were brought, against their will, to work for the development of this continent. We owe much to the

Negro race, and how may we better repair the injustices and crimes committed against it than by helping to call it to the Christian Faith.

* * * *

A FEW years ago, after the revolution which followed the assassination of the King of Portugal and his eldest son, bishops and priests were exiled from the country, nuns were insulted, and Catholics persecuted.

Portugal and the Catholic Missions

And now, after resuming diplomatic relations with the Vatican, the new government has issued a decree in favor of the Catholic missions. Portugal, which has done so much in ages past for the diffusion of the Christian Faith in foreign lands is to resume its noble task. The Portuguese missions in Angola and Mozambique (Africa) will receive every year 8,000 crowns for their maintenance; each priest will be paid 600 crowns, other missionary helpers, male or female, will be paid 300 crowns yearly.

The days of the persecutors have not been long. May they meet with the same fate in other countries of Europe and America.

* * * *

IN an article, entitled "S. O. S. Calls from the Mission Field," and published in the June issue of CATHOLIC MISSIONS, we stated that no diocesan organization is necessary for a parish to have a flourishing branch of the Propagation of Faith, and we offered to give all necessary instructions for the organization of such branch.

We have received many and consoling answers to this indirect appeal, so many in fact that we found it necessary to print these instructions in the form of a circular letter, under the title "How to Organize in a Parish a Branch of the Society for the Propagation of the Faith." We will mail it promptly to any priest interested in the work.

* * * *

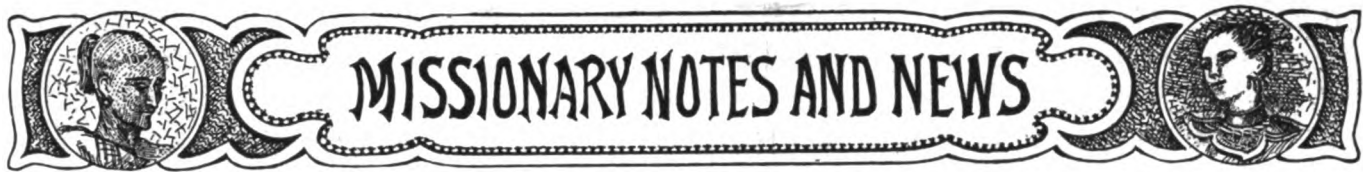
WE read with some wonder the following assertion in an article published in a Catholic magazine:

"The self analysis, which has been practised by the members of the Church in these recent times, has led to some startling discoveries.

Is This True?

Not the least of these has been the knowledge that the Catholic Church, which is by its very charter a great missionary agency, had, to a large extent, allowed its missionary machinery to fall into desuetude . . ."

This is certainly a *startling discovery* made at the end of a century which more than any other in the whole history of the Church has been an age of missionary activity. We ask ourselves whether the authorities of the Church would agree with the writer?



AMERICA

OMAHA Word has been received by the Chinese Mission Society at Omaha, that the priests who left Seattle on May 25th have reached China. They landed at Shanghai on June 19th, when they began their journey up the Yangtse River for six hundred miles, arriving at Han Yang on the Feast of Saints Peter and Paul.

Rev. Edward J. Galvin, who was formerly a priest in the Diocese of Brooklyn and afterwards, for many years, a missionary in China, will direct the activities of the Society in its new mission field. He will be joined by fourteen other priests, who will sail in September.

CANADA One of the pioneer settlements of the Grey Nuns in the barren Canadian Northwest was at Cross Lake. Surviving countless hardships they finally established various good works and opened a school where they have trained many neglected little Indians in religion and useful knowledge. There are now about 1,200 Indians at the mission, all good Catholics, so that the Nuns have reason to feel proud in the success which has come to them and to the priests. But a few months ago their school was burned to the ground and everything—books, furniture, and clothing—was destroyed. The loss exceeds \$15,000, a sum secured by great sacrifice and not easy to raise in the present hard times.

PHILIPPINE ISLANDS News comes from Nueva Segovia that Bishop Hurth, C. S. C., is on his way to Rome.

He left Manila on the twenty-fifth of April. Before starting he had been obliged to spend some time in St. Paul's Hospital, Manila, as his health is in a rather precarious condition. The Administrator of the Diocese is Mgr. Rafael Estrada, the newly appointed Vicar General of the Diocese.

EUROPE

IRELAND In the *African Missionary*, of Cork, for June, organ of the Irish branch of the Lyons African Mission Society appears this bit of good news:

"We are to have a record Ordination towards the end of this month. By that time we have very reasonable expectations of possessing nine new missionaries—which, of course, means another band of exiles en route for Africa next autumn. Still, in comparison with the work before them, the workers are even yet miserably few."

ASIA

CHINA The very ancient Christian part of the Canton Vicariate, that evangelized by Fr. Ricci in the sixteenth century, has been made a separate Vicariate with the name of Shin-Chow, its principal city. The region is mountainous and has a healthful climate. It is larger than Belgium and possesses a population of from three to five millions. The new Vicariate is confided to the Salesians with Mgr. Louis Versiglia as Vicar Apostolic.

The official tour of Mgr. de Guebriant, Apostolic Visitor for China, through the central and western missions of that country came to an end on the twenty-second of February. It lasted seventy-eight days, and of this number fifty-two were walking days—days when progress was made entirely on foot. Only seven days were spent in cars; the remainder found the traveler in a conveyance or a boat of some sort. About 2,700 miles were covered in this primitive fashion and the fatigue of it was necessarily great, but Mgr. de Guebriant has the reputation of having an iron constitution, which he needs for the long hard journeys to all the missions of China.

Students are still turbulent in China, the excitement regarding Japan and things Japanese not having subsided.

Bishop Faveau, C. M., writing from Hang Chow, says there have been many wounded and some killed in his city, but that the military governor is taking hold of the situation, and as he is a man of considerable firmness, will doubtless soon restore order.

INDIA The Bishop of Mangalore has had the satisfaction of ordaining a goodly number of native priests and consequently the mission has been developed in a manner impossible if he had to depend on European priests. He sets forth his case in this communication:

"In the course of the last ten years I have established as many as fifteen new stations with a resident priest in each of them, and I am now busy arranging for the opening of three other stations. At the next ordination in December, my seminary will give me six new priests and I am working to open up new fields for their zeal. But have you an idea of the heavy financial cost of founding a station? The acquisition of the plot, the building of a chapel, school, a priest's residence and the necessary furniture make up a heavy bill and the poor bishop must go round like a beggar in search of benefactors to help

him to pay the bill. It is unpleasant, but there is no help."

In Bellary no less than 1,281 dying babies have been baptized by two Franciscan nuns during the last three and a half years. The Sisters can give only a few hours each day to this work, and many days they are prevented from going out in search of the babies on account of the tropical storms or the unbearable heat.

AFRICA

TANGANYIKA Mgr. Joseph Birraux, White Father, has been appointed Vicar Apostolic of Tanganyika. Bishop Birraux, who will be consecrated titular Bishop of Ombo, at Annecy, France, some time this month, is only thirty-seven years of age, but he has been ten years in the missions of Tanganyika.

FRENCH GUINEA The Prefecture of French Guinea in charge of the Holy Ghost Fathers, has been made a Vicariate. Mgr. Raymond Lerouge, titular Bishop of Selga, is the new Vicar Apostolic. He was born in France in 1876, and during his long term in the Guinea mission has seen wonderful changes take place, in which he has played an important part.

SOUTH NIGERIA The Prefecture of South Nigeria, has been made a Vicariate. Mgr. Joseph Shanahan, Holy Ghost Missionary, is to be Vicar Apostolic. Bishop Shanahan was born in Ireland in 1871. His early studies were made in France, but he was ordained to the priesthood in the seminary chapel of Maynooth, the principal college of central Ireland. Nigeria is considered an excellent apostolic field on account of its dense population, which is well disposed toward the missionaries.

BOOKS RECEIVED

Les Promesses du Sacre Cœur. Par E. Truptin. One Volume. Paper; 333 pages; 5 francs.

Le Prédicateur des Retraites de Première Communion. Par Ph. G. Laborie. One Volume. Paper; 410 pages; Francs 4.50. For sale by Pierre Téqui, 82 Rue Bonaparte, Paris, France.

Weche Magondo Mag Chikruok Machon. A Bible History in the Idiom of Uganda, Central West Africa. Compiled by the Rev. G. Bouma, E.F.M.

My Road to Rome. Anna Dill Lamble. Published in Baltimore, Md.

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For further information address:

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St. Columban's Mission House

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NOTICE

To Readers of CATHOLIC MISSIONS

Owing to the greatly increased cost of printing our magazine, the subscription price is now \$2.00 a year, for both home and foreign subscribers.

It is hoped that those who have been on our lists in the past will understand the conditions causing this change, and will continue their patronage.

TO STAMP COLLECTORS

The National Office of The Society for the Propagation of the Faith being in constant communication with missionaries in all parts of the world has collected thousands of cancelled postage stamps of all description and is desirous of disposing of them for the benefit of the missions. A zealous priest of the Diocese of Wheeling, well acquainted with philately, has kindly consented to take charge of this department of our work.

We request stamp collectors desirous to enrich their collection and at the same time

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A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
The Catholic University of Tokyo Rev. Mark J. McNeal, S.J.	195
Beatification of the Uganda Martyrs - - A Missionary	198
Catholic Missions in Tonkin - Dom Maternus Spitz, O.S.B.	200
A Beautiful Ceremony in Algiers Sister Mary Xaverine, White Sister	204
Mr. Sadasivam, Brahmin - - - Rev. A. Favril, O.M.I.	206
Home Schools in New Britain Rev. G. T. Henschke, M.S.H.	209
Two Letters From China - - - - -	211
Saghalien Island - - - - Mgr. U. M. Cloutur, P.F.M.	213
Editorial Notes - - - - -	214
Missionary Notes and News - - - - -	215
Missionary Letters - - - - -	Passim

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TO EVERY

CREATURE



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The Society for the Propagation of the Faith

is an international association whose aim is to send Missionaries to the heathens, and to assist by prayers and alms the priests, brothers, and nuns who are at work among them.

The Society is approved by the HOLY FATHER and the AMERICAN HIERARCHY.

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1. To recite daily for the missions one *Our Father* and one *Hail Mary* with the invocation: *St. Francis Xavier, pray for us.*

2. To make a yearly contribution to the fund of the Society.

Ordinary Members contribute five cents every month or sixty cents a year.

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IRISH PEDIGREES

OR THE ORIGIN AND STEM OF
THE IRISH NATION

By John O'Hart

Limited American Edition

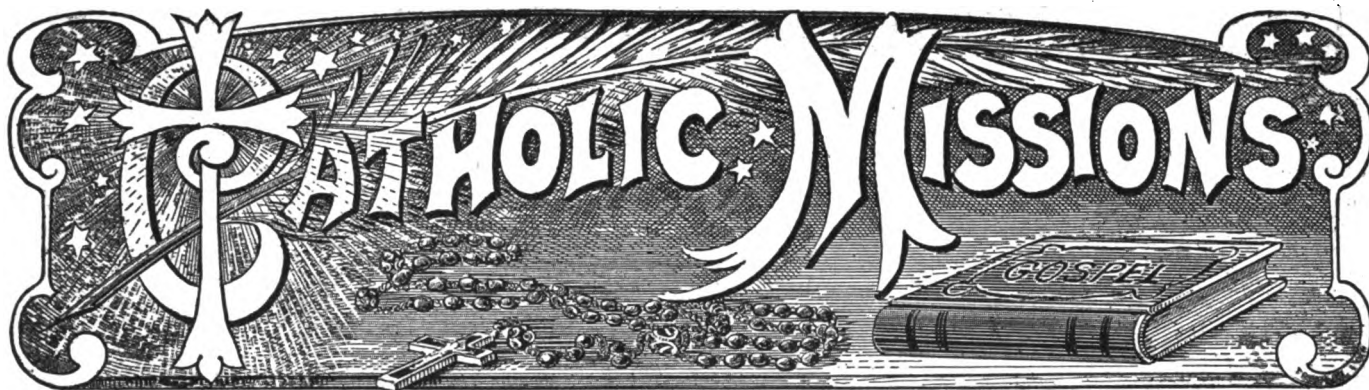
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VOL XIV

SEPTEMBER, 1920

No. 9

THE CATHOLIC UNIVERSITY OF TOKYO

Rev. Mark J. McNeal, S.J.

Fr. McNeal says: "I am submitting to CATHOLIC MISSIONS a summary statement of the Catholic University, Tokyo, Japan, its origin, aims, resources and needs, with a view to the presentation of its case before such persons as may like to become extensive benefactors of such an enterprise."

IN the year 1907 Pope Pius X., moved by a comprehensive report on Catholic conditions and needs in Japan, made to him in consequence of his special embassy sent to that Empire in 1905, decided that the most urgent need of the Japanese Church, and at the same time the means best suited to promote the prestige and expansion of Christianity in Japan, was the establishment there of a Catholic University.

Acting on this conviction, the Holy Father in the year 1907 assigned the work of founding such an institution to the Fathers of the Society of Jesus. Obedient to the

Will of the Supreme Pontiff

three Jesuit priests arrived in Yokohama on October 18, 1908. These Fathers were most cordially received

by His Grace the Archbishop of Tokyo, who assigned to them in that city temporary quarters in what had been a Catholic Students' Dormitory.

Here they remained occupying their time in the study of the language, in conferences with leading educators, and in the difficult task of finding a

centrally located, unusually well protected from disagreeable encroachments and within easy reach of two trolley lines, the belt line and the inter-urban electric railways.

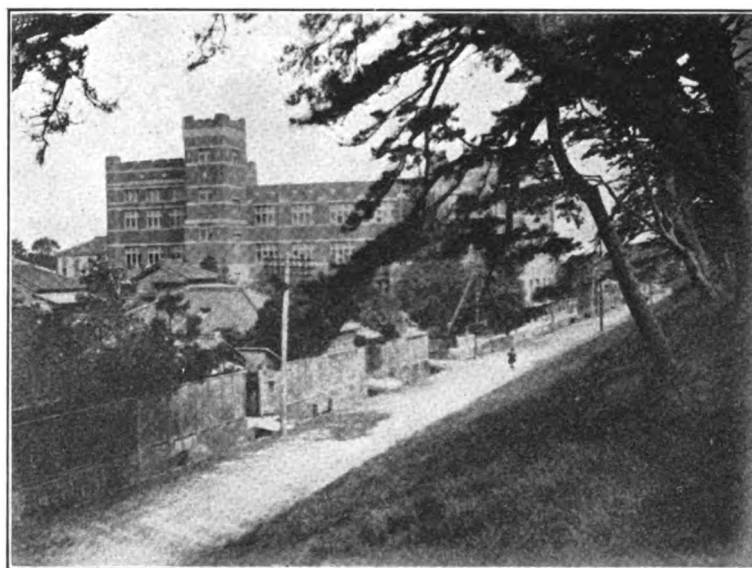
The land when acquired was occupied by some Japanese buildings which could be used to house the faculty and students, but were quite unsuitable for academic purposes. Accordingly the construction of a three-story brick building for use

As a Recitation Hall

was promptly begun, and in 1914 was completed at a cost of 120,000 yen, say, \$60,000, and opened for the use of students.

Beginning with a modest enrollment of 20, the roster of students—all of College or University grade—had increased to 120, when I left Japan in October, 1919. The number of Jesuit Professors has been augmented from the orig-

inal trio to nine. Their work is supplemented by about twenty Japanese Professors, all of high standing and reputation in Tokyo, and demanding of course adequate, not to say generous, salaries. Such men are indispensable for the high standard which



Catholic University at Tokyo, erected in 1914 by the Jesuit Fathers.

suitable site for a university in a crowded and rapidly growing city of some three million inhabitants.

It was not until April, 1912, that such a site was secured at the cost of 450,000 yen, say, \$225,000. This land covers three and one-half acres,

a Catholic University must maintain in the midst of the greatest non-Christian educational centre in the world.

The charter and title of a university were obtained from the Japanese Government after a special Cabinet meeting held to consider our case in all its aspects. The attitude of the Government, though reserved, was distinctly fair, and has grown steadily more favorable as the institution has more than fulfilled the expectations of the official authorities.

The aim of this university may be succinctly stated as twofold: to build up a group of intellectual leaders both lay and clerical among the Catholics of Japan, and to

Represent the Catholic Church

as a learned and progressive body before the educated public of Japan.

The imperative importance of the former of these aims is patent to anyone who remembers that the Catholics of Japan, though perfectly organized with an Archbishop and hierarchy, and with good religious institutions in the hands of several orders, are yet outnumbered 800 to 1 by the non-Christian population amid which they live.

There are about 75,000 Catholics, and the population of Japan is more than 60,000,000. Such a minority without leaders of its own is incapable of steady growth, and is practically

helpless. Moreover, the danger of young Catholics forced to seek all higher education in distinctly non-Christian universities is obvious. Add to this the humiliation of their being obliged to admit that all their advanced erudition and degrees must be derived from non-Christian sources.

From this last consideration the second aim of the institution is equally evident. A Church which comes to a thoroughly civilized non-Christian country in which education is even more widely diffused than in the United States, cannot afford to admit that it is inferior in intellectual resources and progressiveness. To do so is all the more fatal where well-equipped and well-supported non-Catholic institutions abound, conspicuous by the learning and prestige of their faculties and the imposing character of their buildings.

A Church regarded as identified with what are regarded as decadent nationalities and equipped only for obscure benevolent activities and for nothing beyond high-school education may win affection, but she cannot command respect from the most powerful and progressive non-Christian country in the world today. Non Catholic institutions emanating almost exclusively from America, American institutions exclusively non-Catholic simply cast Catholicity in the shade and blind the Japanese to the fact of the existence

and standing of the Church in the United States. Hence appears the wisdom of the erection at so great a cost of an imposing structure and of having American Catholicity represented on the teaching staff.

The resources of the institution, though deplorably limited, were not so inadequate as to render its inception rash or the hopes of its founders chimerical. The Society of Jesus, contrary to its usual custom

In the Foundation of Colleges

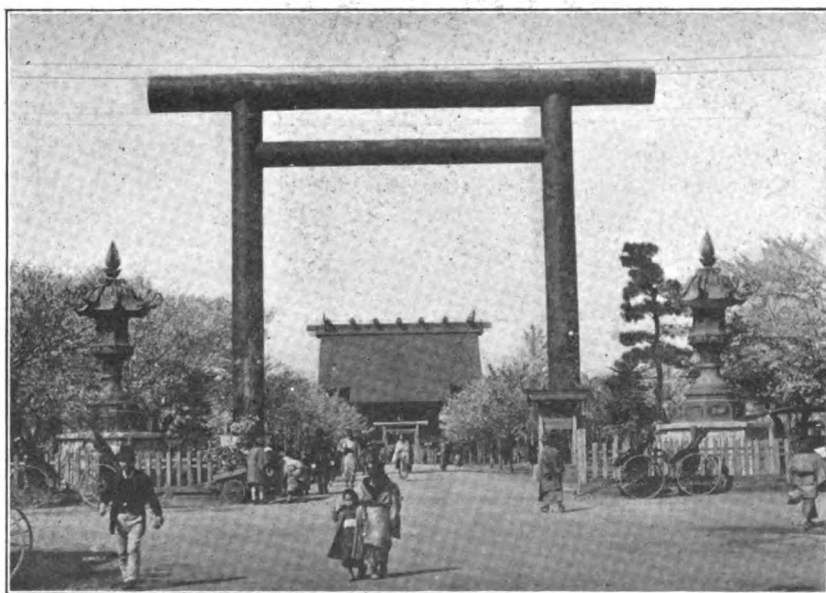
advanced a fund of 1,500,000 francs, then worth \$300,000, gathered from all parts of Christendom. To this, one of the American Provinces of the same Society, contributed yearly some \$5,000, the result of the unknown charity of the faithful in the United States.

A similar amount was coming from Europe until the European War precluded all such outlay for any of the missions. Besides, there had been amassed in Europe, by collections made there prior to the war, a sum equal in normal times to \$50,000, but now unavailable at any such valuation owing to the destructive rate of exchange. Ireland, even during the war and until the more recent troubles in that country, contributed about \$250 annually in alms from the faithful peasantry collected and forwarded to Tokyo through the *Irish Messenger of the Sacred Heart*.

Donations of books for the University's very modest library have been received from one of our leading American publishers, from Campion College in Wisconsin and from one of the foremost publishers in Spain.

The tuition fees of the students, formerly fixed at \$25 a year and now raised to about \$30 in order to meet the high cost of living in Japan, are insufficient to pay the salaries of the above-mentioned Japanese professors. For these salaries, provision has to be made by drawing on the interest of the original fund instead of applying that fund to upkeep and expansion.

The fees paid by the students for board and lodging are entirely consumed by necessary provisions, service and deterioration of the plant. The



Shinto Temple at Tokyo dedicated to the spirits of soldiers who died for their country.

Fathers depend for their own livelihood entirely on stipends sent in by the faithful,

A Precarious Source of Supply

This source cannot be relied upon for the support of teaching scholastics, so important and desirable a branch of the faculty in normal Jesuit Colleges. The University is not assigned as a mission to any of the Provinces of the Society of Jesus, nor can such assignment be looked for in the near future, owing to difficulties which now seem insurmountable. It cannot therefore rely on that steady support which a localized interest in its welfare might engender.

Property devoted to educational purposes is exempt from taxation in Japan, but this law is so strictly interpreted as not to be applicable to the residences of teachers and students, or the adjacent gardens, or even to the land on which such structures stand unless instruction is actually imparted in them.

From the above statement it will appear that the institution, though solvent, is in a precarious condition and in no suitable position for growth or expansion.

A perusal of the foregoing makes it apparent that the prime need of this institution is an adequate foundation if it is to accomplish the purpose it was commissioned by the Holy See to undertake in the leading educational and economic centre of the non-Christian world. This need has been recently thrown into prominence by the

action of the Japanese Department of Education.

This Department on December 5, 1918, promulgated an Ordinance whereby Private Universities "shall be required to possess sufficient capital and funds for the necessary equipment of the University and receipts enough for its support. These capital funds shall be in cash or in national loan bonds, or such bonds as are approved by the Minister of Education. These shall be deposited."

According to a scale determined by the same Department, the "sufficient capital and funds for the necessary equipment" of the Catholic University in its existing state

With No Expansion Whatever

are 600,000 yen, say, \$300,000; not a fabulous sum according to American standards, but difficult to raise among a body of the faithful so little imbued with missionary information and ideals as our American Catholics are.

The Educational Ordinance further provided that "schools not coming under this Ordinance, excepting such as have special Imperial sanction and regulations, may not call themselves Universities, nor may they use the ideographs in their designations which have the meaning 'University.'" Finally it is provided in an appendix that: "This Ordinance went into effect April 1, 1919."

Evidently, therefore, the Catholic University is actually existing simply on sufferance and is liable at any moment to lose its title and be precluded

from giving degrees, with the consequent collapse of its reputation and diminution of its student body inevitable in such cases. It will simply go out of business.

The results of the work show that the hopes on which our undertaking was founded were not visionary. Excepting the rapid growth in enrollment, these results cannot be measured by statistics. But it is true to say that Japanese Catholics all over Japan and even outside of it have taken new heart in the realization that at last they have a university of their own. The number of converts among the students has been gratifying and their character influential for good.

The Government has shown growing confidence by employing our Professors in its own higher institutions civil and military, by permitting its officials to lecture in our halls and by employing our graduates in positions of trust. The classes have been frequented by persons of distinguished rank.

Prejudice against the Church has been diminished; one official at first violently opposed to our scheme is now sending his son to our classes. The leading corporations have rated our graduates on a par with those of Imperial universities. High ecclesiastics and the religious orders in Japan have spoken of the University as a work of prime importance to the Church in Japan, and have confirmed their utterances by sending to the Tokyo institution their candidates for holy orders.

A Little Parish of a Quarter of a Million Souls

Fr. B. Renckens is a young member of St. Joseph's Society of England, but he has just been placed at the head of a parish at Lwata, Uganda, Africa, that will make a demand upon his youth and energy, if size and population stand for anything. He asks our prayers as well he may.

"My parish extends over 8,000 square miles. I think it is the biggest parish of our whole Vicariate. The population amounts to one and a quarter of a million

people. Fr. Kenny, a young, energetic priest, is my assistant. What can we two priests do in a vast country like this unless Almighty God bestows His very choicest blessing upon our poor efforts? We as well as the poor pagans need very many graces and we ask the prayers of the faithful that success may attend our efforts.

"When resources permit we hope to collect some forty catechists and we will build little churches all through the country in which people may congregate to be instructed.

"We long for the conversion of these poor Blacks and indeed the Baganda have shown that they can love our religion even to the point of becoming martyrs."

How Sad a Picture

A White Father thus describes the deplorable condition of his mission school, due to the lack of Fathers and funds with which to purchase necessary school supplies and provide the teacher's salary: "A little group of seventeen pupils in rags and tatters, who play two or three times a week, is all there is of our once flourishing institution. Is it any wonder that Protestant mission schools, equipped with every modern improvement, succeed in attracting our little ones?"

BEATIFICATION OF THE UGANDA MARTYRS

A Missionary

Rome was not unmindful of the special pathos and beauty attending the elevation to the altars of the humble Blacks of Uganda. The ceremony of the Beatification was impressive in the extreme and attended by enthusiastic crowds. The two survivors of the persecution present received an ovation.

A RADIANT June day in Rome! The matchless blue of Italy's sky without a cloud; the sun sending dancing rays into every corner of the Eternal City. A day, indeed, fit for

Some Grand Fête

and that such was about to take place the dullest onlooker could perceive.

Tramways were crowded; carriages and autos hurried their burdens toward the centre of interest. And these carried representatives from all parts of Europe, from America, even from distant Africa.

And the occasion that drew this immense and eager gathering? The Beatification of the Uganda martyrs—those twenty-two glorious heroes of the Faith about to be placed on the altars of the Church.

Facing the entrance to the Basilica hung an immense banner showing the young negroes in an attitude of prayer, while above them angels held out

Lilies and Palms

the symbols of the happy state of the brave Blacks. This beautiful standard was the work of the Artist Ballerini.

The interior of the edifice was richly decorated. The seats nearest the altar were reserved for the Vicars Apostolic, the White Fathers and White Sisters of Africa, and the two survivors of the persecution who had the unique experience of witnessing the beatification of those whom they had seen put to death.

Shortly before ten o'clock the two hundred choir lights with a vast number of other huge candles were lighted. A moment later thousands of electric

lamps burst into life, causing a murmur of admiration from the assemblage.

Appeared then a long line of cardinals and other dignitaries belonging to the pontifical cortège, and finally the Holy Father himself. At ten o'clock precisely the ceremony began.

According to immemorial custom the Postulator of the Cause, accompanied by the Secretary of Rites, presented himself before the Cardinal of Rites and Cardinal Merry del Val, demanding if he should proceed with the reading of the Decree.

This formality ended, Mgr. de Horatiis, archeologist of the Vatican, mounted the pulpit and in a loud clear

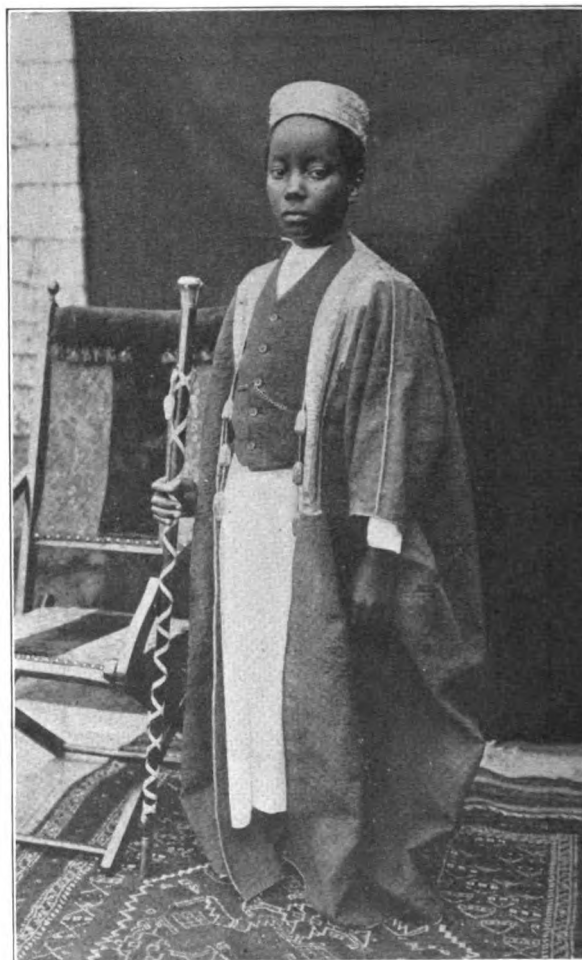
voice gave a vivid resumé of the acts of the martyrs, lasting a half hour.

Then came the *Te Deum*, and the moment was indeed an impressive one.

A Thousand New Lights

burst out in the sanctuary, the veil fell from the covered painting over the altar, called the "Gloria," and there were seen the twenty-two martyrs displaying their lilies and palms to the Holy Trinity. All present, profoundly moved, fell on their knees to thank Heaven for these new saints.

After the hymn of thanksgiving, and one to the martyrs, composed for the occasion, the Solemn Pontifical Mass was sung, called the Mass of the



Daoudi Chwa, King of Uganda. This picture was taken some years ago; the present ruler of Uganda fell heir to his kingdom at about twelve years of age.

New Martyrs. In it figured the names of Charles Louanga and Mathias Monroumba, two of the bravest leaders of the band of black heroes of the Faith.

By a happy inspiration the distribution of pictures and biographies of the new saints was not made as usual by the Ordinaries of the prelates, but by a group of pretty little pages of St. Louis, costumed with cape and sword.

Equal in beauty and impressiveness to the mass was the Solemn Benediction in the evening, the presence of the Holy Father attracting an immense throng.

Eighteen Cardinals Attended

together with the French and English Ambassadors and many diplomatic representatives.

Conspicuous, again, were the two Baganda survivors of the persecution, who sat with ravished eyes gazing at the "Gloria"—the picture of the youths whom with their own eyes they had seen burned in their bundles of

reeds, and whom they now beheld lifted to the reverent gaze of Rome.

The arrival of the Holy Father was the signal for a wonderful demonstration, if such a word may be used. Public acclaim being forbidden, the immense crowd rose, the women waved their handkerchiefs, the men their hats, while an irrepressible murmur passed like a wave through the edifice, which was really a suppressed cry of "Long Live Our Holy Father! Long Live Benedict XV.!"

After the Benediction of the Most Holy Sacrament, Fr. Burtin, bearing an immense bouquet of roses, palms and lilies, symbolic of the virtues of the heroes, Mgr. Streicher, Vicar Apostolic of Uganda, and the two natives of Uganda, one carrying a box containing

Relics of the Martyrs

the other a beautifully prepared biography of their heroic countrymen, advanced toward Pope Benedict and offered him their beautiful gifts.

The Holy Father accepted the offerings, and taking the relic pressed it reverently to his lips.

Fr. Burtin inquired about the health of His Holiness, for it had been reported that he suffered acutely from rheumatism in his right arm.

"See," exclaimed the Holy Father, "my arm is entirely well today, the blessed martyrs have cured me." And raising his arm he made a great sign of the cross without any effort. This little scene occurred in the choir before all the cardinals.

After the departure of His Holiness, the Blacks of Uganda received an ovation. Everyone wished to see them, to question them, to kiss their hands or their garments. It was with difficulty that they could make their way from the edifice, but outside

The Enthusiasm Redoubled

With no restriction upon their admiration, the crowd burst into cheers—"Long live the Martyrs of Uganda! Long live the Black Christians! Long live the Catholics of Uganda!"

The humble recipients of this acclaim were overcome with emotion as they received the countless marks of reverence and affection which the multitude showered upon them.

"It is through us," said they modestly, "that the people wish to honor the memory of our Blessed Ones."

So ended this wonderful day, filled with joy for the people of Uganda, and for their spiritual guides, the White Fathers of Algeria. The beatified sons of Africa will not cease to intercede for the people of that continent, that light may come to those now dwelling in darkness, and without doubt the hour of their deliverance will be hastened.

With the martyrs, there rejoices in Heaven, also, the great apostle of Africa, Cardinal Lavignerie, who urged his followers to fear not even death when it was a question of bringing salvation to the unhappy Africans.



Sorcerers near a post of the White Fathers preparing a chicken for some potent rite.

The missionary finds his field of battle well marked out; he has naught to do but to follow, as a subaltern official would do in obedience to his general, the system recommended by his bishop.

CATHOLIC MISSIONS IN TONKIN

Dom Maternus Spitz, O. S. B.

The soil of Tonkin has been drenched with martyrs' blood. Bishops, priests and people have been immolated to plant the Faith in that land of bitter hatred to all things Christian. But history invariably repeats itself, and so now Tonkin possesses more than three hundred native priests and hundreds of thousands of good Catholics.

TONKIN, the most easterly Protectorate of French Indo-China, covering an area of 46,000 square miles, or about one-fifth of the size of France, with a population of 6,600,000 souls, is bounded on the north by China, on the west by Laos, on the south by Cochinchina, and on the east by the Gulf of Tonkin.

A less trying climate than that which prevails in other parts of Indo-China makes this colony more

Hospitable and Inhabitable

Its varied fauna of elephant and tiger, buffalo and deer in the wooded regions supply the hunter with a good bag, whilst the Song-Koi or Red River and its tribulations with their numerous waterways and deltas con-

taining a great variety of aquatic birds, greatly attract the sportsman.

Rice is by far the most important product of the colony, though tobacco, sugar-cane and cotton form an agreeable variation, and the numerous mulberry trees help to further the cultivation of silkworms which has commenced to develop into great importance.

Besides being rich in its fauna and its products for exportation, Tonkin possesses rich coal fields, copper, tin and lead mines, and

Other Precious Metals

and when once these are efficiently worked and developed, the Protectorate of Tonkin will prove to be one of the richest colonies of France in the Far East.

Tonkin was only loosely connected with Annam till the year 1801, when King Gialong brought it under his dominion. When sixty years later France annexed Cochinchina and other portions by the Treaty of Saigon, the politicians and diplomatists began to turn their eyes also upon wealthy Tonkin.

The outbreak of the Franco-Ger-

man War, however, interfered with this policy, till Garnier and Dupins commenced peaceful negotiations as well as war-like preparations to obtain a final settlement of a vexed question. They attacked the citadel of Hanoi in 1873, but the enterprise failed and Garnier was killed.

In 1882 hostilities were renewed by Rivière with the same fatal result. In the following year Yules Ferry adopted a forward movement policy, and in August Tonkin was proclaimed a French Protectorate, which was finally acknowledged by the Tientsin agreement in 1885.

The history of the Catholic Apostolate in Tonkin is one of the most illustrious chapters in the Annals of the Catholic Church, worthy to be compared with the history of the Church in the catacombs in the early days of Christianity or with that of Japan, Korea or China from the sixteenth century onward.

Two centuries of almost incessant persecution and bloodshed, of cruel tortures and filthy prisons,

Of Confiscation and Exile

of intense hatred and religious fanaticism on the part of the Buddhists and Pagans culminating in the martyrdom of thousands of native Christians, of hundreds of native and European priests, of Bishops and native princes, have not in the least been able to shake the foundation of Christianity in Tonkin.

On the contrary, every new edict and every renewal of old ones have only given a new impulse to the Church's extension, for the richest harvests of conversions were invariably reaped in the midst and in spite of persecutions.

Humanly speaking, everything was tried to bring about the destruction of Christianity in Tonkin in the eighteenth and nineteenth centuries. The fanatical hatred of the persecuting kings, the exquisite cruelty of the mandarins and the executioners, a



Four generations of Tonkinese are shown here.

well calculated system of annihilation by fair promises and severe threats, nay, the very character of the Tonkinese—weak, timid, ever-changing—gave no guarantee of a successful issue, but only predicted disaster.

And yet in spite of all, the native neophytes proved equal to the occasion, the well-trained native priests were full of zeal and courage to lead their flocks in time of peace and persecution, under the leadership of saintly Bishops and of self-sacrificing European priests, Jesuits, Missionaries of Paris, Dominicans, and others, who hailed from Italy and France, from Spain and Portugal, from Germany and Hungary, from Japan and the Philippines.

According to a statement of the French historian, Romanet du Caillaud, the first attempts to carry the message of Christ into Tonkin were made in 1572 and 1582

By Franciscans and Dominicans

from China and the Philippine Islands, among them Frs. Cardoso, Azevedo and Advarte.

Little, however, is known how far their influence extended. When in 1614 the Jesuits were expelled from Japan, some made their way into Cochinchina, while Fr. Baldinotti went to Tonkin in 1624, and found the people well disposed. But as he was unacquainted with the language, he applied to his Superiors at Macao for

help, and in 1627 obtained Frs. Alexander de Rhodes and Peter Marquez, a Japanese Jesuit.

They arrived in Ketso, the capital of Tonkin, in March, 1627, and were later on joined by others. The king gave them a good reception, built a church and a house for them, and the concourse of the people was so great that Fr. Rhodes, according to his own words, "had to preach four or six times a day." Within three years he received 6,000 converts, among them 200 bonzes.

As he had not sufficient priests at his disposal, Fr. Rhodes opened a catechetical school with 100 pupils who, with the support of the converted bonzes, helped him in the propagation of the faith. Greatly alarmed by the progress of the missionaries, and by the desertion of so many of their followers, the bonzes became jealous and caused Fr. Rhodes and his companions to be expelled in 1630. The exiles, however, were replaced by others in the following year, and in spite of renewed hostilities and decrees by which it was forbidden under pain of death to embrace the Christian religion, the Church in Tonkin made such marvelous progress that by the year 1639 it numbered 100,000 Christians, with 100 churches and 120 chapels.

The need of more laborers and especially that of a hierarchy was keenly felt, whereupon Fr. Rhodes went to Rome to put matters before Pope

Innocent X. (1649), and then to France to solicit help. But he could only obtain the help of Frs. Albier and Tissanier, who on their arrival in Tonkin in 1658 found there

Six Jesuit Priests

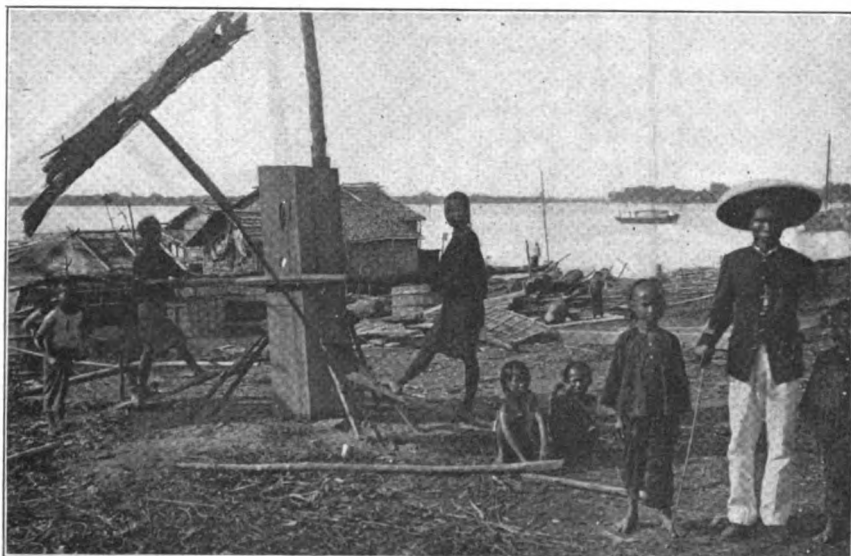
four of whom were expelled soon after. Yet if we take Fr. Tissanier's account to be correct, Christianity must have made good progress between 1640 and 1658, for he tells us that "there were 300,000 Christians, with 300 churches, yet only two priests and 30 catechists.

In 1659 Pope Alexander VII. settled the question of the proposed hierarchy, and appointed Mgr. Pallu, a former canon of Tours, as Vicar Apostolic of Tonkin. He set out with eight missionaries of the newly founded Missionary Society of Paris in 1662, but unable to enter his new field owing to a fresh persecution in Tonkin, he settled in Siam for a time, and in 1665 returned to Europe to revisit Rome and Paris.

Though the mission field of Tonkin, according to the arrangements of Alexander VII., had been intrusted to the Society of Paris, the Jesuits—though small in number—continued their apostolic work in Tonkin under their own Superiors up to the time of the suppression of the Society. From 1660-1773, 105 members worked in Tonkin and Cochinchina.

During the absence of Mgr. Pallu, Mgr. de la Motte Lambert of Cochinchina administered also the Vicariate of Tonkin, and sent there Fr. Deydier as Pro Vicar, accompanied by Frs. de Bourges and Bouchard in 1666, and they were joined by nine native priests who had recently been ordained by Mgr. de la Motte, the first fruits of the Tonkinese mission field.

In 1672 Mgr. Pallu set out once more to reach his Vicariate, but his ship was driven to Manilla, where he was made a prisoner and sent back to Spain, but was released at the request of Pope Innocent XI. During his involuntary stay in Manilla, Mgr. Pallu appealed to the Spanish Dominicans for help for his ever-growing missions (1674). This appeal was accepted, and two years later three Dominican friars, Frs. John of the Cross, John



Wood sawing along a water front in Indo-China.

of Arjona, and Denis Morales, arrived in Tonkin.

On his return to Rome, Mgr. Pallu requested the Holy See to divide Tonkin with its 300,000 Catholics

Into Two Vicariates

the Eastern and Western (1678), with Mgr. Deydier and de Bourges as their first Bishops, whilst he himself was appointed as Administrator of the missions in China, where he died in 1684.

After the death of Mgr. Deydier of Eastern Tonkin (1693), the Vicariate was intrusted to the Dominicans with Bishop Lezoli. Eastern Tonkin with its subsidiaries into Central (1848) and Northern (1883) has ever since been under the administration of the Dominicans, whilst the Western Vicariate with its divisions into Western and Southern (1846), Upper (1859) and Maritime (1901), remained under the care of the Missionary Society of Paris.

The division of the extensive Vicariate of Tonkin, the timely arrival of the newly appointed Bishops and a fresh supply of missionaries was a great blessing to the much-tried missions at this critical moment. As in consequence of constant persecutions and the small number of priests—five French missionaries and eleven native priests—many of the neophytes had either relapsed or grown indifferent. Large districts had to be left in the hands of the catechists, and thousands of native Christians had no opportunity of receiving the consolations of their religion.

The first care of the bishops and their missionaries was devoted to a religious renewal of their flock which at that time amounted to some 200,000 souls. But peace was of short duration. In 1705 and 1712 the edicts against Christianity were renewed: "The Portuguese religion (Tao-Hoa-Lang-Dao) was forbidden, its adherents were not allowed to assemble for worship or to wear any religious emblems, European missionaries were to be arrested and every trace of Christianity was to be wiped out."

In the Western Vicariate Bishops Bourges (+1714) and his coadjutor, Bélot (+1717), were to be banished,

whilst in the Eastern portion the six Dominicans could hardly cope with their work, each having under his charge 15,000 Christians. In 1720 peace seemed to be restored and

The Christians Began to Breathe Freely

when suddenly through the apostasy of a bad Catholic the neophytes were once more thrown into the whirlwind of a new persecution. Two Jesuits, Messari and Bucharelli, were taken prisoners. The first died in prison,



A belle of Tonkin does not change her hat with the seasons. It is a permanent affair.

the second was put to death (1723), whilst four others who were to replace them in 1736 were tortured and beheaded in the following year, and they were followed in 1745 by two of the most famous Dominican missionaries in Tonkin, Francis Gil and Alphonsus Leziniana.

Yet a survey of the Church shows that the Apostolate watered by the blood of the martyrs and by the sweat and the tears of the missionaries made constant and favorable progress, for we find about 1750 about 250,000 Christians with two Bishops and forty priests. From 1676 to 1751, 98 Dominicans had been engaged in Eastern Tonkin, whilst during the same pe-

riod 76 native priests had been ordained under Bishops de Bourges, Bélot, Guisain, Neez, Reydelet, Davoust (+1789), in the Western Vicariate.

For a time the missions in Tonkin enjoyed peace again till in consequence of the Tayson rebellion and the political upheaval the Church had to pass through a new crisis which lasted for thirty years. This was finally settled through the intervention and mediation of Bishop Pigneaux de Behaine, Vicar Apostolic of Cochinchina and Tonkin.

Grateful for the services which the Catholic missionaries had rendered to him, Gialong left the Church undisturbed, which, owing to the fatal consequences of the French Revolution, made slow progress. The care of souls had almost entirely to be left

In the Hands of the Native Priests

as between 1879 and 1819 only four priests of the Missionary Society of Paris could be sent to Tonkin, *i. e.*, three in 1789 and one in 1792. At the close of the century the Tonkinese missions numbered 260,000 Catholics with three Bishops, 10 European and 104 native priests, *i. e.*, the Eastern Vicariate with 140,000 Catholics, four Dominicans and forty-one native priests, under Bishop Delgado (1794-1838), and his auxiliary, Henares (1800-1838), the Western Vicariate, 120,000 Catholics, six Missionaries of Paris, and sixty-three native priests, under Bishop Longer (1792-1831).

After the death of King Gialong, his successor, Mink-Mang (1821-41), kept up an appearance of friendship with Christianity for a time. In 1825, however, he threw off the mask and issued his baneful decrees, whereby he revealed his anti-Christian attitude, and these were followed by others still more exacting as time went on, recalling to one's mind those cruel edicts of Nero, Decius and Diocletian, or those of Yeyashu of Japan.

Catholic missionaries were forbidden to enter Tonkin, those in the country were summoned to the royal court at Hue, all Christian gatherings were prohibited, all the churches were to be destroyed, and all the native Christians to be forced to apostatize,

all priests were to be murdered, as well as those who gave them shelter.

The trumpet-call had been sounded to rally all the powers of darkness against Christ and His Church in Tonkin, and the war cry was to resound throughout the land for fifty years under Mink-Mang, Thieu-tri and Tu-Duc, with but a few intervals of peace.

And yet after the enemies had exhausted all their strength and forces, their diabolical inventions of torture and deaths by burying their Christian victims alive, or by burning, drowning, beheading or hacking them to pieces, the Church in Tonkin stood before the world more powerful, more glorious and more radiant than before.

The drama was opened by the martyrdom of Peter Tuy, a native priest, in 1833, and he was followed by the Dominican Bishops Delgado and Henares (1838), Diaz (1857), Garcia, Hermosilla and Ochoa, and by Bishops Borie Dumoulin, Retord and Havard of the Western Vicariate, by Frs. Cornay, Schoeffler, Bonard, Neron and Vénard, by a number of native priests, by thousands of neophytes.

Again, when we survey the mission field in 1840 we find in the Eastern Vicariate 160,000 Catholics, with six European and forty-one native priests, in the Western part, 180,000 neophytes, with eight European and seventy-six native priests. Pope

Gregory XVI. sent to these persecuted children of his flock an encouraging letter, and congratulated their zeal and loyalty, and as a token of his faith in the future

Development of the Catholic Church

in Tonkin he divided in 1846 the Western Vicariate into two, and the Eastern in 1848, thus creating four episcopal jurisdictions.

The unfortunate and ill-fated punitive expeditions against Cochinchina and Tonkin in 1843 and in 1858-62 only exasperated Tu-Duc and his pagan subjects and compromised the native Christians and their priests, both European and native, with the fatal result of the death of three Bishops and forty-seven priests in the Dominican, and sixty-eight priests in the Paris missions, the destruction of eighty churches, the exile of 10,000 Christians, and the death of another forty thousand.

By the Treaty of Saigon peace was restored in 1862, and religious liberty was granted to both European and native priests and their flocks. For eleven years the Church in Tonkin developed and prospered till the country became involved in a life and death struggle for its national existence in consequence of the murder of Garnier and Rivière.

To revenge themselves for this for-

eign interference in domestic affairs the Annamite Government gave order to murder all the missionaries and all the Christians as "the friends of France." Eight priests met their death in 1884, thousands of Christians were exiled, parishes were destroyed, churches, schools and colleges were burnt.

After much bloodshed Tonkin was at last proclaimed a French Protectorate, law and order was restored, though the spark of discontent and rebellion is quietly glimmering beneath the spirit of a self-determination movement.

The Catholic Apostolate, however, has made good progress during this period of peace in spite of anti-Catholic legislation on the part of the hostile Colonial Office, so much so that three new Vicariates were erected, *i. e.*, the Northern in 1883, the Upper and the Maritime in 1895 and 1901. In 1896 the six Vicariates in Tonkin numbered 554,000 Catholics, with 120 European and 288 native priests, 1,337 schools, whilst in 1917 we find there in seven Vicariates 760,000 Catholics, with 200 European and 320 native priests, 2,000 schools, with 62,000 pupils.

Thus the blood of the martyrs has once more become the fertilizing seed of a flourishing Christian Church in the twentieth century.

Some Boy

Is not twenty-seven dollars a fortune to a twelve-year-old? We'll say it is. Imagine having a check for that amount handed you on your birthday. Imagine planning to buy about all the goodies in the world and then imagine signing the check in a big manly way and sending it off to a missionary.

Not every one could rise to such heights, let alone a boy, but a little chap in Keewatin, a district pretty well up near the North Pole, decided to help Bishop Charlebois rebuild a schoolhouse rather than keep his wealth himself. The schoolhouse was at Ile a la Crosse and had been burned to the ground, which was a great disaster for the poor mission.

The Bishop made an appeal for help, and not in vain as we see.

The good priest, who sent the story, says:

"To deprive oneself voluntarily of the means of great enjoyment, which one holds already in one's hand, and which one's imagination paints in golden colors—ah, that is real heroism, and the person capable of the act a hero!"

Which means in plain United States that he is "some boy."

A Nun Asks for the Necessities of Life

A letter from Sister Genevieve of Soloir, Oceanica, reads as follows:

"A new station lacks so many, many things. Here we are right in the midst of the hot season and we haven't any water because we cannot afford to make a cement

cistern to hold the rain. I am very much afraid we will all be down sick on account of it.

"One of my poor native Sisters is dying of tuberculosis. Last week I took her on a long journey to see a doctor, but he gave us little encouragement. As we have no infirmary where she could be properly cared for, I have given her my room and I have taken up my abode in one corner of the veranda—rather an exposed place for a nun's cell!

"On our recent journey to see the doctor we met several Protestant mission workers, men and women, and we couldn't help noticing how very comfortable they looked. Not that either of us had any temptation to envy them; it isn't luxuries that we want, but just the barest necessities of life; for instance, some good pure drinking water and plenty of rain water to wash with and one room that we could set aside for an infirmary so that the sick might retire from the public view."

A BEAUTIFUL CEREMONY IN ALGIERS

Sister Mary Xaverine, White Sister

The following is an account of the ceremonies taking place May 1st, at St. Charles' Mother House of the Missionary Sisters of Our Lady of Africa in Algiers. It was on this occasion that Miss Agnes Broedel of St. Patrick's Parish, Jersey City, made her Profession. This new Sister bade farewell to the world on June 5, 1917, and entered the house for Postulants of the Order in Levis, Canada. There she remained until March, 1919, and then set sail from New York for the Novitiate in Algiers. As the article states, she has completed her term as a Novice and has already begun her missionary labors.

"After her shall virgins be brought to the King.

They shall be brought with gladness and rejoicing.

They shall be brought into the temple of the King."—*Ps. xliv. 15, 16.*

THE first of May had dawned for the privileged Spouses of Christ. The early sun emerged from the east, darting forth his fiery radiance, which bathed the walls of the convent in a flood of golden hues. Roses and lilies

sparkling with morning dew exhaled their delicate fragrance

From the Monastic Gardens

and their perfume ascended as frankincense to the throne of God. The bells burst forth in harmonious chimes, pealing out their joyous notes of praise and thanksgiving.

Ten days of silent retreat had prepared us to feel more intensely the deep impressions which are always linked with religious ceremonies. This was to be a great day: and joyfully could we sing: "*Haec dies quam fecit Dominus.*" It was indeed the Lord's own day, the day of His Espousals.

Over one hundred professed nuns had renewed their solemn engagements at an early mass.

The Archbishop of Algiers, Monsignor Augustin Leynaud, arrived at 7:00 A. M., accompanied by other dignitaries of the clergy; they were welcomed on the threshold of the monastery by five White Fathers, our very Reverend Mother General, and many other Superiors of the Congregation assembled at the Mother House for the General Chapter.

The chapel was much too small to

contain over one hundred and eighty professed nuns, seventy novices, and friends and relatives who had been invited for the event.

The ceremony began when Monsignor entered bearing his beautiful crozier in one hand, and upraising his right arm to bless the kneeling community, whilst the choir intoned the "*Ecce Sacerdos Magnus.*"

When the Archbishop reached the altar, he knelt in prayer and the community recited the Litany of Loretto. At the "*Agnes Dei*" His Grace and the clergy rose to follow a group of professed nuns and novices who led the Prelate to the grand "*Salle de Communante,*" where twenty-six young ladies knelt

Arrayed in Their Bridal Attire

The procession stopped at the entrance, and the Archbishop continued to advance with the clergy into the room. After blessing the aspirants, His Grace handed a lighted taper to each young girl.

Meanwhile the group of nuns standing without intoned the anthem "*Prudentes Virgines aptate vestras lampades,*" "Prepare your lamps, behold the Spouse is coming, go forth to meet Him."

The entry of twenty-six young brides with their long white veils and orange blossom wreaths was an imposing sight. Some relatives were waiting in the chapel: an old lady and gentleman who had traveled from France, wistfully endeavored to catch sight of their beloved daughter as she passed by with downcast eyes bearing her lighted wax candle which threw a soft radiance on her veiled features.

The Archbishop closed the procession. When he again reached the altar, he turned to the young aspirants to ask:

"My daughters, what do you request."

To which they answered: "The Mercy of God: the Sisters' Society:



Hospital in the Victoria Nyanza district where the White Sisters of Africa care for the poor Blacks.

and the grace of receiving the habit in the Congregation of the Missionary Sisters of Our Lady of Africa."

The Pontiff responded: "*Deo Gratias.*"

At the Offertory, a choir of novices sang the "*Suseipe Domine.*"

After partaking of the Blessed Eucharist, mass being ended, His Grace delivered a paternal apostolic discourse: "*Isti sunt Agni. Amicti sunt stolis albis. Adducentur regi virgines post ea.*" After developing these texts, the Prelate bowed in reverence to the white-haired lady and gentleman, who were weeping through happiness and thanksgiving, for they had generously offered their daughter to God. Addressing the lady and gentleman in most pathetic terms, Monsignor wished his congratulations and blessings to be conveyed to other parents and relatives detained through distance or other impediments from the ceremony of their daughters' consecration to God.

After the sermon, the Prelate interrogated the Postulants once more: "My daughters, do you persist in your will to take the habit in the Congregation of the Missionary Sisters of Our Lady of Africa?" And they answered: "We persist."

Monsignor then blessed the religious costumes placed on a stand near the altar and the scapular of the Society. When all the garments had been duly distributed, the choir intoned the Ps. cxiii., "*In exitu Israel,*" and the procession glided slowly down the nave once more, each young fiancée

Carrying Her Precious Burden

beneath her bridal veil. They passed from the chapel to an adjacent room, when they exchanged their worldly attire for the liveries of Our Blessed Lord.

When they came back to the chapel clad in their ivory colored uniform,

wearing very short white veils, they indeed looked very much like a flock of young lambs prepared for the holocaust. As they entered, they advanced to the altar rails and knelt once more whilst the Archbishop imposed the long white veil which completes our religious costume. A Crown of white roses was finally deposed on their brow to symbolize their espousal with the King of glory.

Before retiring to their respective places, the Archbishop once more addressed each one in the following terms: "My daughter, thou shalt forget thy name and thy father's house, and henceforth be called: Sister Mary —." This formula might seem severe to broken-hearted parents: but it must be remembered that the words are taken from Holy Scripture: "Hearken, O Daughter, and see, and incline thy ear, and forget thy people and thy father's house. And the King shall greatly desire thy beauty." Ps. xlv. 11, 12.

As Monsignor explained in his sermon, this should not be interpreted in a rash manner. No daughter who consecrates herself to God will ever forget the great love and gratitude which is due to her dear parents and relatives. She does not stifle or blunt her affections, but she raises them to a higher standard and enhances them with a divine impulse. Parents may weep, but their tears should be the expression of love and gratitude, for their daughters as chosen lilies have been transplanted to the land of promise, to the land of true peace and happiness, there to flourish in the presence of the Lord; and their splendor will surpass all human beauty and glory.

The ceremony continued. The novices who were to make their first engagements walked up each one in turn, knelt before the Prelate, laid their right hand on the Holy Gospels, and pronounced the formula of their annual profession.

Twelve other Sisters having completed their temporary engagements followed in the same order to pronounce their perpetual vows. Amongst them were four Canadian young ladies. When the last Sister had signed her name at the foot of the altar, our Reverend Chaplain collected the contracts bearing each one's signature and placed them before the Tabernacle. The Sisters had by this time taken their ranks in the nave. His Grace intoned the "*Te Deum,*" and the whole

Flock of White Lambs

fell prostrate on the carpet as in the ceremony of Ordination. No doubt that during those short precious moments a most fervent prayer went up to God from those throbbing hearts for all the dear ones far away. After the "*Te Deum,*" the clergy retired to the Sacristy, and the choir sang the Ps. cxxxii., "*Ecce quam Donum,*" whilst the newly admitted Sisters passed by to give and receive the kiss of peace from the elder members of the community.

This ended the threefold ceremony of the religious investiture, the first engagements and the perpetual vows.

Sister M. Edith, Miss Broedel, has been sent to the mission station of Les Onadhias in Kabylia, from whence we expect to have her first impressions after a few weeks' time. We congratulate our dear young Sister and wish her every blessing for her future apostolic labor.

May we also have the pleasure of seeing many an American young lady follow the generous example of Miss Broedel, and may our American friends pray for the Sisters of Our Lady of Africa who are laboring on the sunny shores of Africa for God's greater glory and the eternal welfare of so many poor heathens who linger in the shadows of death awaiting their Holy Redeemer.

We might say that the missionary is as a pilot who finds his ship ready and furnished; he has only to guide it on the waters, the ship will certainly make way.

MR. SADASIVAM, BRAHMIN

Rev. A. Favril, O. M. I.

It is not a simple matter to be a Brahmin. What, for instance, would Mr. Sadasivam do in the subway of New York about six o'clock P. M., when the very man standing on his feet might be an "untouchable." Fr. Favril, laboring among those whose misery is beyond words, has many opportunities to deplore the rigid caste system of India.

MR. SADASIVAM, a Brahmin by birth, is an inspector of schools. Although a Government official, he had never laid aside his Brahminical habits. Sprung like his ancestors from the mouth of mighty Brahma, he is very proud of his descent. All the gold in the world would not ever have tempted him into doing anything which, according to caste rules, might have made him unclean.

To begin with, no one but a Brahmin can prepare his food, in default of which he attends to it himself. While he is eating no indiscreet look should surprise him in so mean an action. The water he drinks he has himself drawn from the well, and in drinking it he must be careful that the brass vessel he uses

Does Not Touch His Lips

He does not chew betel, nor does he smoke cigars. He is always on the alert lest some person of low rank should come close to him, especially pariahs, for the latter come last in the social scale, being derived from the basest of Brahma's members. If any such misfortune as a contact with low beings should happen to him, it would spell nothing short of disaster.

Such is Mr. Sadasivam Ayer, whom his superiors, regardless of his feelings and of his Brahminical education, had sent to inspect my two parish schools at Iranativu and Hachchikuda, the former being an island some sixty miles distant, the latter being situated on the main land.

Traveling by sea does not agree

with some people, not at all with Brahmins, who entertain a natural aversion to sea-water. In this case, however, it could not be helped—to the land of the pariahs there is no other means of transport except a sailing-boat. Misfortunes never come single.

Mr. Sadasivam grew uneasy at the thought of being at the mercy of the watery element. He came to me: "Father, I have been appointed to inspect your schools. I am in a strange predicament. I should be very thankful if you would take me in your boat:



A Tamil girl of Ceylon wearing her best raiment.

this is the service I have come to ask you. I shall take enough food for three days, and I shall contribute my own share towards the expenses of the journey."

"Very well," said I, "I shall be only too glad to do you that service. The boat shall be ready on Monday at about 2 P. M., a favorable hour to start out to sea, my men say."

"Thank you, Father, I promise to be here on time."

On Monday the boat was anchored within two hundreds yards of my room, and at 2 P. M. the cargo was on board: mass box, cooking utensils, bags of rice, and six pieces of cloth, the latter being gifts received from America in behalf of

My Hungry and Naked Pariahs

By the way, I send my warmest thanks to the generous benefactors who have responded to my appeal and have enabled me to relieve a misery beyond words. May God inspire other generous souls with the same zeal.

Everything was now ready and we were waiting only for the Brahmin to weigh anchor and hoist up the sail. Hours dragged away till 6 P. M., when Mr. Sadasivam appeared at last, very much upset for delaying us so long, and yet, it was not his fault, the bullocks would not run.

He had brought with him cooked rice and a pitcher of water, but had forgotten his sleeping mat. He had reckoned without sea-sickness, when one is only too glad to have something to lie upon. I supplied the omission, and we set sail. The wind was fair and the boatmen made sure of landing us in the island the next day at dawn.

Mr. Sadasivam and I left our improvised cabin at the bottom of the boat to climb to the awning above, inhale the sea-breeze and discourse on the beauty and the horrors of the ocean.

I told him how three weeks before five poor pariahs of my mission had been overtaken by a sudden storm and drowned in the very waters we were now sailing; how the sea is

Infested With Sharks

strong enough to upset fishing canoes; how these pariahs diving into deep water to fish up sea-slugs come to grips with the monsters of the deep and only too often come up again to the

surface with ghastly wounds, or with an arm or a leg missing.

We had thus spent about an hour on the roof of our cabin when my friend left me to go inside without saying anything. I guessed the reason of his quiet leave and, prompted by curiosity, I cast a furtive glance inside the cabin.

There was my friend sitting in the dark on his mat, in the Indian way, eating away at his "sorru" or cooked rice. Mr. Sadasivam was taking his supper after the fashion of the Brahmins. Soon after he was snoring. Gently rocked by the waves he was lost in dreamland. A fair breeze was blowing and we skimmed along.

At about eight I ate my frugal and cold meal. Then I said my rosary. Myriads of stars twinkled above and at my feet lay a vast stretch of phosphorescent waters.

My evening prayers over, I tried to imitate my companion, and after a long wait gradually lost consciousness and slept. Day appeared. Half a mile off was Iranativu and the pariahs could be seen hurrying to the shore to meet the two great men who had come to pay them a visit. Their close cropped heads capped with a sort of helmet made of palm leaves at once attract notice. Their clothing is as simple as simple can be, hardly in fact an improvement on the classical vine-leaf.

The six pieces of cloth I brought with me to cover their nakedness would be a welcome gift indeed, as well as the bags of rice that would keep down their hunger, at least for a while.

As we approached the island at high tide our small vessel almost reached the shore. Two pariahs came forward and I let myself down willingly into their arms. The result, however, was different when they offered their assistance to Mr. Sadasivam. The latter refused with indignation!

"My dear people, keep aloof, else you might rue it. . . You forget that there is between you and a Brahmin all the distance from earth to heaven!"

The pariahs looked in astonishment at this strange man, getting down from the boat alone, making his way

through the water, then turning aside to take a solitary walk along the sea-shore.

After tea I proceeded to the school, a poor hut of cocoanut leaves, only a hundred yards away. The children, boys and girls, were standing in a line

Within Four Yards of the Inspector

The latter asked me if the children had put on their best clothes.

"Yes, they are in their best! They wear their full dress. This child here, for instance, to do you honor, has put on her mother's wedding cloth most probably. One must not be too particular if the dress of the natives is somewhat tattered and fringed; needles and thread are unknown in the island. The islanders form a commonwealth. One man alone stands above the rest, and that is the man who reads prayers in the church. When quarrels arise among them, they are settled amicably.

"The people of this island have never been known to stab or even to wound one another, as they do on the mainland, so policemen would find no occupation here."

And while I go on expatiating on the ideal simplicity of the life of my people, Mr. Sadasivam proceeds conscientiously with his examination, desirous of bringing it to an end as soon as possible. He feels somewhat out of sorts in this low atmosphere.

At 9 P. M. the examination is over, and I have done distributing rice and cloth. We must go.

The boat, following the ebbing tide, lay now three-quarters of a mile off the shore. The inspector tucked up his dress to wade through the water.

"It is no use trying to reach the boat on foot," I said, "the water is too deep. Rather come in with me in this small canoe. The pariahs will push us. It cannot be helped."

There was no going against facts, and my friend, the Brahmin, resigning himself to the inevitable, climbed up in my canoe, careful to shelter himself behind his umbrella against the sun and the possible contact with unclean beings.

Ten pariahs set to work to push on the canoe. It must have been a trying experience for my friend, for during this short passage he seemed very uncomfortable, looking this way and that, afraid lest a pariah should

Approach Him Too Closely

We reached our boat safely. Here he began to breathe freely.

Ten miles of sea remained to be crossed to reach Hachchikuda, where Mr. Sadasivam was to inspect my second pariah school.

A dead calm had succeeded the breeze. The sun beating down on our cabin turned it into an oven. Our power of endurance was severely put to the test until about mid-day, when the breeze rose and shook our sails. We moved and in four hours' time the distance was covered.

I immediately began to run through the village, accompanied by my teacher, to gather the children, who as soon as they appear in the school are examined without too vigorous a compliance with Code Regulations.

At 5 P. M. the examination was over to the satisfaction of everybody. Nothing remained but to embark again for the return journey. My friend, the Brahmin, seemed to be relieved of a great load, and grew talkative.

"Well, Father, do you stay long in the midst of these pariahs?"

"I visit them three or four times a year, that is, I spend two or three months with them."

"I really cannot understand how you can live in such a place."

"If I consulted only my pleasure I admit I should find it rather difficult. It is part of our religion to work for the poor and the lowly. They have, after all, souls like ourselves and, being so miserable and so abandoned, they all the more deserve our compassion."

"Yes. . . I admire the spirit of devotedness and self-sacrifice of the Catholic missionary. Although I find it difficult to understand. . . I do not think other Christian societies would consent to settle down in such forlorn districts."

My friend continued the same topic of conversation until, the wind become

rather strong, he thought the safest way for him was to lie down and try to sleep.

The Boat Bounded Over the Waves

tossing about a great deal. During one of those intervals when the boat pitched and rolled rather badly my friend was thrust off his seat and sent rolling to the bottom over his pitcher of water.

The wind, however, gradually abated in the small hours of the morn-

ing, the sea grew calm, and at dawn we could see Jaffna outlined on the horizon. Mr. Sadasivam smiled as he rubbed his eyes—"Land! land!" he shouted.

Land it was indeed, and at 8 o'clock we cast anchor.

Shaking my hands vigorously: "Well, Father, the journey I dreaded so much has terminated very happily. I shall never forget it. Thank you so much for your kind services. Never before did I have occasion of spend-

ing so much time in the company of a Catholic priest, and this journey, I must say, makes me appreciate more deeply that spirit of self-denial which is an essential part of your religion. Good-bye, Father, and once more thank you. Good-bye."

"Mr. Sadasivam, you are welcome to make use of my boat if another occasion should present itself."

Thus ended, in the company of a Brahmin, one of my visits to the pariahs!

They are Placing Priests on the Altar

Two years ago the Rev. Father Van Wallegghem and the parishioners of the Church of St. Eloï, at Ghent, Minn., founded a burse for the education of native Chinese to the priesthood. It was assigned to the seminary of Southwest Mongolia under the care of Bishop Van Dyck. We have just received the following letter addressed to the benefactors and which, we are sure, will interest the readers of CATHOLIC MISSIONS.

"To the Rev. Father Van Wallegghem and the Honored Parishioners of St. Eloï's Church, Ghent, Minn.

"MY DEAR BENEFACTOR:

"I am very glad to be able to announce to you that the Rev. Peter Kang, one of the young men supported by you in my seminary, has been ordained priest on the eighteenth of the month of May. He will be a priest of great charity and most generous zeal, as he was a model seminarian. He has already offered three masses for the intentions of his benefactors and will not fail to celebrate one mass every year for them. Fr. Peter Kang is your priest, and you will have a share in all the good he will be able to do for the glory of God and the salvation of souls.

"He leaves to-morrow for a short visit to his parents, who live an eight days' journey from here, and whom he has not seen for ten years. Upon his return he will be immediately assigned to a parish.

"The other beneficiary of your charity, Bernard Ko, continues to give us the best hopes. He is now in the second year theology and we are morally certain of his perseverance.

"According to our agreement, the burse founded by you in behalf of Peter Kang will be transferred to another young man by the name of Marc Tchang. He is still

in college, but will begin the study of philosophy within a year. This young man is twenty years old, was born in Eastern Mongolia, and came with me when, five years ago, the Holy See appointed me Vicar Apostolic of Southwest Mongolia.

"The formation of a numerous native clergy is very important, in fact necessary, for the success of our missions. It is also the desire, I might say the order, of the Holy Father that we give that work all our attention. I would like very much therefore to increase the number of our seminarians, but we are short of room to admit new candidates. It would be necessary to enlarge the building, which would entail an expense of about \$1,200.00. We pray to God that some one among the generous Catholics of America may help us for that work.

"I mail you herewith the letters of thanks and photos of the Rev. Peter Kang and of your new protégé, Marc Tchang.

"Praying you again to accept the heartfelt expression of my gratitude, I am, with every good wish,

"Very respectfully yours,

"(Signed) L. VAN DYCK,
"Vicar Apostolic of S. W. Mongolia."

Where Mass Intentions are Welcome

We here in the United States have forgotten all about the earthquake that did so much damage in Porto Rico a couple of years ago, but the priests and people of that island are still suffering from the disaster, and from time to time they ask for help.

Dominicans from Holland have several large parishes in Porto Rico, and Fr. J. L. Raymaker, writing from Bayamón, says:

"In all our parishes, churches were more or less damaged. Now after two years, due to great sacrifices on our part and the help of the good people here and friends over there, we succeeded in having the churches at Bayamón, Guánica, Yuca and Cataño re-

paired. In Isabela nothing is done yet. The church in this little town was so seriously damaged, that, according to opinion of engineers it had to be demolished and now they have no church at all in a parish of 20,000 souls. The parish is one of the poorest on the island.

"When Bishop Jones was here on visitation, he told us to start as soon as possible with the building of the new church and said every effort should be made to get the money. Therefore I ask help in building a new church at Isabela. At the same time I beg to state that mass intentions are always welcome."

Europeans and Syrians in Africa

Shendam is in northern Nigeria, West Africa, and one of the priests there, Rev. O. Waller, L.Af.M., writes that beside the blacks he has in his parish a number of European and Syrian merchants, who very much desire a new church and will help in building it to the best of their ability. But Shendam is a place of some size and the Government regulations require a brick building with metal roof, so that a considerable sum will be required to erect such a church.

The church, however, would not solve all the difficulties of the Catholics of this mission; they need missionaries. One of the Europeans said to Fr. Waller:

"Mass can always be said, even if on a veranda or under a tree, provided there are priests to say it. But most of us live remote in the country; we may fall seriously sick and need the ministration of the Sacraments. Who is going to attend us at such moments, if there are no Fathers to care for our needs?"

The Syrians and Europeans have shown themselves good Catholics and deserve to have better facilities to practice their religion.

HOME SCHOOLS IN NEW BRITAIN

Rev. G. T. Henschke, M. S. H.

A second article from Fr. Henschke, describing the very valuable home schools founded in New Britain for the complete isolation and training of the young. New Britain is one of the Oceanic Islands and was formerly known as New Pomerania.

IN the Vicariate of New Britain, a very important feature of missionary zeal consists in the establishment and maintenance of educational homes, both for boys and girls, with the object of training them to become thorough Christians in mind and heart.

These institutions, so indispensable for the work of the Catholic Church wherever it exists, are essential for the propagation of the Faith in the foreign missions. Concerning this sphere of labor Bishop Couppé wrote in the year 1894:

"When one has studied with care the morals, customs, superstitions and nature of the country, one is really convinced that the most serious and rapid means to transform these poor savages into civilized peoples, is to set oneself principally to the education of the young children.

"But the success of this enterprise essentially depends upon the two following conditions: The complete withdrawal of the children from pernicious tribal and family influence;

and the maintaining of them as long as possible under the influence of the missionaries. . . . In consequence, we have resolved to apply our forces and resources principally to gather in and adopt the greatest number of infants possible, in order to procure for them, in the best possible measure, the benefits of a solid intellectual formation, after that, the moral and social principles of the Catholic religion."

The rational life of man depends upon his force of will-power. He sees by the light of reason; he executes

By An Act of Will

Where will-power is lacking, character is weak and evil predominates over good. Yet the Christian precept is clear: "Turn away from evil and do good."

The object of Catholic training of the young is to form strong Christian characters—characters which are able to overrule adverse circumstances or at least are strong enough not to be overcome by any demoralizing influence. To accomplish this end, the will must be trained to master self, with the help of grace, without which nothing permanent will ever result. This work, however, is a slow process and extends over many years. To be efficacious it should begin with childhood,

and continue until full maturing is arrived at. Catholic schools and colleges, in civilized lands, aim at this result. Amongst the pagan multitudes of the foreign mission, the same efficacious means are indispensable.

From the first establishment of the mission, Bishop Couppé realized the urgent need of institutions for the young of both sexes, to be placed under the charge of either Brothers or Sisters, according to the nature of the work. Up to the present time, these special

Homes for Native Girls

have been instrumental in accomplishing much permanent good in the work of evangelization.

In these institutions, placed under the care of zealous Sisters, girls are accepted at the earliest age, and are carefully trained in Christian knowledge and virtue until such time when a suitable marriage can be arranged for them. Besides the primary and religious course of instruction, they are, moreover, initiated in those domestic duties which they will need to perform in their future circumstances of life.

Thus the elder girls are taught needle-work, washing and ironing, household duties and gardening. In the official report of the Vicariate for the year 1918-1919, it is stated that the number of girls in the special homes were 335.

The work, to be fruitful, necessitates the complete withdrawal of the children from all the demoralizing influence of native customs, even from the superstitious sentiments of their parents, not for a short time merely, but until the character is properly formed at the age of maturity. This task, the best results of which are so consoling to the zealous missionary, is no easy one. The first effort consists in breaking down and destroying all superstitious and immoral influences which have such a pernicious effect upon the spiritual and moral training



Native Sisterhood. Isn't this doing well for New Britain?

of the children, even at their tenderest years. For the efficient accomplishment of this first step, the children must be isolated from pagan influence, by being placed in the specially organized institutions for their training.

Then follow the long years of patient labor on their behalf by the noble-hearted and self-sacrificing Sisters, who are responsible for their intellectual instruction, moral training, and domestic knowledge: the missionary priest helps in the work of spiritual formation. For this purpose, special buildings are necessary to serve as shelters from the weather, to provide sleeping apartments,

To Be Used as School-Rooms

to be fitted up as working establishments. It will be only after patient labor extending over several generations, that this work will produce its telling effect on the whole native population: yet it is a work which must be undertaken.

The training institution for purely native girls at Vunapope, under the capable charge of the Daughters of Our Lady of the Sacred Heart, has been so far successful, that already more than twenty of the inmates, during the past eight years, have adopted the religious life in a native Sisterhood, founded by Bishop Couppé. But concerning this special aspect of missionary zeal, further attention will be given later on.

During the past thirty years several of the above mentioned institutions have been established for native girls. The three first foundations are under the care of the Daughters of Our Lady of the Sacred Heart, who made their advent to the mission close upon thirty years ago. With the advent of missionaries from Germany, mission Sisters founded in Germany to work in

German colonies, also came, and have institutions for girls under their care also. In all there are about thirty Sisters now actually on the mission, several deaths having taken place within the last year.

Children are received under various circumstances: some are orphans, others are presented by their parents or guardians, occasionally a child will come of her own free will. As soon as the young girls are old enough to attend school lessons, the school-room becomes their allotted place, where they learn

Reading, Writing, Arithmetic,

singing, and in special instances an European language. Moreover and most important, is religious instruction and moral training, a task in which the priests coöperate by giving daily instructions.

The girls remain in these homes until at least their sixteenth year, many do not leave before they are twenty or more years of age. The rule strictly adhered to is, that no inmate must leave the home until the day of her marriage, when she goes forth to found a Christian home and family.

If any show signs of a religious vocation and desire to embrace the life of perfection, they leave the establishment to prepare for the novitiate for the native Sisterhood. Thus these training schools provide religious, besides Christian, wives and mothers: many of the latter are married to catechists, whom they are well qualified to help in the good work of preparing souls for the benefits of eternal salvation.

In the beginning, this noble sphere of missionary zeal met with opposition.

Bishop Couppé asked permission "for complete liberty to search for and gather, in the whole Archipelago, the

enslaved children, orphan infants or those abandoned, the infants whose parents voluntarily consented that the missions take charge of them until their marriage."

But it was said that the missionaries must wait until the parents, of their own free will, brought the children to the homes. When it is realized that the Vicariate counts many islands, separated in some instances by large expanses of water, it is not difficult to understand that by preventing the mission recruiting vessel to sail from place to place, in quest of children, an insurmountable obstacle was placed in the way of the work.

But prayer, time, patience and determined action by Bishop Couppé against such restriction, finally broke down all opposition, and the task of moulding children on Christian principles was allowed to go on without interference.

Needless to say, this special sphere of missionary activity deservedly claims the benevolent attention of pious benefactors. To assist the work by one's prayers is indeed the most powerful means to draw down God's blessing: to give alms helps to provide necessary accommodation, food, clothing, medicine and books

For Many Who Are in Need

of all these material advantages. Those sweet words of Our Divine Lord: "Suffer the little children to come to Me, and forbid them not. For of such is the Kingdom of God," are surely realized bitterly in the work of the foreign mission. To help to provide for these spiritually and temporally, must necessarily bring down on benefactors, the many blessings from on High, which serve to make the way of life happy and the road to eternal salvation a secure passage.

India's Sufferings

Bishop Faisandier, S.J., of Trichinopoly, India, is in receipt of many letters from the priests of his diocese containing a relation of their numerous and pressing needs and beseeching him to give them help.

India is badly affected by the high

rate in exchange as money from Europe has now less than half its value; even if alms are sent from European benefactors, the result is negligible, so that all eyes in India (as elsewhere) are turned toward America—rich and generous America.

India is the land of the wretched pariah, of so-called criminal tribes and

of many other castes living from hand to mouth; though loving their spiritual fathers and anxious to have chapels in which to pray, they are unable to give material help to their priests. There is in fact no more appalling poverty in the world than is found in India, so her plea for alms should be heard.

TWO LETTERS FROM CHINA

The first comes from Mgr. Prat, O.P., Vicar Apostolic of Amoy, China, and in it he explains the peculiar needs of the little island on which for good reasons he has taken up his residence.

The second letter was written by Sister Trinidad, Superior of an orphan asylum in Foochow. Her wants relate to the suffering children found so numerous in China.

KULANGSU is a small island a mile and a half in length, and a little more than half a mile in width, but on account of its position and healthy climate it is regarded as one of the best places of this vast Republic of China.

It is situated at the entrance of the bay which forms the port of Amoy, it gives entrance to the port on both sides; the land is irregular and is covered with houses built in the European style, presenting a beautiful sight.

Because the island gets the full benefit of the ocean breezes, the climate is generally

Temperate and Agreeable

From the beginning the Europeans chose this island for their residence, and, in 1903, in recognition of services rendered by the American Consul to the Chinese Government, China declared it international property, and it is governed by a municipal authority constituted without distinction of nationalities.

But in spite of this fact the majority of the population are not Europeans (these number only about two or three hundred), but Chinese emigrants who have become wealthy in the Philippines and in the Straits and, being unable to live in the interior on account of the vexations which they suffer from the mandarins and the people, they come to this island in order to enjoy their wealth in peace under the protection of the Europeans.

The greater part of the buildings, which on account of their wealth and beauty attract attention, belong to

them. This emigration of the wealthy Chinese has increased considerably on account of the war between the North and the South, and because life in the interior is becoming impossible for every class of people, rich and poor. After the government has taken from them everything it can, the brigands, with which the country is infested, rob them of even their wives and children.

This island is also the centre of Protestant propaganda for the whole



Mr. Joseph Lo, of Shanghai, who has been made a Knight of St. Gregory the Great by the Holy Father.

district of Amoy. Suffice it to say that in such a small island as this, whose inhabitants are no more than six thousand,

They Have Four Chapels

nine colleges for children of both sexes, and an American hospital to propagate their name and influence, while we Catholics, be it said to our own shame, had not formerly even one little chapel nor small school in spite of the fact that many of the students are children of emigrants to the Philippines and have been baptized there like their parents.

The truth is, this class of Christians

have in general but little religion, but by educating their children in Catholic schools, to which they have no objection, something, at least, would be accomplished.

For these reasons and because the place is well fitted for the purpose, I transferred my residence to Kulangsu last year. I started a small school for children (girls); I am also building a chapel, and on Sundays about fifty or sixty persons attend mass and religious instructions, but the place which, in the meantime, we are using for a chapel cannot hold them all.

The Protestants have gained such control that it is now difficult for us to compete with them; yet if I were able to build and conduct two colleges, one for boys and one for girls, the Catholic Church could yet reap a rich harvest, because there are many people who are not satisfied with the Protestant teaching. At present it is entirely impossible for me to remedy the situation for lack of means, since I do not obtain even what is necessary for the sustenance of the missionaries and the catechists, not even the most necessary things for the mission.

I hear the happy news of a very notable movement in America to help Catholic missions, and this cheers me up a little with the hope of freeing ourselves from the situation in which we find ourselves. May God preserve and increase that charity and good will so that the missions may be saved!

From Sister Trinidad:

From August 15, 1918, until the same date of 1919, when we made out our annual report, we took in 2,496 little girls. Of this number only twenty are still alive, because for these we were able to furnish nurses.

The rest of the vast number went to heaven to intercede before the throne of God for the benefactors who by their liberal alms had contributed to their ransom.

But who is able to count the number of souls that would have been con-

verted to the Catholic Faith through the activity of these same girls had they been permitted to grow to womanhood?

As for me, it breaks my heart to see so many children dying of consumption on account of my inability to furnish nurses and to get the necessary milk for their nourishment.

I am most deeply indebted to several gentlemen and ladies of America who upon reading the needs of the "Holy Infancy," sent some alms, which were received when our necessities were very great.

We had at the time several children just recovering from the measles. With these alms I was enabled to provide for them with greater care. The little things blessed their benefactors and said a "Hail Mary" for them when we presented them with little luxuries. We said: "Be very grate-

ful, dear children; you know that you are indebted to the benefactors of America; pray for them;" and the names of the benefactors were mentioned to each of them. Were our benefactors able to watch these little ones, unseen, they would surely feel themselves more than repaid for the sacrifices they had made.

This year Providence has sent us two severe trials, the cholera and the measles. And we have not a single segregated infirmary where we can send the children in case of an epidemic. Hence when one is afflicted, inevitably the others all follow. For in spite of our utmost care, we cannot prevent them from entering the room and mingling with the sick, since all are in the same house.

Adjoining the "Holy Infancy" we have a plot of ground upon which it is my earnest desire to build a little house

which would serve as an infirmary in

Case of an Epidemic

And unfortunately epidemics are very frequent in this unsanitary China. To carry out this desire, which at the same time is a crying necessity, I have not a single cent at my disposal.

It is very hard for me to beg because I am aware of the many necessities that everywhere prevail. Nevertheless I must do violence to myself, because I fear that Our Lord Who has called me to discharge the office of mother towards these little creatures who have been cast out by their own parents, will demand an account of me for not having had recourse to begging in their behalf.

This thought urges me to take pen in hand and call at the doors of generous souls asking them to give some little alms for my Chinese children.

Leprosy in Japan

The Director of Koyama Leper Hospital, Japan, has gotten out a booklet describing the institution and giving some important facts regarding the leper and his disease:

"Japan is no doubt one of the countries most contaminated by leprosy. How many lepers are there in Japan? Official statistics give 23,000 for the year 1898, and this number is certainly far below the real one, and probably it ought to be doubled.

"In short, it seems difficult not to look upon leprosy as a national danger for Japan.

"The Koyama Leper Hospital was the first of its kind to be established in Japan in the year 1889 by Rev. Fr. Testewuide, a Catholic missionary.

"It is five miles from Gotemba, at the foot of the famous volcano Fuji.

"The missionary has no stipends from the hospital, and there are no nurses. Two lepers chosen from among the most intelligent are in charge of dealing out the drugs and of dressing the wounds; they discharge their duty as skilfully as trained nurses.

"Life in such a hospital would be unbearably monotonous, if these unfortunate inmates were not now and then treated to some distractions and relaxations.

"One of their greatest pleasures is stage playing; they make it a rule to organize two or three theatrical shows every year.

"The plays are generally taken from the Old and New Testament.

"The scenes and costumes, which they make out of any rags they can lay hands on keep them busy for several months during their leisure moments, and they have the honor and pleasure to play before a large audience, for on such occasions hundreds of people from the neighboring villages come flocking to attend the performance.

"Another occasion for pleasure, and which is a great feast for them, is the Christmas lottery, the prizes of which consist in general of old clothes, and sometimes even new ones, contributed by charitable persons. What a joy and what bursts of laughter when a male leper happens to get a lady's 'kimono,' or a woman, a jockey cap.

"We have found out by experience that working in the fields in the open air, is the best remedy against leprosy. Those who work in this way have but few ulcers; whilst those who are too sick to work, before long find themselves covered with wounds."

Again the Call for Catechists

Lately a cry has come from a number of bishops and priests for the wherewithall to pay the very small wages for which earnest and zealous catechists are accustomed to work. These "salaries" range from \$15 and \$20 a month, as in Japan, to \$25 and \$50 a year, as in China and Africa.

Fr. Terhost, of Nyonda, Uganda, writes in this no uncertain manner:

"If our good friends among the faithful in America and elsewhere do not take upon themselves the task of supporting our catechists (twenty-five dollars a year), we cannot hope to cope with the Protestants and Mohammedans in our district, both of whom are making wonderful progress just because they have at their command unlimited resources with which to send out among the natives whole armies of their catechists."

Africa's Converts on the Increase

The beatification of the brave Blacks of Uganda is causing the natives of that country to rejoice. Fr. J. Kerkhoff, Mill Hill missionary at Kampala, says:

"During the last six months a change has come over the country. It is ascribed to the Uganda martyrs, whose beatification we celebrated June 6, the same day as in Rome. Crowds of natives are asking for instruction.

"The old saying has it: 'Make hay while the sun shines.' I have the hay and the sun, too. I have the people and they have the grace to desire the true religion, but I have no place to gather them in. My school collapsed about two months ago. It was there that all the teaching of religion was done and where rudiments of reading, writing, etc., given. The number of our people who were under instruction was great and so our lack of a school house is keenly regretted by priests and natives."

SAGHALIEN ISLAND

Mgr. U. M. Cloutur, P. F. M.

Japan usually brings to mind visions of cherry blossoms and paper houses, but Saghalien Island, one of her possessions, has an almost Siberian climate. It is a strange and mysterious region also, being peopled with aboriginal tribes and convicts sent there when the island belonged to Russia. This gloomy island has had a Catholic mission since 1913, not yet over-fruitful. Mgr. Cloutur is its Prefect Apostolic.

THE geographical situation of the island of Karafuto has been depicted by its very name, not the new, but the former one, given in old times by the Manchus in this way: "Saghalien oula anga hata," "the rock at the mouth of the black river."

This "Saghalien oula" or black river, is but a translation of the Russian word "Amur." In reality, the island lies close to the land between

The Sea of Amur

and the peninsula of Kamtchatka in the north, the sea of Okhotsk and the Kurile Islands in the east, and the Hokkaido (Yeso) in the south.

The climate is severe: the temperature falls in January forty degrees, Fahrenheit, below freezing point.

The history of the discovery of this island is peculiarly interesting. Strange to say, of all the explorers of

the island, a few Japanese in 1613, Martin Vries, a Dutch captain, thirty years after, the Russian Vasili Poyarkov in 1645, the three Jesuits, Frs. Regis, Jartoux and Fredelli, in 1709, even the famous La Pérouse in 1787, nobody could identify its insularity till the middle of the nineteenth century. It was left to Nevelsky, a Russian captain, who once for all established it in 1849.

The reason of so curious a fact seems to be that, beyond latitude fifty-one degrees, the straits between Eastern Tartary and the island, become narrower and shallower, lined along with dangerous sandbanks or shoals, and strewn with marine flora growing thereupon; besides that, the eastern sea thereabout

Being Very Stormy

the first explorers had always failed to navigate the entire strait, and many of those who attempted to pass were wrecked.

The Russian occupation had been positively settled up in 1875. But connection with the island had taken place in 1852. Now in the meanwhile Japanese fishermen and traders in skins, etc., having haunted the coasts, Japan also claimed at least the southern part of the island. Therefore an arrangement was come to, by virtue of which Japan gave up her claim and received in lieu thereof the Kurile Islands and

an annual payment for a fixed number of years.

From the first connection with the island dates the sinister and gloomy custom of landing convicts there, and also the strange colonization of the country by bandits and murderers.

The Russians found several different tribes of natives on this land, namely, the Ainus, the Gilyaks, the Golds, the Orotchous, the Cungus, and the Yakuts. But these natives, being rather few, and therefore the island being sparsely populated, the Russians have been quite free to establish their settlements.

They divided the island in three administrative districts: Alexandrovsk, Cimovsk and Porsakovsk. Each of these "okrugi" or districts were presided over by a superintendent, over whom was a military governor, residing at Alexandrovsk. There were four prisons, one at Alexandrovsk, the biggest; one at Korsakovsk, and two in the Cimovsk district.

The convicts who proved well-behaved after a fixed time, were given a patch of ground and allowed to build a house thereon and live under it. But the scheme of such a colonizing has practically come to a complete failure. So far as we can judge, these ex-convicts, believing in no other law than threat and sword, being desperate or dangerous characters, felt no interest in anything else but new crimes. So these settlements have been but haunts of ruffians.

With the Russo-Japanese War brought victoriously to an end, Japan, as everyone knows, among other territories, received the southern part of this island, and immediately set about its colonization. Now her settlements in Karafuto, the former Saghalien, show true progress and bring to her a good deal of industrial and commercial income.

The setting up of a Catholic mission there dates from 1913. There are two chapels, one in Otomari, and the other, the principal one, in Coyohara.



Dog teams are used in Saghalien in winter, when the country is Siberian in aspect.



Catholic Missions

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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

IN an encyclical letter dated May 23, 1920, on the reconciliation of Christian peoples, our Holy Father the Pope, writes: "It becomes necessary to ask Catholic publishers and writers to 'put on bowels of mercy, benignity and good will' (Col. iii. 12), that in their writings and publications they may not only abstain from vain recriminations and false accusations, but from all harsh words contrary to Christian law which seeks to heal wounds and scars, especially those hurts recently received and most sensitive to the touch."

Readers of CATHOLIC MISSIONS know that such have always been our principles, and docile to the advice of the Holy Father we shall be more than ever guided in all our comments by Christian charity. The work of the Propagation of the Faith is universal, and it needs the help of the entire Christian world in combating its only enemy, the Evil One.

* * * *

ONE of the rules of The Society for the Propagation of the Faith is to make its affairs public and to give each year a complete account of its receipts and expenditures. The August number of the *Annals* contains the report of receipts for 1919, and shows that last year the Society received in the United States a total of \$1,471,648.53, the largest amount collected in a single year, and an increase of \$407,167.26 over the receipts of 1918.

Annual Report of the S. P. F.

The distribution of the general fund of the Society is now made under the control of the S. C. of Propaganda, and a detailed account of the contribution of every diocese of the United States was sent to Rome. In answer the following letter was received from Cardinal van Rossum, Prefect of the Propaganda:

"The report of the receipts of the American branch of the Propagation of the Faith in 1919 you have sent me has been a source of great consolation. I admire the success obtained by your organization, which is certainly favored with the blessings of Heaven. Even before the Holy Father raised his august voice in behalf of the mis-

sions through the encyclical letter 'Maximum Illud,' American Catholics understood that your Society was in need of more generous assistance; they gave it willingly, showing thereby their appreciation of this preëminently Catholic work and placing themselves at the head of its supporters.

"Accept for yourself, your co-workers, associates and benefactors my sincere thanks for the help given to the missions and my best wishes that the sacrifices made for the diffusion of our Holy Faith be rewarded by Heaven's choicest blessings. I ask Our Lord to give you the means to continue and develop more and more The Society for the Propagation of the Faith.

"G. CARDINAL VAN ROSSUM."

* * * *

THE total amount collected in other countries exclusive of the United States in 1919 was eight millions of francs. The figures are given in French currency, and owing to the fact that the rates of exchange differ in every country and vary every day, it is impossible to give an accurate idea of the relative contributions of each one. At a normal rate of exchange eight millions of francs would represent about \$1,600,000; at the present rate it is about half that amount. Consequently the United States leads all other countries in its contributions to the cause of the missions.

* * * *

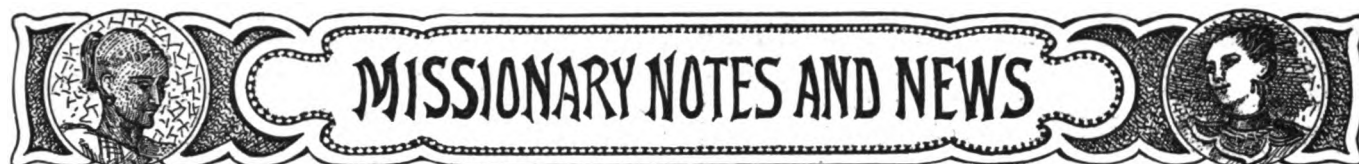
LARGE as the amount collected last year may appear, it is totally insufficient to enable the missionaries to meet the conditions created by the high cost of living and the enormous losses caused by the exchange of moneys in local currency. The universal sentiment is well expressed in the following words from Bishop Rossillon of Vizagapatam (India):

"Times are troublous and the future threatening, yet I am convinced that converts would be flocking in, had we only the means to instruct them. As it is we are on the verge of ruin owing to the depreciation of foreign money. May God have mercy on us and send us help from America."

* * * *

WE fully agree with the Editor of *The Ave Maria* who, to the question: Why not start a drive for the missions? answered as follows:

"For two reasons, because we don't know how to drive, and our readers we feel certain would object to being driven. Besides, we are told by those who ought to know that the American people have become sick and tired of 'drives' (not of appeals, however, we are glad to say), having been driven to exhaustion for every conceivable purpose."



AMERICA

INDIANA The needs of higher education in China will be well met by the delegation of Sisters of Providence, who are to go to the Province of South Honan, and with the assistance of some Christian Brothers, undertake to reach the exclusive and wealthy class of Chinese.

Bishop Dougherty, of Philadelphia, is sponsor for this movement and his stay in the Philippines gave him ample opportunity to understand the Chinese question. The teaching force will be under the direction of Rev. Fr. Clougherty of Pittsburgh, Pa., but the nuns are recruited from Indiana.

The Vicar Apostolic of South Honan is Mgr. Joseph Tacconi, Milan Foreign Mission Society.

PHILIPPINE ISLANDS Taguidon is a province in the Philippines that is happy in the possession of the Belgian

Augustinian Sisters who conduct numerous schools; but many more classes and many more teachers are needed if the Catholic schools are to keep in line with public schools.

Fr. Carlos Desmet, B.F.M., says in a recent letter:

"I cannot exaggerate the gravity of the situation. At every meeting the Fathers have the question of the schools is the first and last discussed, for we realize that there is no possibility at all of doing any permanent good without Catholic schools.

"The Philippines indeed are a small dot on the map of the world, but they have to play their part, and must not strike a false note on the day on which the world will harmoniously sing the praises of the Lord. The right singers in the chorus of universal praise towards God will be prepared by our Catholic schools."

EUROPE

BELGIUM The Congregation of the Immaculate Heart of Mary (Scheut Fathers) has held its general chapter in Scheut-les-Bruxelles, and Very Rev. Fr. Rutten was elected Superior General. Fr. Rutten is a nephew of the Bishop of Liège, Mgr. Martin Hubert Rutten, and acted as secretary to Mgr. de Guebriant during the latter's visitation of Chinese missions. He has been located in Central Mongolia. The Belgian Foreign Missionaries now number 649 priests and 82 Brothers. About 141 advanced students are in the various houses of the Congregation.

Elsewhere in this magazine is described the magnificent spectacle in Rome attendant upon the Beatification of the Uganda martyrs, and mention is made of the two survivors of the persecution—Joseph Hsingisiru and Denis Kamjuka, who were present.

They sat in a special tribune and wore the insignia of Knight Commanders of the Order of St. Gregory the Great. They had been invested with these by the Holy Father when they were in audience.

Interested attention was directed toward them during the ceremony. It was noticed that Hsingisiru had a wistful look on his face. Some of the White Fathers were asked why this was. The answer came that the sorrow of his life has been that the crown of a martyr was within his grasp, and then was taken away from him.

He is now governor of a province of Uganda. Kamjuka is Vice-Governor.

ASIA

CHINA A Catholic Chinaman named Joseph Lo, whose portrait appears in this number of **CATHOLIC MISSIONS**, has been made a Knight of St. Gregory the Great. This gentleman is the first Chinaman to be so honored by the Holy Father, and merits his high distinction on account of his piety and zeal in good works. So numerous are his charities, indeed, that he has been called the St. Vincent de Paul of Shanghai, his place of residence. Mr. Lo also has a high official position in the city. He is best known in Catholic circles as the founder of St. Joseph's Hospice, in charge of the Sisters of Charity.

AFRICA

ALGIERS The Archbishop of Algiers availed of the recent occasion of the golden jubilee of the religious Congregations of the White Fathers and the Missionary Sisters of Our Lady of Africa to send a circular letter to his clergy, in which he recalls the good work performed by these zealous men and women. In his letter his Grace says that in the far-off regions of Central Africa the Goodness of God has worked miracles by means of the White Fathers. At the end of 1918 the total number of the faithful in the district of the Great Lakes was 273,206, and that of the Catechumens, 139,281. The Archbishop also states that the reports of the different missions prove that the practices of religion

are everywhere held in honor. The number of Communions rose between June, 1917, and June, 1918, to 4,450,618.

OCEANICA

Fr. Matteo Crawley, missionary of the Sacred Heart to Oceanica and founder of the Work of the Enthronement of the Sacred Heart in Catholic Homes, has written a circular letter on the occasion of the Canonization of Blessed Margaret Mary, and of the Feast of the Sacred Heart, June 11, 1920. It is addressed to secretaries and centres of the Work of Enthronement, to the numerous Religious Communities who work to extend the Social Reign of the Adorable Heart in Europe, the two Americas, and in all regions and countries where missions are established.

It gives in detail the best means of increasing devotion with a list of books on the subject and places where they are published.

NEW HEBRIDES Mgr. Douceré, Marist, has sent word that another terrible cyclone has swept over the New Hebrides Islands, with the result that the missionaries, subsisting with difficulty before, are now in great distress. Communication with the Pacific islands has been much restricted even since the war and details of this last catastrophe have not yet reached the outer world, but it is known that the people in the devastated district are in need of immediate help.

It is only about two years (November, 1918) since a similar disaster befell the islands. The inhabitants and the priests were just beginning to recover from its effects when the winds again were let loose and harvests and homes swept away. Let those who have the means send an offering to the relief fund of the New Hebrides Islands.

BOOKS RECEIVED.

- Dominicales.* By Rev. Eugene Duplessy. Paper. 7.50 francs. For sale by Pierre Téqui, 82 Rue Bonaparte, Paris.
- Gouden Jubileum Der Dominicaner Missie op Curaçao, W. I., 1870-1920.* Published by Dominican Mission, Curaçao, Dutch West Indies.
- La Congregation des Pretres du Cœur de Jesus dans le Passé et dans le Présent.* Published by A. Colruyt-Delo, Brussels, Belgium.
- Les Bienheureux—Martyrs de l'Ouganda.* Par Mgr. Henri Streicher, Vicaire Apostolique de l'Ouganda. Published at Maison Carrée, Algiers, Africa.

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~ CONTENTS ~

	Page
Seeing Borneo - - - - - Mgr. Edmund Dunn, E.F.M.	219
Missions of Cochin-China - Dom Maternus Spitz, O.S.B.	223
Paul, the Good Catechist - Rev. Basilio Massari, M.F.M.	227
Slavery in New Guinea	
Right Rev. Raymond Lerouge, C.S.Sp.	229
Christians in the Making - - Rev. J. M. Maignard, C.M.	231
A Nest in the Bush - - - - - Rev. A. Berclaz, M.S.C.	234
"Have Pity On Us" - - - - - Mother Jeanne, C.M.I.	236
The Marist Brothers of the Schools	
Brother Joseph Norbert	237
Editorial Notes - - - - -	238
Missionary Notes and News - - - - -	239
Missionary Letters - - - - -	Passim

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The National Office of The Society for the Propagation of the Faith being in constant communication with missionaries in all parts of the world has collected thousands of cancelled postage stamps of all description and is desirous of disposing of them for the benefit of the missions. A zealous priest of the Diocese of Wheeling, well acquainted with philately, has kindly consented to take charge of this department of our work.

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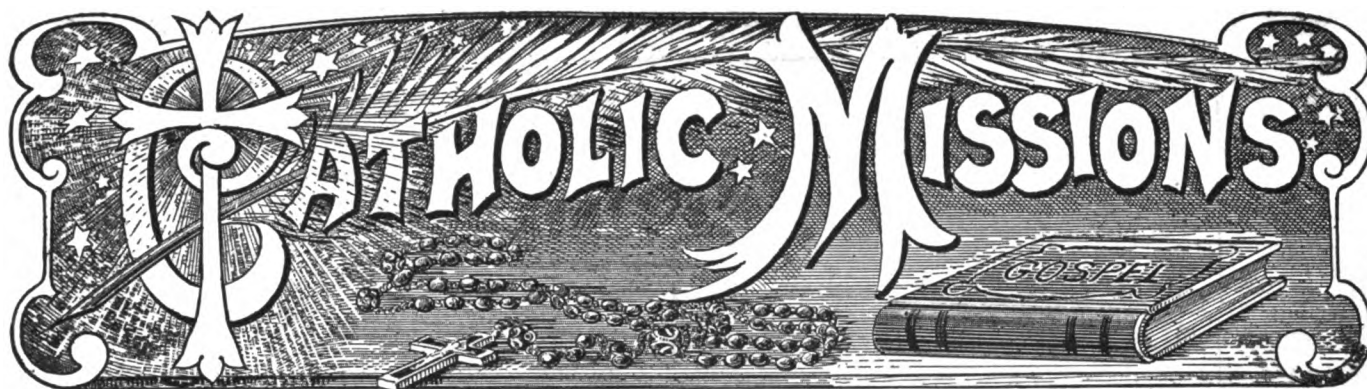
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VOL. XIV

OCTOBER, 1920

No. 10

SEEING BORNEO

Mgr. Edmund Dunn, E. F. M.

It is good to get in touch with the missions of Oceanica again. This glimpse of Borneo is interesting and shows a picturesque country. Mgr. Dunn is Prefect-Apostolic of North Borneo, which he thinks can rival Uganda in natural beauty. The island is divided between Holland and Great Britain.

FEB. 4, 1920.—Fr. Wachter left Jesselton with me this morning to visit Tambunan, a populous valley in the upper Pagalan stream, a tributary of the Padas River. The population numbers at least 8,000 souls. They are Dusuns, and speak the same language as the Dusuns of Putatan.

The country has been twice visited by Fr. Wachter, the last occasion being some six years ago.

Several of the Chiefs

and a number of their people are well acquainted with our Fathers, and some of the children have attended the mission school at Inabong.

For several years now the Chiefs have begged us to come and establish

schools in their country, and some weeks ago I approached Governor Pearson about the establishment of a native school in Tambunan, for which I obtained his consent. The object then of my present journey is to visit the various villages in Tambunan, and

tion is a fine plain, neatly kept, with drilling ground, football, tennis and golf grounds. On the hills to the left are the Government house and secretary's office; and the hills to the right are crowned by the bungalows of the constabulary officers, below which are the barracks, prisons, and other buildings.

Our railway is the pride of the country, and indirectly brings in a considerable revenue to the company owing to the large

Number of Rubber Estates

which it has caused to be opened along its route. It was built some twenty years ago.

For a considerable distance, say, forty miles, the track follows the coast line. The two more important stations of the

first twenty-four miles are Putatan and Papar, the track running past patches of cocoanuts, rice fields, sago, interspersed with jungle swamps and grassy plains with their herds of buffaloes. Near Papar is the tunnel, the terror of the native on his first ride. A crowd of Chinese gardeners besiege the train at Papar with their teeming



Sisters in Dutch Borneo with their flock of baptized children.

to choose a site near one of the larger villages for a school and mission house. On my return to Jesselton, Fr. Staal will go and put up the above buildings and start the school with a native teacher.

We boarded the train at Victoria Barracks, about five minutes' walk from the mission. In front of the sta-

baskets of vegetables and fruits, the produce of the rich alluvial soil.

Then comes Benoni with its silvery beach, and rest-houses for a seaside quiet rest and a splash in the Chinese sea.

After this the principal interests are the rubber estates which are passed one after another, the valuable product covering hills on either side, with now and again a factory or a manager's bungalow peeping through the trees.

Beaufort is reached at midday. This town is situated on the Padas River, about forty miles up from the coast. The railway has now taken us about sixty miles from north to south. We now change trains for Tenom, some forty miles due east in the interior, and the line now runs the whole way along the steep rocky banks of the Padas River.

This is by far the most picturesque part of the journey. The Padas is a very rapid stream, and

One Succession of Rapids

all the way up. The train turns in and out along the winding banks of the river—every reach is a fresh scene, banked by steep hills clad in their dark rich foliage—and all through is the cool splash of the waters as they rush along their rocky bed, now a mass of creamy foam, then of turbulent waves when they have passed the huge obstructing boulders.

Our natural beauties may be on a smaller scale, but I imagine there are as pretty sceneries in Wild Borneo as in darkest Africa (mention it not in Uganda).

Half-way up to Tenom we passed a spot of sad interest, where some months previous the track was undermined by the floods, and an engine and tender plunged into the river with the loss of two lives; the first serious accident since the line was opened.

At 3:30 P. M. we slowed into Tenom station, and our journey for that day came to an end. Mr. Wheedon, the resident, received us very kindly and promised to help us to get the necessary carriers and ponies for our journey on leaving the railway. We put up for the night in the Government rest-house.

Feb. 5.—Left Tenom for Melalap

estate at 7:30 A. M., a distance of ten miles, and the terminous of the railway. Mr. Hill, the estate manager, sent his hospital dresser (a Catholic) to meet us, and kindly placed

One of the Bungalows

of the estate at our disposal. A policeman was sent to the neighboring Murut village for carriers. Although so early in the day the Chief unfortunately was already deep in his cups and drunk and incapable, and so nothing could be done until he got sober, and it was only at 7 P. M. that five men were got together, and we started for the first rest-house, eight miles distant.

The moon being at the full, it was easy going along a good bridle path that wound its way among the hills. We had not gone far when one of the carriers who, after the example of his Chief, had drunk more deeply than wisely, broke down. We left him sleeping peacefully in the middle of the road, and by 11 P. M. we had reached Sinaggang and were spreading out mats for the night.

Feb. 6.—This morning after mass, for we had a portable altar along with us, we left for the next Government station, Kaningau, at 7 A. M. The bridle path was very good, and for ten miles ran up and down over the hills, the last four miles running through Kaningau plain. I reached the Government office about midday, and was received most hospitably by the district official. Fr. Wächter, who had remained behind in charge of the carriers, came in at 4 P. M.

From the Kaningau plain to the southern boundary of British Borneo, the country is chiefly inhabited by a tribe called Muruts. I have had little acquaintance with these people, but from hearsay they are less advanced than the Dusuns, but more so than the Tegas or hill tribes. They keep large quantities of buffaloes and cattle, and possess some knowledge of rice cultivation.

Their villages are somewhat similar to the Dyak log-house—one side of the building being partitioned off, according to the number of families, the rest of the house a large open hall for general use. They are said to use the greater portion of their rice crops for

making toddy, in the drinking of which all, even small children, indulge to excess, hence for the greater part of the year they subsist on the root of the tapioca.

A certain official desiring to lessen the drink abuse, especially among the children, called a meeting of the Chiefs to settle an age limit up to which the young should be kept from the drink. After addressing the meeting, he called upon the oldest Chief to suggest an age.

"As the child," replied the Chief, "commences very early to help in the husking of paddy, I think he should be allowed to start drinking at the age of four."

The zealous official was so horrified at the old man's suggestion that he incontinently broke up the meeting there and then.

Feb. 7.—We remained today at Kaningau, during which the district officer kindly arranged to provide us with two pack bullocks and two ponies, a great improvement on our carriers of yesterday.

Feb. 8.—Left this morning at 6 A. M. We were now quite a formidable cavalcade. The two missionaries on ponies, two pack animals with the baggage and their drivers, four Dusun Christians from Putatan, and last but not least (in his own estimation), my Dyak boy, formed the party. For fourteen miles our road ran through the northern end of

The Grassy Plain of Kaningau

which extends further to the south for several days' journey. We saw very few villages on our way, most of the larger villages being situated at the foot of the hills on either side of the plain.

There is a good supply of water for irrigation, and with a proper system large quantities of rice could be raised on the plain. A cattle ranch is now being started by a European firm, and the station at Kaningau is to be connected with the railway terminous by a metaled road for motor lorries.

About midday we reached the rest-house of Apin-Apin, where we stayed for our meals. These rest-houses are constructed native fashion, entirely of bamboo, roof, walls and floor, and are

met at intervals of ten miles along the whole way.

The road here again entered the hills, and an hour and a half's climb brought us to Aiyoh-Aiyoh, a small grassy patch buried in steep hills, with a pretty stream of clear water running past the rest-house door. Here we put up for the night.

Feb. 9.—Started again on the last stage of our journey, a distance of nineteen miles. The bridle path was in excellent condition and wound round through the steep hills at an easy gradient.

Now and again on the forest-clad slopes of the hills there were open, yellow patches. These are the rice fields of a wandering tribe called Tegas. There is a rice seed called hill paddy which is only sown on dry or hilly land. A piece of forest is felled, and when the timber has been well dried in the hot rays of the sun, it is fired and the seed planted in the ash-covered ground. Good returns are sometimes obtained in this way, but an interval of some years must elapse before the same land can be replanted.

We only saw one Tegas village on our way, which happened to be perched on the summit of a hill near Pelutan, our midday resting place. I expect most of their houses are

Hidden Away in Some Shady Nook

on the banks of mountain streams. Their houses are built in the same style as those of the Muruts, but they have a distinct language of their own. Until these people can be gathered into larger communities and taught to cultivate their fields like the Dusuns, there is little chance of missionary work being carried on amongst them.

At 3:30 P. M. we topped the last hill that separated us from Tambunan, and heard the rush of the waters of the Pegalan, as like a silver band it wound through the valley foaming over its rock-strewn bed.

After some seven miles ride through the valley we reached the Government office and received a hearty welcome from the district officer. The valley is over 2,000 feet above sea level, and the temperature is the lowest I have yet experienced in Borno. On this our first night the thermometer registered 59 degrees Fahrenheit.

Feb. 10.—This morning a number of Chiefs and their people assembled at the office for the settlement of their court cases; we were introduced to them by the district officer, and promised to visit their villages tomorrow. Temperature at 8 A. M., 63. Towards evening the district officer took us to see what he considered to be a favorable site for a future mission station, about two miles up the valley to the north of the Government office. It is a fine plateau, rising some forty feet above the plain. A hundred yards in front are the rushing waters of the Pegalan, and there are some

Nine Acres of Perfectly Level Ground

amply sufficient for all mission purposes. All around within one-quarter of a mile are five or six villages, and the two large villages of Tobok and Rumantai and many smaller ones are within sight. There is also a good water supply which can be led through the mission ground.

Feb. 11.—The temperature last night was 63; at 8 A. M., 68, and at 11:30 A. M., 80. This morning we left the Government office for a three days' stay among the villages at the north end of the valley. On our way we visited some of the small villages in the neighborhood of the proposed mission site.

At 11:30 we reached the village of Tobok, where a Tamoh or market was just breaking up. This market is held

for a few hours every tenth day, when the villagers come together to barter fruits, vegetables, fowls, etc.

Our first stay was made in Tobok, which consists of over one hundred houses, a single family inhabiting each house. The houses were generally smaller than those of the Dusuns on the coast, consisted of an outer and an inner room, and were of bamboo with the exception of posts and rafters. Buffaloes, pigs and fowls wandered everywhere, and were so tame they would scarcely get out of your way.

Most of the men were away preparing for the harvest which was about to commence, and we saw chiefly women and children. Crowds of the latter fearlessly gathered round us in the house where we lodged and followed us about the village. The people were pleased at the prospect of a school being opened for the education of their children; of religion, of course, they have as yet no idea.

Feb. 12.—Today we went to visit Rumantai, the principal Government Chief on the opposite side of the valley, and on our way passed the remains of Mat Salleh's fort, the traces of double earth works being still visible. Mat Salleh was a Sulu Chief who headed a rebellion against the Government and gave trouble for a number of years. He was attacked and killed in the above fort in 1900 by Governor Sir Hugh Clifford. Rumantai was delighted to see us, for he is most keen on having a school



Sca Dyak Priests of Borneo in full regalia.

established in the valley. This was the Chief who some years ago

Came Down to the Coast

to ask for how much he could buy a Padre to teach the children of Tambunan. He generously offered to collect his people together and there and then set to work to erect a temporary house and school on the site we had examined yesterday, of which site he heartily approved.

Feb. 13.—This morning we visited the largest village of the valley, called Sensurun, of which Guntamus is Chief. This village is about an hour's walk from Rumantai's, at the end of a valley running to the left of the north end of Tambunan. On our way we were much struck with the terraced fields constructed on the slope of the hills, ingeniously irrigated from a mountain stream.

This village is well situated on high ground and is by far the largest in the valley, with a population of 1,500 at least. The houses are built entirely of bamboo, large quantities of which grow along the river banks and cover the sides of the surrounding hills. Large bamboos, eight inches in diameter, are split along one side and then flattened out, thus forming a thin, smooth plank some twenty inches broad.

The walls and flooring of the houses are constructed of these thin bamboo planks and look clean and

neat. As we rambled up and down through the village we were followed everywhere by a crowd of sturdy youngsters looking eagerly forward to the opening of the promised school.

On our return to Rumantai in the cool of the evening we visited several smaller villages round the north end of the valley.

Feb. 14.—After mass and breakfast this morning we returned to the Government station accompanied by the two Chiefs, Rumantai and Guntamus, and at Tampasak, the chosen site for the mission, we pegged out the ground plan for the temporary mission house and school, which the Chiefs promised to put up at once with the help of their people.

The mission will be beautifully situated. In front is a magnificent view of the north end of the valley, with its clustering villages, and wide spread rice fields, yellow for the harvest, backed by the towering, jagged summit of the Kinabalu, and one hundred yards to the right, some sixty feet below, the Pegalan, rushing in foamy waves over its obstructing boulders.

But on the other hand, from the spiritual, and real point of view, how sad the picture. This peaceful valley with all its beauties and gifts of nature contain eight thousand souls—these, as their ancestors for generations past, are "sitting in darkness and in the shadow of death." The little ones dy-

ing without baptism, the adults passing away with their life's sins, unshriven, before the judgment seat—no light of faith, no sacraments to console them on the dread journey.

Fifty miles beyond those towering hills missionaries have been working for a generation, but there has been no help for these poor Tambunan people. To start this mission without proper means and in these present difficult times

Seems a Tempting of Providence

but I feel confident that good Catholics will come to our aid, and the time is near when these poor people will have their two priests, schools and church, and their beautiful valley will become a happy valley indeed.

By 12 A. M. we were back at the Government station and requested the district officer to secure for us the site chosen for the mission, and as our request was backed by the village Chiefs it will doubtless be granted.

Feb. 14.—This morning being Sunday we said our masses early and by 8 A. M. the mission expedition was winding its way on its return down the valley. We made about twenty miles a day, and the end of the third day saw us back again at the railway terminus of Melalap; and on the 19th we reached Jesselton none the worse for our fortnight's wanderings in the wilds of Borneo and bringing a pleasant journey to a successful end.

Dowry Needed for a Bride of Heaven

There is a native Indian Jesuit priest in charge of a parish in Trichinopoly, India, having about 9,000 good Catholics within its fold, and converts continually being added.

All this is very consoling, but there is the usual dark side to the picture and, as our American Catholics frequently take upon themselves the support of a student, here is an opportunity to help poor India.

Fr. Tibertius Roche is the name of the missionary who writes:

"There are some bright young boys and girls in my parish who desire to become priests and nuns, but alas! they are too poor to prosecute their studies. I recommend especially two very intelligent girls

who have finished their studies who would like to become nuns, but they are unable to pay the dowry.

"I recommend the cause of these pious maidens to those who would like to give two good daughters to Mother Church and two brides to Heaven."

Founding a Mission in the Shade of the Trees

Very Rev. Pius Lyons is Vicar General of the Archdiocese of Simla, India. He has sent to the National Office of The Society for the Propagation of the Faith a very good letter, in that it shows the true spirit of the missionary and the pioneer. He is establishing a mission in a new district under conditions that are ex-

ceptional even in the mission world.

"I am going to place a European priest among these pagans, but at present there is nothing beyond the shade of a few trees in the way of shelter.

"'Very imprudent,' some may say, 'you ought to have a tent or a roof of some kind.'

"But I don't think American Catholics with their memories of pioneer settlements in America will object.

"We had to take what we could get, and that at once, for American Protestants are very active in India, and they were trying their best to obtain what we have fortunately secured. There is hard work and much expense ahead of us, but the cheering prospect is that with God's blessing, in a few years we shall have thousands of Catholic cultivators in a flourishing settlement made up of well laid out villages with their chapels, schools and convents. I am going to plead for financial help. We are in great need of it."

MISSIONS OF COCHIN-CHINA

Dom Maternus Spitz, O. S. B.

In Cochin-China once again we find a country saturated with the blood of Christians and their martyred priests. It is one of the possessions belonging to France in Indo-China, and was taken over by the French largely to prevent the persecutions that had raged there for half a century.

BETWEEN the Gulf of Tonkin and the Sea of China to the east, the Gulf of Siam and the Straits of Malacca to the south, between the Gulf of Martaban and the Bay of Bengal to the west, and bounded by China to the north, there lies the most easterly of the three peninsulas of Southern Asia, *i. e.*, Indo-China, or the "Bridge between India and China."

This immense tract of land, covering an area of 735,000 square miles, with a population estimated at thirty-five to forty million inhabitants,

Is Politically Divided

into Upper and Lower Burma (English), the Malay Peninsula (English-Siamese), the kingdom of Siam (Independent), and French Indo-China.

This latter includes the former kingdom of Annam, now the colony of Cochin-China, and the Protectorate of Tonkin, Cambodia and Laos, and the territory of Kwang-chan-wan, which France leased from China in 1898 for a period of ninety-nine years.

French Indo-China therefore embraces the whole of the eastern, a large portion of the northern, and the southern sections of the peninsula, covering an area of some 300,000 square miles, with a population of sixteen or twenty million souls.

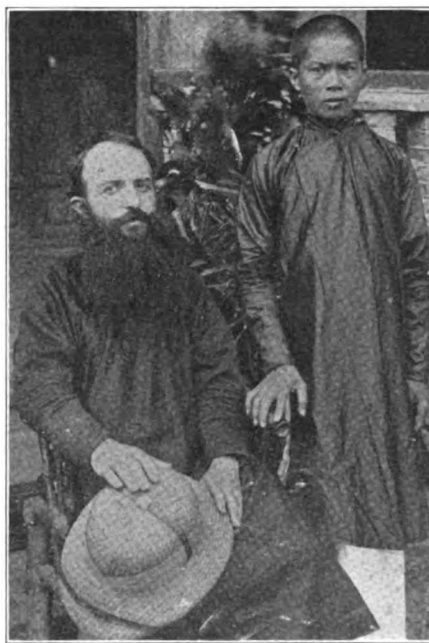
This name formerly included the whole Annamite Empire, *i. e.*, Tonkin, Annam and Lower Cochin-China, but now comprises only the extreme southern portion of French Indo-China or Lower Cochin-China, or the six southern provinces of the Annamese Empire which were annexed by France in 1862 and 1867. The colony covers an

area of 22,000 square miles, or less than one-tenth the size of France, with a population of three million souls, including Annamese, Cambodians, Chinese, Min Huongs and foreigners.

Cochin-China consists chiefly of an immense flat and monotonous plain, which is traversed by the Mekong and other numerous both

Natural and Artificial Waterways

facilitating transport and aiding in the distribution of the inundations to which the country owes its fertility.



Apostle of Cochin-China with one of the Banar tribe just made Christian.

The warm but humid climate is very trying to the Europeans, whilst the forest regions harboring tigers, leopards, wild boars and numerous venomous reptiles are very unsafe for both natives and foreigners. Cultivated rice, pepper and cotton are the chief articles of export, and thus the colony is one of the jewels in the numerous French overseas possessions.

Cochin-China, formerly included in the Khmer kingdom, was occupied by

the Annamese in the seventeenth century, was conquered by the French in 1867, and was united with Cambodia, Annam and Tonkin in 1887 to form the Indo-Chinese Union.

From a Catholic point of view, Cochin-China is one of the most interesting chapters in the annals of the Catholic mission fields. It has contributed its due proportions of apostolic labors and triumphs, its converts have shown filial attachment to their faith, heroic constancy in persecution, and martyrdom, equal to that of the neophytes of primitive Christianity, whilst its native priests have shared the work and the triumph, martyrdom and death of the missionaries.

The first attempts to preach the Gospel in the present French Indo-China were made in the sixteenth century by the French Franciscan, Peter Bonfer (1554), and two Spanish Dominicans, Gaspard of the Cross and Sebastian de Cantu, who

Entered Cambodia and Were Put to Death

in Siam on February 11, 1569. Their heroic death, however, only encouraged others to follow their steps, among them Louis Fonseca and Diego Advarte, who went to Cochin-China in 1596, and were put to death four years later.

Both Franciscans and Dominicans, however, seem to have made but little progress, owing to the hostile attitude of both rulers and natives, and owing to the small number of missionaries. When in 1614 Yeyasu Daifusama, the Diocletian of Japan, issued his decrees against his Catholic subjects, arrested one hundred and seventeen Jesuits and twenty-seven other missionaries, Augustinians, Dominicans and Franciscans, and transported them to the Philippines, many of them retraced their steps and went to Indo-China and commenced missionary work in Cochin-China (1615), Cambodia and Tonkin (1617), Laos (1633), etc.

The first Jesuit missionaries, Francis Buzomi and James Carvalho, arrived in Cochin-China in January, 1615, and were followed by others. During the twenty years of his Apostolate, Fr. Buzomi baptized 12,000 natives in Cochin-China.

In 1624 there arrived one of the most famous Jesuit missionaries in Indo-China, Fr. Alexander de Rhodes (1591-1660). After strenuous labors in Tonkin from 1627 to 1640, he went to Cochin-China to take charge of a flock of 30,000 Christians—single-handed—as all his companions had either died or were engaged elsewhere. To provide native helpers, he opened two catechetical schools. But scarcely had he entered upon his apostolic work when the infant church in Cochin-China received her baptism of blood.

Fr. Rhodes, the only priest in the vast field, was arrested and condemned to death (1645), but was afterwards pardoned and expelled instead. He returned to Europe to plead the cause of Christianity in the Far East, to obtain new missionaries, and, if possible, to make arrangements for the establishment of a hierarchy under Propaganda so as to counterbalance the baneful influence of the Portuguese Padroado.

He succeeded in both. When he traveled through France, the Jesuits as well as Monsieur Olier, the founder of St. Sulpice, offered their services, whilst Pope Alexander VII. (1655-67)

appointed Mgr. Francis Pallu Vicar-Apostolic of Tonkin, and Mgr. Peter de la Motte Lambert Vicar-Apostolic of Cochin-China, 1659.

To further and to secure the work of the Apostolate in the East for the future, the well-known "*Société des Missions Etrangères*" was founded at the same time, which for two hundred and eighty years has supplied missionaries for India, China, Japan, Korea, Siam, Burma, Tonkin and Cochin-China.

In 1662 Bishop de la Motte arrived in Siam, whence he sent two years later Fr. Chevreul to Cochin-China to prepare the ways for the Paris missionaries. On their arrival, however, they were expelled by the Portuguese.

Undaunted By Their First Failure

they returned in increased numbers under Frs. Brindeau and Haingues, and were later on joined by Bishop de la Motte, and all worked harmoniously together with a small remnant of Jesuits.

In 1670 the Bishop founded the native sisterhood of the *Lovers of the Cross*, who ever since have rendered signal services to the Church in Cochin-China. Having obtained full permission from the native king to carry on the work of charity without let or hindrance, Bishop de la Motte visited the provinces in 1676, confirmed some 10,000 neophytes, and to

his astonishment found everywhere flourishing and fervent Christian congregations.

After twenty years of strenuous work de la Motte died in 1679, and was succeeded between 1684 to 1728 by Bishops Mahot, Duchêne and Perez.

During their administration the Church in Cochin-China was once more severely tried, for King Mink-vuong, a fanatical Buddhist, gave orders in 1692 to destroy all the Christian churches, to put to death all the Christian missionaries, and to replace them by the most famous Chinese bonzes. At the instigation of the latter, the native Christians had to pay a triple tax, all the Christian soldiers were dismissed from the army, and the officers degraded (1698). Thirteen missionaries were arrested and imprisoned, three died, *i. e.*, Belmonte, Langlois and Ferret, whilst the others were set free again in 1704.

After this persecution Cochin-China enjoyed a period of peace during the remaining years of Bishop Perez and his successor, de Alexandris (1728-38). Progress, however, was stayed by the unhappy

Dispute About the Chinese Rites

which divided the missionaries of Paris and the Franciscans. This was at last brought to a favorable end in 1744 by the efforts of Pope Benedict XIV. and his Dominican legate, Bishop Costa of Gorcia, and the twenty-nine missionaries were able to continue their work in peace under Bishops Lefebvre and Piguel (1750-1774).

In 1765 there arrived a missionary whose career and influence became of paramount importance for the political and religious welfare of the land of his adoption. It was Fr. Pigneaux de Behaine (1741-99). Made coadjutor to Bishop Piguel in 1770, and on the death of the latter, his successor as Vicar-Apostolic of Cochin-China in 1774, he induced King Nguyen-auh, better known in history as Gialong, to make a convention with Louis XVI. of France in 1787-88, by which he was helped in reconquering and maintaining his throne against the rebellious Tayson; he was proclaimed king of Cochin-China and Tonkin in 1802.



Scene on the Mekong River showing a mission centre with church, presbytery and schools.

In recognition of the services rendered to him by the missionaries, Gialong showed himself a friend and a protector to the Church, restored all the sacred buildings which had been destroyed during the persecution, and continued as such till his death in 1821.

Bishop Pigneaux de Behaine died in 1799, and was succeeded by Mgr. de Veren. In consequence of the fatal results of the French Revolution, however, the progress of the Apostolate in Cochin-China as elsewhere was very slow owing to the small number of missionaries. And when the revival set in, the Church in Cochin-China found herself once more in the throes of persecution, which lasted almost unabated throughout the course of the nineteenth century.

Gialong, the protector of the missions, was succeeded by Minmangh (1821-41), a sworn enemy to France and to Christianity. For political reasons he acknowledged the religion of the "Lord of Heaven" side by side with Confucianism and Buddhism, but only for a time. Then he summoned the old remaining missionaries to the royal court, kept out the new ones, and began to disperse the shepherdless flock of 70,000 Christians, and on the plea that the Christians dishonored Buddha, and that male and female assemble together in the Church, issued his blood-thirsty decrees in 1833 against them.

He ordered his Christian subjects to abandon the religion of the Lord of Heaven, to trample on the cross, to raze all the churches to the ground, to arrest all foreign and to watch closely all native priests, and not allow the latter to mix up or converse with the people.

The Fearful Consequences of This Edict

which remained in force for the next fifty years, were soon to be seen, for in a few days three hundred churches, eighteen convents and the seminary of Lai-thien were destroyed. Bishop Taberd with three French priests retired into Siam, three others continued their work in secret, whilst the remaining three Fathers, Gagelin, Jaccard and Odorico (Franciscan), delivered

themselves up to the authorities and were put to death.

The seventeen native priests continued the Apostolate in disguise. The blood of the martyrs, however, became the seed of a flourishing Christianity in Cochin-China as elsewhere, for the number of 50,000 Christians in 1800 had risen to 100,000 in 1840.

The cruel and lustful persecutor, Minmangh, was followed by Thieu-tri, a feeble and luxurious man who had neither the rigor nor the energy of his father. Though an avowed enemy of Christianity, he did not repeal but neither enforced the laws against its



One of Annam's wealthy citizens.

adherents. He condemned several missionaries to death, but their lives were saved by the timely arrival of a French warship in 1843. Bishop Lefebvre, accompanied by Fr. Miche, returned to Cochin-China, resumed his work, and at his request Pope Gregory XVI. in 1844 divided the mission field into two Vicariates, the eastern and western, to which was added the northern in 1850.

The feeble and luxurious Thieu-tri, who breathed his last in 1847, was followed by Tu-Duc (1847-1883), the most outspoken enemy of Christianity, who in his hatred put a prize on every missionary in the country.

To avoid disaster, Napoleon III. sent in 1856 M. de Montigny as plenipotentiary to Tu-Duc to renew the

commercial treaty which had been concluded between Louis XVI. and Gialong in 1787 with a view of obtaining also religious freedom.

But the haughty tyrant only treated the proposal with scorn. Made bold by the indecision of France, he renewed the persecution against Christianity with greater severity in 1857. Thereupon Mgr. Pellerin, Vicar-Apostolic of Northern Cochin-China, set out for Rome and Paris to put the matter personally before Pius IX. and Napoleon III.

To put an end to the massacre of European Bishops and missionaries, and to protect the native Christians, France and Spain resolved to send a joint expedition to the East (1858), with the result that seventeen native priests and thousands of Christians had to suffer death in consequence in the interior of Cochin-China.

Threatened by civil war and tired of bloodshed, Tu-Duc finally signed the peace treaty of Saigon in 1862 by which he ceded Lower Cochin-China to France and granted religious liberty to both European and native priests and Christians. These concessions, however, aroused

The Jealousy of the Literati

who in 1864 entered upon a plot against the missionaries and their flocks. But the plot was discovered, and the ringleaders were put to death.

From that moment Tu-Duc turned in favor of Christianity, and issued a royal declaration to this effect in 1865. For the next seven years the Church was left in peace and made remarkable progress; the Brothers of the Christian schools and the Sisters of St. Paul of Chartres entered the field to open secondary schools.

Owing to an unfortunate political incident, however, persecution broke out anew in 1872, and Tu-Duc took the most sanguinary revenge on the missionaries, but he signed a new treaty two years later, promised to keep all the former favors and liberties granted, and henceforth he opposed with all his might any measures which some fanatics proposed to him against Christianity.

Tu-Duc died in 1883, and his suc-

cessors, Kien-phuog and Hamngi, renewed the edicts of Minmangh. Eight European and seven native priests, sixty catechists and two hundred and seventy Sisters, with 24,000 Christians, were killed, 225 churches, two seminaries, seventeen orphanages and ten convents were destroyed in Eastern Cochinchina, whilst the Northern Vicariate had to mourn the loss of ten native priests and 10,000 Christians.

To put an end to these repeated onslaughts and massacres, France took the final step and annexed Cochinchina and Tonkin, which for over fifty years had been soaked with martyr-blood.

From a material point of view, the colony of Cochinchina has made considerable progress under the French rule. Equally so the Church. Yet not to that extent which she had made during the severe persecutions. Much of this slow progress is due to the religious indifference of the colonial government officials and their bad example; due also to the anti-Catholic legislation against the Church and her

schools, her hospitals and orphanages.

According to the best available statistics, the Catholic missions in the three Vicariates of Cochinchina number about 170 European and 200 native priests, 50 Brothers, 85 European and 1,500 native Sisters, 200,000 native Catholics in 210 principal and 750 secondary stations, with over a thousand churches and chapels, 300 schools and 15,000 pupils. Much remains to be done before Cochinchina turns to be a Catholic colony of Catholic France.

Faithful in Adversity

Fr. Baert, B.F.M., of North Kansu, calls the Chinese the first among pagan nations. Not only do they readily learn Christian doctrine, but they often show wonderful tenacity to its principles in the most adverse circumstances. He cites as an example of this one woman who preserved her faith forty-two years without seeing a priest or scarcely a Christian during that period. She had never missed her daily prayers and when brought in contact with the missionaries took up the practice of her religion with ease.

Another case worthy of attention was that of a young woman who when twenty-six years old had been baptized at Shensi. She practiced her religion faithfully, but unhappily her husband did not enter the Church. His influence was not beneficial to his wife, but she remained unshaken in her devotion to her church.

She even installed a little altar in her home, with a statue and two candlesticks.

She was so assiduous in her religious practices and so intolerant of pagan superstitions, that the neighbors soon realized that she was a fearless Christian.

The evil one, vexed at this zeal, inflamed the anger of the pagans, who accused the husband and wife of adopting the stranger's religion.

The mandarin of this province was a tyrant. He hailed the man before him, but the coward repudiated Catholicism at the first accusation.

The wife, however, affirmed her

conversion and offered to die in defence thereof.

The mandarin, disconcerted by this loyalty, ordered the men to bring her precious statue of the Blessed Mother and burn it before the idol in the temple of the town. The two candlesticks were also destroyed.

The woman was allowed to return to her home, however. There she continued to pray far from church, priest or Christians alone in a pagan family. This situation lasted for thirty years, when Providence took pity upon her. Judge of her joy when she learned one day that a Catholic priest had arrived in the community and would administer the Sacraments.

A Painful Similarity

To read one missionary letter now is to read them all, for there is a remarkable unanimity in the views expressed by priests in the foreign field. Therefore in presenting this communication from Rev. J. Delyvert, L.Af.M., of Waterloo, Liberia, West Africa, we set forth again the present crisis in the mission world.

Liberia, the Negro Free State, is nominally Protestant, but the Lyons African Mission Society has been struggling valiantly there for a number of years.

Fr. Delyvert says:

"Ten years ago there was no Catholic chapel in this little city of 6,000 inhabitants. Eight Protestant churches had long occupied the town, their work being made easy by the freed slaves imported from various colonies and already converted to Protestantism.

"Today we are three hundred Catholics

and we have a church owing to the liberality of a Catholic American; but we have no dwelling house and no proper school. We rent native houses, which do not fit the purpose at all, and we are kept in a desolate state of inferiority in comparison with our long established rivals. The high cost of living adds to our difficulties. Everything is high, even the hosts destined to become the Bread of Life. We cannot keep an orphan for less than \$25 a year; a bushel of rice is \$16. These facts speak for themselves, and I hope eloquently enough to secure aid for Liberia."

Appeals, Even If Not Drives

It has been stated that Americans are tired of "drives," but not, luckily, of *appeals*.

Even if Catholics occasionally do get weary reading the "want columns" of missionary publications, there is no prospect of a let-up, for our apostles are more insistent than ever in their demands, and with reason.

A golden era was predicted for the missions and this is true as far as conversions are concerned. Practically all the missionaries report almost an influx of well-disposed persons who seek them out voluntarily, asking for instruction and praying that priests or catechists open mission posts among them. Schools and orphanages are turning children from their doors, and never was the attitude of pagans so friendly.

But against this happy condition of spiritual affairs must be placed the almost insurmountable money deficit.

Therefore *appeals*, and urgent ones, too, are going to continue in regular style for a long time to come.

PAUL, THE GOOD CATHECHIST

Rev. Basilio Massari, M. F. M.

"A good catechist is certainly the visible guardian angel of his people."
—Fr. Massari, East Burma, India.

THE people of a certain large Karen village invited Paul to be their catechist, as they could no longer put up with the ill-treatment they experienced from the hands of the agent of the Sawbwa.

He could not resist the offer with such a bright prospect of doing good in view. He at once went among them.

Scarcely was he at work when a series of persecutions was started against him. He was accused of theft.

In Vain Paul Protested

against the accusation. He was suborned before the Sawbwa on the testimony of two false witnesses. The result was that the poor catechist was pronounced to be guilty, and had to pay a heavy fine.

A few days after his innocence was proved by the sudden death of the son of one of the witnesses and the de-

struction of the buffalo of the other witness by a hungry tiger.

Then the village of the good catechist was destroyed by a fire. The Karens always keep fire in their houses, as they don't use matches.

One afternoon when all the villagers except the children were away working in the fields, and the catechist also absent, a strong wind came on and one of the huts caught fire; the fire spread rapidly from hut to hut, and in the evening, when the people returned, they found their village completely burned down and the houses in which they had a supply of rice also destroyed.

The villagers came to the catechist and told him that as the chapel had been destroyed, and as they had nothing to give him, they advised him to leave the place. But he refused, saying that, although they were poor, he would not leave them. "I will remain and partake of your suffering; if you starve, I will also; if you die, I also will die; but I will not desert you."

He then assembled the people in one of the adjoining fields, and by the light

of the moon he commenced night prayer, and when this was finished he told the people to cut bamboos to erect a little chapel. He said: "We must build a chapel first, and when that is built you can make huts for yourself."

The villagers got their knives, but on account of the fire the knives were blunt and refused to do their work. Paul, turning blacksmith, had to erect a little forge in the jungle, and the people brought their knives to Paul, and when they were satisfied that they would not

Go On Strike Again

went off to the jungle and began to cut down bamboos for the erection of a small chapel. It was finished in a short time. The people felt very grateful to the catechist, and his chapel was well attended not only by Catholics, but also by pagans.

Superstition was abandoned and Christian practices were better observed. The youth of both sexes were sent for instruction to the catechist. The children were sent to school. They asked the catechist to help them, but he said he was as poor as themselves. So they had to live as best they could on what they picked up in the jungle. The men worked hard, and putting their trust in Providence, were soon as well off as before the fire.

Shortly after this Heaven tried these faithful souls once more. Small-pox broke out in one of the neighboring villages and spread rapidly from village to village, until it came to the catechist's home. The poor Karen people are very dirty and they don't believe in keeping either themselves or their houses clean. So the deaths from small-pox were very numerous, and when the disease reached Paul's village, he did not know what to do, so he went to see his priest, who gave him some medicines and recommended him to pray.

Paul then assembled the villagers and told them to put their trust in God, and not to fear.



Bullock carts are used in Burma almost exclusively. This chariot is especially regal.

This excellent man gave orders that no work should be done, and that all should assemble three times a day at the church and there fervently pray to Almighty God to save the village from extinction.

One man who got the disease died, but wonderful to relate, he was the only one that perished in the village, though hundreds died in the other villages.

The catechist also put up a big cross in the centre of the village as the best way of preventing the disease from approaching the village.

The people of the village looked on their catechist as their saviour, and even the pagans were so struck that they went to the priest and asked to be received into the Church. When the missionary came to the village all came for confession; he was kept busy all day and till about midnight.

Then he was not long in bed when more villagers came to call him, saying: "Father, are you sleeping? Come, you must hear our confession now, because we may be dead before you come here again."

At present all in the village are fervent Catholics, all are able to read the prayer-book, and very often go to church to pray there alone.

Two more interesting facts about this village.

The first is that every year about Easter the people begin to prepare their fields to sow their crops. In some places they have to cut down a number of trees. This is done in the dry weather. When the jungle is cleared of trees they set fire to it. On this occasion the fire was approaching rapidly to the village of catechist Paul. The villagers were powerless to do anything to extinguish it, so they began to pray, and soon afterward it be-

gan to rain very heavily, and to the great joy of the poor villagers the fire was soon extinguished.

The other incident relates to a mad old woman, who often quarreled with her husband. One day when her husband was working she set fire to the house and perished in the flames. The church was close by and the catechist's house, and there was great danger to his house, and, in fact,

To the Whole Village

The catechist ran and got a long bamboo, and taking his scapular he tied it to the top of the bamboo and then put it on the roof of his house.

A few moments after the direction of the wind changed, and so the danger to his house and to that of all the village was at an end.

The villagers attributed this to the intercession of the Blessed Virgin. I may mention that the church is dedicated to her. In it is a beautiful statue of the Virgin holding a scapular in her hand. The people assemble here every evening to recite the Holy Rosary.

* * * * *

A good catechist is certainly the visible guardian angel of his people. God alone knows the blessed effects of his ministration. His reputation as a teacher of rare ability is not confined to his village alone, but extends to all the surrounding districts to such an extent that many people have applied to have one settle among them and give them the benefit of his instructions.

There is a school in my residence for young men who are disposed to take up that work. They undergo a regular course of training which embraces catechism, preaching, music,

medicines; in short, everything calculated to make them most useful to those with whom they are in touch.

When these candidates have acquired a reasonable amount of knowledge in the various specialties above mentioned, they begin their task. Moreover, they have a special gift of so winning the hearts of the people that they always enjoy the love, esteem and confidence of their fellows. They are always

Ready to Be of Service

to any one who needs their assistance. They look after the people with a paternal care and solicitude, settle disputes among them, write letters for them, and advise them how to get on with government officials by being loyal and obedient to all their orders.

* * * * *

Here is the prayer recited by my people for the benefactors who support the catechist of my district, and a special prayer for the repose of the souls of all who gave their lives for their country:

"O merciful God, Thou Who dost always bless the good, now send a special blessing to all those who contribute to catechists and missionaries. Bless them, Almighty God, they love You much, and contribute generously that Your Kingdom may be extended among us. Before we were slaves of the devil, but now as many generous souls have come to our assistance we have come to know Your holy law. For this we thank You very much, and as we have been allowed the great favor of entering Your Church here in earth, so we beseech You to grant us and our benefactors to enjoy together the happiness of Heaven in the next."

The Only Time Missionaries Disobey

Of all the warnings of the Gospel there is one which decidedly our missionaries never comply with: "Who-soever will not receive you when you go out of that city shake off even the dust of your feet, for a testimony against them." They stubbornly cling to the unyielding cities and kingdoms.

Patiently and promptly they begin their attacks. "They hope against hope," "they ask till they receive," "they persevere unto the end"—till they fall or till they win. In their vocabulary there is no such word as despair.

And when at last they have reached the goal of their aspirations, see how they become all things to all men that

they may save them all! There is no situation that they do not accept, no sorrow that they do not share. They become Indians with the Indians, wanderers with the wanderers, pariahs with the pariahs, lepers with the lepers.

In short, there is no road which they do not follow to woo and win the confidence of their flock.

SLAVERY IN NEW GUINEA

Right Rev. Raymond Lerouge, C. S. Sp.

Though officially abolished, slavery still exists in almost every part of Africa. It is an insidious slavery, practised among the tribes in the remote seclusion of the jungle and often masquerading under the guise of religious observances or business transactions. The stronger tribes exact human tribute of the weaker, and when the sorcerer needs a victim one of these poor slaves is offered as sacrifice to the fetish.

BEFORE the definite occupation of Guinea by the Europeans, slavery existed in Sierra Leone, as elsewhere in Africa in a violent and brutal form. War was continual between the different tribes of the country, fomented by the

Jealousy and Rivalry

of the races, as well as the bad influence of these secret societies.

Upon the least pretext women were secured by raids; infanticide was practised; barbaric cruelty reigned. The guiding principle of the pagans was that force rather than right ruled.

Strong tribes assailed the weaker, ravaged their fields and pillaged their villages.

All that was not carried away was burned. The huts were razed, the banana trees were cut down, the orchards despoiled, the plantations destroyed. All who resisted were pitilessly killed, and the rest were made prisoners. The best prizes were the women and children.

The men who survived were mutilated, maltreated, humiliated in all ways, and then sold as slaves

To Renegade Arabs

or retained by the conquerors as beasts of burden. In many tribes the male element was exterminated, their corpses were divided, salted, roasted and eaten amid a frenzy of rejoicing.

The children, quaking like young lambs destined for slaughter, were delivered to the victorious mob; while the women, brutally treated, were distributed amongst the triumphant "samanga."

This cruel and inhuman method of securing slaves was practised by the

natives of Sierra Leone until 1896, the epoch when the English extended their protectorate over all Liberia from the frontier to French Guinea. Today, even, unmistakeable traces of a cruel past exist amongst the Mendes and the Timnes.

Entire tribes, banished, broken, scattered along the sea coast, drag out a lifeless existence. Others, like the Bulloms, Lokkos and Veis, under the constant pressure of their powerful neighbors, have been

Reduced to Mere Remnants

and owe their survival and their hint of former glory to the yielding up of their independence and the adoption of the language, customs and costumes of their conquerors. They are, in fact, absorbed by their implacable adversaries.

The change in European domination has put an end to civil war and the nameless brutalities of which it was the occasion. In fact, open slavery no longer exists in any part of the Black Continent, save perhaps in some unexplored corner, subject to this day to the pitiless rule and unprogressive influence of those savages of the desert who are followers of Mohammed. It is replaced by a form of slavery more benign in outward aspect, but no less cruel, because it is not tangible.

A superficial observer or traveler who studies Sierra Leone as a dilettante, moved by the captivating mystery of the dense jungles, the mystic grandeur of the virgin forests, and the apparently unalterable calm of villages

Rich in Their Eternal Verdure

would be fatally subjugated by the novelty of the spectacle. Add to this the interested sympathy of the sycophant chiefs, the gambols of the children, apparently well-fed, the sweet smiles of the women—all these things combine to fill the sum total of the rosy atmosphere, and the observer returns to his home full of enthusiasm,



Scene at the arrival of Bishop O'Gorman in Freetown, West Africa.

convinced that in this black society neither misery nor servility exists.

Alas! What suffering lies beneath this smiling exterior, carefully concealed from tourists! How much slavery enchains this weak superstitious population where nine-tenths of the human beings groan under a shameful



Sorcerer of the Nkulo tribe, East Africa, ready for action against evil spirits.

yoke! In truth, liberty is truly found only where the star of Faith illumines the darkness.

Slavery exists in the inner life of every tribe in Sierra Leone; it exists in the homes

Of the Converted Blacks

but it has changed its form, it is modernized, it is cowering before the menacing spectre of the justice of the white man.

Ancient abuses are not abolished, but they masquerade under the camouflage of the law or even the ritual. However, in spite of ruses and facile excuses, in spite of evasions and multiple disguises, such abuses do not escape the eye of the trained observer.

Can We Interest You?

Fr. M. Nollen, M.S.C., writes to know how he could interest some people in the rebuilding of a ruined church in a small East Indian village.

We would like to be able to suggest methods to this end, for so many

He distinguishes them without effort, and arrives without difficulty at the kernel of the matter.

The Mendes, among whom we labor, use the word "Nduwo," plural "Nduonga," to designate slaves. "Nduwo,"—"Nduonga," are manifestly the same words as "Nduwu"—"Nduwunga" meaning "body" or "bodies."

A slave in the estimation of our ferocious Mendes is only a body—a sort of animal without soul. He is at the mercy of his owner, whose caprices may find outlet without fear of the revolt of his helpless serf, who can be sold at will.

The Mendes utter the word "slave" with profound contempt. No consideration is accorded the menial; he is noticed only when needed, and he receives no thanks

For Services Rendered

The most distasteful tasks are allotted to him, and if by chance, the sorcerer requires a sacrifice for his rapacious

fantasy when the spirits of ancestors or irritated gods need propitiation, the choice invariably falls upon the slave, the least endowed, the least devoted, the least influential.

Softly, without parley, without visible manifestation that can betray the murder or assassination they condemn the wretched creature, declaring him unworthy of further life, and dispatch him by poison, by long privation or by bad treatment secretly administered.

The slave thus condemned disappears without excitement or ceremony, without regret or tears.

He will be dead; it was his turn, and in the house where he lived his disappearance is hardly noticed. No one occupies himself with the affair; in the adjacent jungle a deep hole is dug, they bury him without any demonstration. It was only a body—an "Nduwo."

Since the slave was without a soul, there is no danger that his spirit will come back to annoy the executioners. The latter are safe in every way.



Priests and nuns in Africa often refer to the terrific storms that they encounter on their long journeys. Here is one gathering in the darkening heavens.

priests have just the same need—the rebuilding of the wretched little native chapels that can last only a few years at best and are always in need of patches and repairs.

The Dutch East Indies are very poor islands. The natives are barely

able to earn their daily bread even in the best of times, and the mixed population of Belgians, Germans and Australians are not much better off.

It would therefore be a charity to extend a helping hand to Fr. Nollen, whose residence is at Langgar, D. E. I.

CHRISTIANS IN THE MAKING

Rev. J. M. Maignard, C. M.

Fr. Maignard states that religious liberty in republican China is not complete, and that a Christian could not accept a high government position. Such officials are still expected to pay a certain tribute to Confucius, who is far from being forgotten in the Celestial Empire.

PERMIT me to send a report of the work done in my district of Tei-An during the last year.

I have three schools in my district; therefore I am obliged to support the three masters who teach the children. The school is

A Means of Propaganda

which sooner or later will bear abundant fruit. That is why we receive indiscriminately the children of pagans as well as Christians.

We use in our course of study books of Chinese literature, prayer-books and the catechism. The pagan children thus prepare to become Christians; by the grace of God I have also been able to baptize in Tei-An, many adults who had received only the instruction of our schools in former years.

The Catholic school of Tei-An is one of my principal schools. I have here thirty pupils, twelve of whom are pagans. They all study together. The house which shelters them is large enough, and well lighted, but there are neither the tables nor the seats usually furnished students. Each pupil must

Provide His Own Chair and Desk

and this fact prevents many from attending.

However, in spite of our poverty, divine grace acts visibly in many souls, and we never lack pupils.

In the country, my schools are progressing well, thanks to the zeal of two masters who receive the children in some Chinese houses so dilapidated that the wind and rain enter at will.

In a word, the schools aid us vitally in the propagation of the Faith. The children of our Christians are well instructed and the pagans absorb a seed that later fructifies.

The urgent need of catechumens is evident in our country. They function like the schools—one in my residence in Tei-An, and four in the country. One catechist in each section has charge of the religious instruction



Tablet at the entrance of a Christian cemetery in China.

of the catechumens, who consent to come and study Christian doctrine.

One sees thus adult pupils from fifty to seventy years of age. All are animated by the same desire: to obtain the grace of holy baptism. At Tei-An many catechumens have studied in my various classes during the past year; but only thirty were baptized.

We feel it prudent to exercise much discretion in the administration of

Baptism to Adults

All wish to receive it, but many hin-

drances come to light when we examine the applicants.

How many times have I not responded to certain catechumens who insisted upon receiving baptism: "Pay your neighbor the debts that you owe him first."

To another: "Go and be reconciled to your neighbor."

To others, and these are the most numerous: "Put aside polygamous wives."

Again, there are others to whom I say: "Before receiving baptism, destroy the idols you installed in your house."

Many, like the young man in the Gospel, retire sadly, with bowed head, not having the courage to renounce their public vices. But those who are baptized are generally well-disposed, and make excellent Christians.

In a word, the work of the catechumens is very consoling in its results. A crown of glory in Heaven awaits those benefactors whose generous alms give the missionaries the means to conduct these institutions.

By a mission, I mean the visit the missionary makes each year to the groups of Christian families in different sections of his district, that these converts may make their

Annual Confession and Communion

In preceding reports, I described one of these mission centres in the country, so I will not repeat the details. I think it preferable to expose in a few words certain local superstitions peculiar to pagans I have met as I journeyed from post to post.

On the occasion of grave illness, the Chinese pagans have recourse to a number of devices which depend, in quantity, upon the size of their fortune.

During my sojourn in Du-che-men, an old pagan fell sick. His children instead of procuring good remedies,

hastened to invite a sorcerer, the Matsio, who began to prescribe.

A cord was tied around the patient's neck, and he was led to the pagoda, into the presence of the idol. There, amid an astounding din of tam-tams, drums and fire-crackers, the poor man, half naked, acted like one truly possessed of a devil. He shuddered, he choked as if stifling; then suddenly he bounded up to a prodigious height again and again, uttering cries that froze one's blood to hear. They fed him balls of burning cotton. He swallowed the flame.

Little by little these frightful cries became weaker; his disordered movements ceased, and he relapsed into

A State Resembling Sleep

This is the time, the pagans say, when the idol takes possession of the patient.

After a few minutes of solemn silence, the sorcerer began to speak lowly in a high, clear tone. One would say it was the voice of a child, issuing from the depths of his being, for no movement of the lips was discernible.

Here are his words regarding the sick man: "The spirit of this sufferer was ensnared in the valley of the pagoda of white flowers. Some demons wished to imprison it there; but fear nothing, the spirit will return

to his home. It is necessary to offer gifts to the priest of the pagoda. Burn some paper mottoes and incense in the valley, and call the sick man by his name three times at sunset."

Such was the information and the orders given by the sorcerer.

The children of the sick man at once set out, accompanied by a crowd of friends and curious onlookers. They hastened to offer presents to the bonze who governed the pagoda of white flowers. Later joss sticks and bits of paper illumined the road to their house.

Upon their return, the family found the patient somewhat better, having recovered from the stupor which had rendered him unconscious.

Facts of this nature cause the Chinese pagans to accord great credulity to cases of possession of a devil, as the sorcerer terms it. Generally, these imposters are informed about the patient in advance by accomplices, and thus have their advice ready.

However, it sometimes happens that a person is really possessed of a devil; in such cases the sorcerer speaks clearly upon the state of the victim, prescribing remedies for a cure. So, by various means the demon, by his wiles and his agents, the sorcerers easily hold the Chinese people in the

bonds of idolatry and a thousand baleful superstitions.

The inhabitants of Tei-An are accustomed to offer each year a sacrifice of expiation

In Honor of the Dead

in order that their souls, condemned to wander the earth, lacking all things, may thus be appeased.

In return for these sacrificial offerings, the spirits protect the donors and cure the disease. They call this ceremony "Making a Bridge." Everyone is supposed to contribute.

Our Christians are exempt, according to law, from all contributions in support of paganism; but the petty chiefs who rule out in the country still continue to persecute Christians who refuse to render pecuniary assistance for these purposes.

Five families in Yun-foung-Kiao decided to give no money to the pagan solicitors, so the chief called on his friends to aid him to punish these converts.

Thirty men responded, and a raid upon the five homes ensued. They stole an ox from one family, a pig from another, and so on. Two men who resisted the marauders narrowly escaped death. They were gravely wounded.

The next day, upon learning of the affair, I lodged a complaint against the chiefs and their friends with the Sub-Prefect. I demanded respect for the Christians as laid down in the treaty. But the magistrate, a fervent disciple of Confucius, a cheat and anti-foreigner, considered the treaty but a scrap of paper, and would not condemn or punish a pagan leader.

He would not discuss superstition, and changed the rating of the affair from religious to civil.

He Fined An Innocent Onlooker

a small amount for assault. To accept such a verdict would be a grievous insult to my converts, and would furthermore frighten our neophytes at Yun-foung-Kiao, where the faith is still in its infancy.

So the case was taken to the Supreme Court at the provincial capital,



Not too old to grasp the principles of our religion and to receive baptism.

Nan-chang. There, finally, after several verdicts and upon evidence of guilt too palpable to be refuted, the pagans were ordered to restore all the plunder, and one of the leaders was sentenced to prison for eleven months for serious assault upon two Christians.

This settlement of the affair immediately resulted in an augmentation of

catechumens. Many wished to rid themselves of the annual assessments of the rapacious bonzes.

In termination I will add a few words upon religious liberty. The republican régime has given to the Chinese the minimum of this liberty. The magistrates, the school-masters, the military and all civic employees cannot claim even that. They are

obliged, many times a year, to offer sacrifices to Confucius, or assist at other pagan ceremonials. If they do not wish to comply, they lose their positions.

A Christian cannot accept the post of sub-prefect or any state office, for the Chinese republican government is essentially pagan, and will remain so for some time to come.

Let There be more African Priests

America can decide the fate of the missions. Appeals, special and general, are made to her spirit of benevolence from every part of the world. Of the former is the plea coming from Fr. M. Lahorgue, S.J., in behalf of a grand seminary in Madagascar, Africa.

Responding to the needs of the Catholics and to the desires of the Holy Father, Jesuit missionaries founded a college in this land for the purpose of educating natives for the priesthood. The college is the joy of Catholics in Madagascar, for it has every hope of furnishing a sufficient number of missionaries to spread the Faith in the region.

Already eleven young students have finished the course in philosophy. Now they should begin their theology, but this next step cannot be taken by the Superior because he has no funds, nor even books. Must the class be abandoned and these eleven young men refused entrance to the priesthood.

The thought is appalling and grace from on High will doubtless inspire some persons to come forward with funds for a grand seminary in Tananarive. The expense is only moderate and could be met by a few generous offerings.

A Word About Native Nuns

Just as the native clergy formed in China give universal satisfaction to their bishops and those who have trained them, so do the native nuns fulfill the demands of their state. This is especially true of South Manchuria, where a native Sisterhood was founded in 1875 by Mgr. Verolles, then Vicar Apostolic. Their Novitiate

directed by European nuns, has always a large number of young Chinese women anxious to become the brides of Heaven. When professed they share the labor of hospitals, schools and orphanages, rendering it possible for the European Sisters greatly to enlarge their work. In this Novitiate there exists that ever-present dilemma of the mission world—how to receive and accommodate those who apply for admission. The building is too small, and the present Bishop, Mgr. Choulet, who has to deal with the high cost of living and a prospect of famine if the dry spell lasts too long, has nothing to give the carpenter. The native nuns of Manchuria need a good home where they can be prepared in large numbers for their apostolate among suffering women and children.

The Building Question in Mission Countries

Fr. J. Champeyrol, P.F.M., writes from Kwei Yang, in the Vicariate of Kweichow, China, and it would seem that the building question agitates him, like so many others who write to the National Office of The Society for the Propagation of the Faith.

Evidence of his impoverished state was given when the Bishop of Kweichow, Mgr. Seguin, paid his latest visit to Kwei Yang. So tumble down was the presbytery that the Bishop thought of going to the inn to stay, fearing that the house would fall in while he was there. He advised the poor priest to repair or rebuild at once, lest serious injury to himself and others follow. Fr. Champeyrol stated that his wallet was empty. The Bishop remarked that his own was nearly the same, and there the matter rested.

And yet not quite, for in such situations there is always one last hope—"generous America." So at once Fr. Champeyrol sat down and wrote a letter to New York explaining the dilapidated condition of his mission buildings and expressing his confidence in those distant but true friends who so often lift the apostle from the depths of despair. It is more than probable that a memorial presbytery will be the result of his appeal.

The Duty of a Promoter in the S. P. F.

It is the duty of a Promoter to fan into a bright flame the spark of apostolic zeal for the missions which, by neglect, has almost flickered out in the breast of many an otherwise good Catholic. But, naturally, the Promoter must first be filled with burning zeal himself. Then and only then will he succeed in drawing others into the work. Pray to God for this apostolic zeal, and He will give it to you in abundance; then armed with this, go forth in His Name and do not stop until every Catholic of your acquaintance, man, woman and child, is enrolled in the ranks of the great Mission Aid Society, the Propagation of the Faith! You can do all things in Christ Jesus!

They Are All Needed

"Happily, new congregations are coming to aid us in the conversion of China. The task demands patience and many workers. China cannot be converted *en masse*, but wherever a missionary establishes his post it is not long before he has a nucleus of well-disposed persons around him. The era of persecutions has passed; let us hope that it is to be followed by an era of conversions.

"RIGHT REV. N. CHOLET,
"Vicar Apostolic of S. Manchuria."

A NEST IN THE BUSH

Rev. A. Berclaz, M. S. C.

It will be hard to resist the naïve sweetness of this little article, designed to show the needs of a flock of wild birds of Ocean Island, being tamed by the gentle hands of the nuns and missionaries. The poor nest built for them is much battered by wind and storm, and it takes so little to build a new one—but Fr. Berclaz explains all in his communication.

UNKNOWN, lonely, rock, risen thousands of years ago, from the depths of the Pacific! Upon it the sea birds gathered and rested, and upon the fertile deposit laid by the winged colony, from hundreds of miles away, the waves brought the first germs of vegetal life.

Some Gilbertine explorers, thereto driven by currents, landed and became the ancestors whom the legend

Extols as Demi-gods

"Banaba, Rock-Island;" so they called the little new world, protected by rough cliffs, peopled with stone giants several fathoms high, here pressed close side by side, there scattered among bush and trees, or incamped by inaccessible trenches, mute sentries, terrifying fantoms in the dark!

No spring nor stream exists, but hither and thither gaps in the ground lead to huge subterranean caves, where lay ponds of sweet water guarded by ghosts. Propitious, the ghosts show the way to crystal water wherewith one fills the cocoanut vessels; irritated, they turn into enormous crabs forbidding entrance.

By very long droughts these reservoirs are drained, and then begin the torments of thirst: thus perished in the past hundreds, perhaps thousands, of people!

Here, ten years ago, the first Catholic missionary landed and set up his tent, or rather,

The Tent of Our Lord

for the missionary thinks first of his Master and His little ones. With boards, galvanized iron and plenty of

perspiration, he erected a school-chapel, wherein he rested himself in a corner, as the little dog near his master. Soon, however, the increasing number of faithful made it necessary to consecrate the building to worship only, and now it is packed and overcrowded on Sundays.

But then, what about the little ones and the school?

Hearken to the Sister: "My little ones are gentle, pretty, nice, handsome, but—" The Sister is right. Have a look at them!

Standing by the blackboard is *Ioanne Tabuariki*, John, the Thunder, with a



"Please give us a shelter."

frightful name, but a meek and diligent aspect. He was one of our first pupils,

The First of His Family

to become a Catholic, bringing after him his father, step-mother and nephew.

Last year, to the great joy and pride of the Sister, he was married and appointed assistant-teacher. At the left end is his wife, Lucy. Daughter of Protestants, great friends with the minister, herself his pupil, Nei Aita (such was her name) suddenly introduced herself to the Sister and in-

sisted on being enrolled as a pupil. Recriminations of the former teacher, opposition of her mother, the little one stood it all; with her own hands she washed her dresses for school and church. She even succeeded in bringing along her only brother!

The catechism was soon learned, and at baptism she was named Lucy. Wonderful conversion and marvelous strength of soul in a young girl, surely a divine work of grace! Such is the first Catholic family brought forth by our school.

By Lucy's side used to sit little Martha with disheveled hair and melancholy feature. Left by the early death of her mother, alone with a pagan, ignorant and vulgar father, her body and soul were withering in a lonely and filthy hut. She found the way to our school, and there the careful attention of the Sister saved her.

She was not ungrateful: how many times the poor little thing walked alone from her home to the school! In the Sister she found the motherly love yet unknown to her; her body assumed a neat and healthy appearance; her mind, hitherto untilled, was transformed by divine grace. How radiant she was

Under Her Crown and Veil

on the day of her First Communion! It was the ingeniousness of the babe and the brightness of the angel.

That day was her first and last communion on earth. One morning, while picking flowers before school-time, she slipped into a cistern, her soul took flight unto heaven, and now a little cross marks her tomb in the Catholic graveyard. The good God picked His little solitary flower of the bush; the orphan is again with her mother and two little sisters!

Now here is Pio (Pius). Shortly after my arrival at Ocean Island, an urchin slipped in among the pupils. His parents were not on the island, and he was staying with some Protestant relations. What was his religion? One morning, Puratake (such was his

name) came bravely up to me: "Father, grandmother is dying, she is a Catholic, come and see her!"

I follow my guide, and amidst bush and cliffs, under a wretched cover of leaves, I find a pitiable human ruin. But through the body, emaciated by years and disease, shines the light of Faith, enkindled, long, long ago, down at Tahiti. As a proof of Catholicity, the poor old thing whispers the "Ave Maria" and fragments of the "Our Father."

She died comforted and in peace with God. Puratake, now Pio, is the eldest boy in the school, and a trustworthy helper of the missionary.

No less interesting is the story of other children, which I may tell you another time. Dear little ones, whom God draws to Him, and who they in turn draw to their parents!

"... but they have not a nest! Why, Sister?

"What about the native school I built? Roof of long pandanu leaves woven by the old grannie on cocoanut sticks, fastened on with cocoanut string; walls even, O luxury! made of the same sticks and string: thence, excluded, all incursions of fowls and dogs! No windows, I admit: light filters between the sticks.

"Yes, it was all right with a few pupils; but there they are now over forty packed together in a class, their breath overheating the air, the bodies, desks, charts, blackboards shutting off the scanty light! One wants light, though, to read and write!"

Once more the Sister is right. And myself, too, I am tired of repairing the poor shack again and again. One day a strong wind blows away the top of the roof, and

A Shower Soaks the Class

Then, the thatch is rotten and must be

changed—then the sticks are rotten—then the string—and mending never ends.

Oh! if we had, as the Protestants have, a school of good boards and slates, with windows giving plenty of air and light! Many a child keeps on attending the comfortable Protestant school, who, if we could know him as well, would find Faith and the way to Heaven!

The conclusion, dear readers? You already drew it. Two hundred and fifty dollars would provide a nest for my dear little ones. A trifle, compared to all these beautiful souls! Who would not save a soul by contributing only ten dollars! And at this rate, twenty-five good American Catholics would be sufficient.

My little ones are waiting for their nest, and in the meantime they have an open air class.

They shall not wait long, shall they?

How Coffee Came to Nairobi, B. E. Africa

The material benefits that accrue to the presence of patient and hard working missionaries in a wild country are numberless. Bishop Neville, C.S.Sp., in a recent lecture in London on the aspects of Nairobi, East Africa, told the history of coffee in that region.

"Coffee was introduced into Nairobi by the missionaries. When the Fathers of the Holy Ghost went to Nairobi to open a mission it was very difficult to get tea and coffee, and in order to meet their own need they determined to try the experiment of coffee-growing, and sent for some beans of the mocha variety. After a few years their plants were producing excellent coffee. Some time afterwards the Government established headquarters at Nairobi and encouraged planters. They advised them as to their crops and said: 'Don't plant coffee; it will never grow here, and your time will be wasted.' To the Fathers the Government officials said: 'Pull up that coffee; it is useless; plant something that will be good for the country.' The missionaries turned a deaf ear.

"Some time afterwards there was an agricultural exhibition in Nairobi, at which the products of the district were displayed. The White Fathers took some berry-laden coffee plants, but the judges turned their backs upon the exhibit, and their plants were not mentioned in the report. But after a while the corn failed, and the potato

crop suffered from disease, and the only thing which thrived was coffee. The Government officials then went to the Fathers and asked for some young plants. Today Nairobi is a great coffee-producing district."

The Kabyles of Africa

The Kabyles are an intelligent and well-featured people, far superior to the majority of Africa's numerous races. This is not to be wondered at when their origin is considered.

The Kabyles, a Berber tribe distinct in habits, character and religious observances from the Arab tribes. They were a remnant of a Christian population who had embraced the Faith in the earlier days of Christianity. During the Mohammedan invasion in the seventh century they strongly resisted the allurements of apostasy; though forced by the power of the sword to embrace the Koran fourteen times, they returned to their ancient faith over and over again. Finally, 30,000 families were deported into the Sahara, others were cruelly put to death, whilst others retired into the mountain recesses, where they remained faithful to Christianity, till they were deprived of all supernatural help and then amalgamated their religion with Jewish and Mohammedan practices.

Today the Kabyles number about 500,000 souls; politically they belong to France and as such are included under the jurisdiction of Algiers and Constantine. They were first evangelized by the Jesuits, especially by Fr. Creuzat, S.J., from 1860 to 1873, when Lavigerie intrusted the mission to the White Fathers.

Not Forgotten by Her Uncle Sam

Gardner, Massachusetts, has sent one of its daughters as a missionary nun to Johannesburg, South Africa, and the good old State is also generous in its offerings to the field afar.

Sister Mary of St. John Berchmans, in acknowledging some gifts, says:

"It is very pleasant to know that the people of my Uncle Sam's country are so rapidly developing an interest in foreign mission work. There is a wide field for American hearts and heads and dollars, and the Catholic missionary work of our people will some day, with the blessing of the God of nations, be a power in lands where now Protestant and American are synonymous.

"The united work of the pastor and people of a parish in the cause of our Divine Lord is sure to bring a blessing upon the leader and those led, and not the least, I am sure, will be the reactionary effect upon the parish itself. Honest minded people cannot look to God's interests abroad without having an eye to those at home."

"HAVE PITY ON US"

Mother Jeanne, C. M. I.

It is indeed time that Catholics took up the medical side of mission work, especially in India. There the demands are most pressing. Mother Jeanne writes from the Convent of the Holy Angels, Kumbakonam, Madras Presidency, and persons having the hospital supplies she mentions may send them direct to her address. As for the "Lady Doctor"—that would be the best gift of all.

"TAIYARAY! Taiyaray! dayavu saiunguel! (Mother, Mother, have pity on us.) When will you open a hospital where we may be nursed and treated? Look at my state. I shall not live if you refuse to take me in! Aiyo! Aiyo!"

"Taiyaray! Taiyaray! my child is very ill, the gods have not been able to cure her. My only hope now is in you. Let her stay in your hospital and she will be the joy of my life once more. Have pity on her, Taiyaray!"

Such are the clamors which ring daily in our ears and sadden our hearts, for owing to the want of funds and the difficulty of

Finding a Lady Doctor

we have not yet been able to open our Hospital for Women and Children.

Of late the desires of the women and their relatives are so imperative, that they come from long distances with their bundles on their arms, craving admission to St. Ann's Hospital for themselves or for some sick relative or child.

A Long Wait

Sister Marie Theophane, one of the St. Paul de Chartres nuns who work in the diocese of Hakodate, Japan, caring especially for children, says regarding the regeneration of the little ones:

"We very rarely baptize children here in Japan unless the parents are Christian also, for to do so would create too many difficulties for them especially when they reach a

"Yenna saygredu?" (What to do?) we question sadly, as we watch these poor heathen women, to whom we have consecrated our lives, turn sorrowfully homewards again.

Alas! as we look around we see many hospitals that are run by Amer-



This picture might be labeled "Exhibit A" of India's children needing food, clothing, shelter and medical treatment.

ican Protestant missions in India, and for which thousands of dollars are yearly sent toward the maintenance of these up-to-date establishments. We may mention the American Presbyterian mission of Miraj, whose hospital is so much appreciated by the people of the Bombay Presidency, and their hos-

pitals for women at Nellore and Madurai, etc., all equally famous. These places show the value Protestants set upon medical missions as instruments of Christian propaganda. We feel sure that Catholic Americans, whose missionary zeal has now

Taken Such a Splendid Flight

will have the same generosity in supporting a Catholic scheme that has for its object medical relief to pagan women and children.

Therefore we today plead for:

1st. An offering for St. Ann's Hospital from those who love or bear the name of Mary's gentle Mother.

2d. Hospital instruments, or medicine, or bales of cotton, wool and cloth bandages.

3d. Lastly, a capable lady doctor, willing to devote at least some years of her life to the care of pagan women and children. Will no valiant soul arise and say: "Here am I, Lord, take me."

Will no one hearken to the cries of the pagan women of Kumbakonam, who with outstretched, uplifted hands, beseech kind people across the seas to hasten to their assistance by opening the hospital of their white "Taiyars," where they may at least be taken in, and carefully, lovingly tended?

We know that our appeal, made in St. Ann's name, will not be made in vain, and that, through the Propagation of the Faith centres, we shall receive the help so urgently needed.

marriageable age. This denial is often a great sorrow to our earnest little girls who long to become our real children.

"One girl mourned the fact that she would have to wait until the hour of her death to be baptized as she knew her parents would never think of becoming Christians. Then she took heart, resolving not to be discouraged, but to win her parents' consent that she might adopt the Catholic religion. So well did she conduct her campaign that she actually succeeded in getting her father to sign a document legally per-

mitting her to choose the faith she preferred. Armed with this, she triumphantly received baptism and we are trusting that she will grow up as fearless and ardent a Catholic as she has started."

The generosity of the sects ought to be an incentive to all Catholics. They are contributing millions where we are giving thousands. We can never equal them in resources, but we can do better than we are now doing.

THE MARIST BROTHERS OF THE SCHOOLS

Brother Joseph Norbert

The "Little Brothers of Mary" are doing valuable school work in many missions, and therefore a bit of history concerning them will be appreciated, especially now that education is sought so eagerly by the youth of the more advanced pagan countries.

OUR Society was founded in the Diocese of Lyons, in 1817, by a young and poor priest, Venerable Fr. Marcellin Champagnat, S.M., for conducting schools chiefly in country parishes.

Our Venerable Founder had to overcome many great difficulties from the beginning of his work, but he persevered, and with God's blessing and the never-failing help of the Blessed Virgin, whom he called his "Ordinary Resource," he was not only able

To Found About Forty Schools

in France, but to send a number of Brothers as catechists, with the pioneer Marist Fathers to the distant missions of Oceanica.

Ven. Fr. Champagnat, about the year 1830, when revolution threatened the very existence of our Order in France, thought of leaving for America with his first disciples; a few years later he volunteered to go and preach the Faith to the pagans of Central Oceanica, but Ven. Fr. Colin, the founder of the Marist Fathers, declined his generous offer. One of our confrères, the late Bro. Marie-Nizier, was the companion at Futuna, of Bl. Fr. Chanel, S.M., till the time of his martyrdom, in 1841.

After the death of our Venerable Founder, in 1840, God blessed more visibly his work, which made rapid progress and soon took a leading part in the foreign missionary work. Many Marist Brothers are now conducting schools in pagan and non-Catholic countries, such as Australia, New Zealand, New Caledonia, New Hebrides, Fiji, Samoa, South Africa, Basutoland, the Belgian Congo, Madagascar, Egypt, Algeria, Turkey, Syria, Meso-

potamia, Aden, Ceylon, China, Greece, Servia, Rumania, Denmark, and in most countries of North and South America, Canada, the U. S. A., Mexico, Columbia, Brazil, Chile, Peru, the Argentine Republic.

It is customary with us to admit in preparatory Novitiates, commonly called Juniorates, pious boys from twelve to sixteen, who have some desire and qualifications to become Religious.

Those Juniors receive the same instruction as pupils in primary and high schools, and prepare themselves in an atmosphere of piety and innocence, to enter the Novitiate if they are found fit for the religious life in our Order.

In May, 1905, our first Chinese Juniorate was opened in Peking, near the Cathedral. In November, 1910, it was transferred to N. D. des Martyrs, Chala, just outside Peking, and by the side of the Lazarist Fathers' Novitiate. Chala is the place where the famous Jesuit missionaries of the seventeenth century: Ricci, Schall, Verbiest, Longobardi, etc., were buried. There also, in June, 1900, many orphan boys and our devoted Chinese confrère, Bro. Joseph-Marie-Adon, and the postulant Paul Jen, who had volunteered to stay with them, were chopped into pieces and cast into a well because they had refused to forsake the Faith.

Quite recently our Chala Juniorate has been recognized by the Chinese Board of Education as

An Official Normal School

As a consequence, our Juniors will complete their studies to secure the official Teachers' Certificate before their admission in the Novitiate itself.

The devoted French and native Brothers who teach and train our Juniors are generally satisfied with their piety, diligence and obedience. In the lovely Gothic chapel of Our Lady Queen of Martyrs (so called in memory of the numerous victims of the 1900 persecution—four victims

being from our ranks—the Juniors attend mass, and most of them are daily communicants.

In China, our native Brothers are wanted in large numbers to conduct parish schools in large Catholic centres. We have two of those schools in the Vicariate of Peking, and they turn out not only excellent Catholics, but several candidates for the Peking Seminary and our Juniorate yearly.

The Society for the Propagation of the Faith was started in October, 1913, among our Chinese students; and a few months afterwards among our European boys. From the very beginning pagan students joined The Society for the Propagation of the Faith Circles, and during the past school year I had three complete circles of pagan members. This was the result of a few lessons in catechism which I gave to my own Chinese pupils last September. About \$150.00 (American currency) for The Society for the Propagation of the Faith, and over \$200.00 for the H. C. A., were collected at the college between January 1st and June 30, 1920. A part of The Society for the Propagation of the Faith money was subscribed by relatives of our Chinese Catholic pupils; they had heard about the good work from some of our most zealous students.

Barely twenty per cent of our Chinese pupils are Catholics, but all the boys in the higher classes learn the Christian doctrine willingly, though it is not yet a compulsory part of the program of studies.

We thus try to comply to the best of our ability with the earnest appeal of Our Holy Father in his recent Letter on the Propagation of the Faith throughout the world. Circles of The Society for the Propagation of the Faith are also working in three other Marist schools in China, *vis.*, the French Municipal Schools for Chinese in Shanghai and Tientsin, and the French College, Nantang, Peking. Contributions are forwarded to London or direct to Lyons.



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WITHIN the last two weeks the office of CATHOLIC MISSIONS was honored by the visits of four missionary Bishops, all on their way to Rome.

Bishop Hopkins, S.J., Vicar-Apostolic of British Honduras, brought the contribution of his people to work of the Propagation of the Faith. The Honduras mission is still in need of outside assistance, and the number of Catholics is not large; nevertheless they were able to make up a total greater than the one contributed by certain American dioceses. To implant a fruitful missionary spirit in its beneficiaries, it has been the constant practice of the Society to ask help even from those who are receiving it, in order that as the need for assistance diminishes, the country may continue and increase its support of the missions of the church.

Bishop Breynat, O.M.I., and Bishop Charlebois, O.M.I., both have the North Pole as the extreme limit of their Vicariates, and the privations and hardships of the missionaries at work in those desolate regions are incredible and would be beyond human endurance, were it not for the grace of God. Nevertheless the Bishops and their companions were full of enthusiasm and desirous to return as soon as possible to their beloved Indians, among whom they find many consolations.

Bishop Darnand, S.M., is the newly appointed Vicar-Apostolic of the Navigator Islands in far-away Oceanica, and the American Island of Samoa is under his jurisdiction. We were delighted to hear how the question of the native clergy has been taken up in those islands, where the introduction of Christianity presented so many difficulties; four natives have already received holy priesthood in Navigator and six in the neighboring Vicariate of Central Oceanica. Needless to say that congregations of native nuns have also been founded, and with great success; there are sixty native nuns in the Fiji Islands.

* * * *

SPEAKING of native clergy, we must quote the following fact which will show the interest that the missionaries take in that important question. Bishop Allies of Northern Cochin-China writes: "Owing to lack of

A Beautiful Example

resources I was on the eve of closing the preparatory seminary and returning the boys and young men to their families. Hearing of my predicament, all the missionaries and the native priests, who number no less than seventy, offered me their mass stipends for a whole month, and as, thanks to our American benefactors, those stipends are rather high, I have been able to keep open my college to the end of the scholastic year.

* * * *

WHEN we say that most of the Catholic missionaries are suffering from hunger because they have not the means to feed themselves properly, we are probably suspected by many of exaggeration. Here is the report of

an eye-witness more than confirming our assertion. Fr. Cadilhac, Vicar-General of Tokyo, writes:

"I had lately the honor to accompany Mgr. Fumasoni, Delegate-Apostolic to Japan, during his visitation of the Diocese of Hakodate. We found excellent Christians, well-organized parishes and zealous missionaries, but how thin were the latter. His Excellency could not help noticing it, and asked me the reason. My answer was that they did not have enough to eat, and were slowly starving to death.

"The poor men were doing their best to give a decent reception to the representatives of the Holy Father, and I could easily see that these extra expenses would cost them many days of fasting. I left them what I had in my purse, and it was not much. Despite the increased cost of living, missionaries in Japan have to subsist on ten dollars a month, which about suffices to buy an egg for breakfast, another egg for supper, and a loaf of bread or a little rice every day.

"Despite this sad condition of affairs, I heard no talk of a strike among them; nevertheless, could you not send them something to eat?"

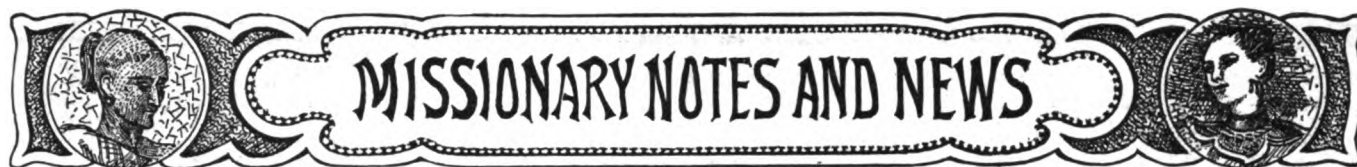
We regret to add that the sad condition of affairs described by Fr. Cadilhac exists in other missions besides that of Hakodate.

* * * *

CATHOLIC MISSIONS was favored about a year ago with an article of unusual interest, entitled "An American Apostle in Sierra Leone." It was written by Rev. John C. Simon, C.S.Sp., and forcibly depicted the severity of life for a white man on the

west coast of Africa. Word has now come that this young priest has succumbed to hardship at the age of only thirty-five years. Father Simon was a

Philadelphian by birth, and a former student of Duquesne University in Pittsburgh. He was ordained in Rome ten years ago, and labored about five years in the African mission field, often in a precarious state of health, but full of love for his task. His life was a striking example of the apostle's devotion to duty.



AMERICA

NEW YORK Six priests of the American Foreign Missions left Maryknoll, September 8th, for their mission field in the Province of Kwang Tung, China. Their names are: Rev. Anthony P. Hodgins of Brooklyn, N. Y.; Rev. George F. Wiseman of Arlington, Mass.; Rev. Frederick C. Dietz of Cincinnati, Ohio; Rev. Robert J. Cairns of Worcester, Mass.; Rev. Joseph S. Donovan of Midland, Penna.; Rev. T. Walters McKenna of Baltimore, Md.

They sailed from San Francisco, September 25th, and on their way west stopped at Detroit, Chicago, Denver and Los Angeles.

Before their departure, each of the six was presented with a crucifix by the Ossining Council of the Knights of Columbus.

This is the third departure from Maryknoll, and with the arrival of the new missionaries there will be twelve in the American mission of Kwang Tung.

WASHINGTON The second national convention of the Catholic Students' Mission Crusade held at McMahon Hall, Catholic University, closed Sunday, August 8th.

The Rt. Rev. Thomas Joseph Shanahan was reelected President of the Crusade. Mgr. F. J. Beckman of Cincinnati, was reelected Chairman of the Executive Board. It was decided to establish a unit of the Catholic Students' Mission Crusade in every institution of higher learning in the country. This will include organizations of Catholic students attending State universities. It was also planned to have a mission column in every college magazine throughout the country.

Mgr. Joseph Freri, General Director of the Propagation of the Faith, paid a visit to the convention.

LOUISIANA The Dominicans of Rosaryville are now publishing a very attractive magazine called *The Vineyard of the East*. It is intended to further the interests of their missions, which are numerous in China, Tonkin, Japan, and the Philippine Islands.

CANADA Rt. Rev. Albert Pascal, D.D., O.M.I., first bishop of the Province of Prince Albert, Regina, Canada, died recently at Aix in France. Bishop Pascal was a native of St. Genest de Banson in the Diocese of Viviers, France, and was born on August 3, 1848. He was appointed Vicar-Apos-

tolical of Saskatchewan in 1891. In 1907 the Vicariate was made a Diocese with Prince Albert as the Cathedral town, Bishop Pascal becoming first bishop of the new See.

EUROPE

ITALY One hundred and five years ago on August 15, 1815, the Venerable John Bosco, founder of the Pious Society of St. Francis of Sales, of the Daughters of Our Lady Help of Christians, of the Salesian Coöperators, and one of the greatest educators of modern times, was born at Becchi, a small hamlet in Piedmont, northern Italy. All his organizations have had a rapid growth and the missionary success of the Salesians has been especially marked. Today they have forty-three missions among the savages, doing most arduous work in South America.

The unveiling of the monument to the Venerable Don Bosco took place on May 23d in the Square of Mary, Help of Christians, in Turin.

IRELAND Ireland is to make a generous offering to the missions in the persons of sixteen missionaries who, with Bishop Shanahan at their head, will sail for South Nigeria, Africa, in October. They are members of the Congregation of the Holy Ghost and will replace the sixteen missionaries of the same Order who perished in the disaster that befell the *Afriqne* in the Bay of Biscay.

ENGLAND St. Joseph's Foreign Missionary Society, Mill Hill, London, has issued its annual report, 1919-1920. Its mission fields include the Archbishopric of Madras, the Vicariate of the Upper Nile, the Prefecture of Kafirstan and Kashmir in Northern India, the Prefecture of North Borneo and Labuan, the Maori Missions in New Zealand, missions in the Belgian Congo, the Philippine Islands, and the Isles of the Caribbean Sea.

Only about three hundred priests are undertaking the evangelization of these populous missions, and the report ends with this appeal:

"St. Joseph's Society wants more men to carry the Light of the Gospel to races still unevangelized; it requires volunteers for the grandest and noblest work on earth—the work of the salvation of immortal souls!"

ASIA

CHINA Word has been received that Rt. Rev. F. Landi, O.F.M., Vicar-Apostolic of Northwest Hupeh, died June 30, 1920.

In letters addressed to Mgr. de Guebriant, the Apostolic Visitor of China, Cardinal Van Rossum has expressed in warmest terms his commendation of the truly apostolic manner in which Bishop de Guebriant has performed his difficult and fatiguing task. The Cardinal further states that the notes furnished and information given to the Congregation of the Propaganda are of utmost value and will result in the solution of many difficult problems concerning the organization of the various missions, and will mark the beginning of a new era for China in which the work will be more united and more fruitful. Vicars Apostolic of all nationalities have united in testifying to the spirit of justice and Christian charity in which Bishop de Guebriant's report was submitted.

INDIA Only the best of reports come from the directors of the young men chosen as recipients of funds for the education of native priests. The bishops know well how to recognize real vocations among the students of their schools, and the burses are well placed.

India has profited by the new zeal among our Catholics along this line, and a letter from Mgr. Paul Perini, S.J., Bishop of Mangalore, gives good news regarding his seminarians:

"I am glad to be able to say that the four students being educated by American benefactors are in every way worthy of the charity they are receiving, and I have every hope that they will become excellent priests.

"I admitted eleven students from my own mission to the seminary this year, and I expect to ordain six new priests in a few months. Thus encouraged, I am busy planning to open new mission stations. True, I have no money, but I have the apostles, and Providence is a safe banker."

AFRICA

ZAMBESI A letter received from Mgr. Edward Parry, S.J., states that Very Rev. Richard Sykes, his predecessor, who had been ill for some months, died in May.

Mgr. Sykes had been twenty-three years in the African missions.

UGANDA Three more priests were ordained on June 6th, by Rt. Rev. John Forbes, making Uganda the banner mission in Africa for a native priesthood. After a brief vacation the new apostles will be sent to the most important stations, where they will be the right-hand of the European Priests. But Uganda if rich in native priests is very poor materially, and famine lurks always in the background.

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CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
Missions in Eastern Soudan - Dom Maternus Spitz, O.S.B.	243
New Hands At the Plough - Rev. Felix Dufays, W.F.	248
Truth Stranger Than Fiction - Rev. M. Steichen, P.F.M.	251
"Nazarene, You Have Conquered" - Rev. Fr. Begin, W.F.	253
The Marist Brothers in China - Brother Joseph Norbert	255
A Devoted Catechist of Nigeria Rt. Rev. Thomas Broderick, L.Af.M.	257
Taking a Chance - Rev. Jules Douenel, P.F.M.	259
An Arid Field - Rev. John Mullan, E.F.M.	260
From the Letter Box - Rev. A. Stotter, E.F.M.	261
Editorial Notes	262
Missionary Notes and News	263
Missionary Letters	Passim

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343 Lexington Avenue, New York City

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Mass Intentions

The month of November will bring back the memory of the dear ones we have had the sorrow of losing, and stir in our hearts a desire to help them in case they have not as yet satisfied the justice of God. The best and most efficacious way is to have the Holy Sacrifice of the Mass offered for them, and we have no doubt that many readers of CATHOLIC MISSIONS will resort to such means to show their affection for the departed ones.

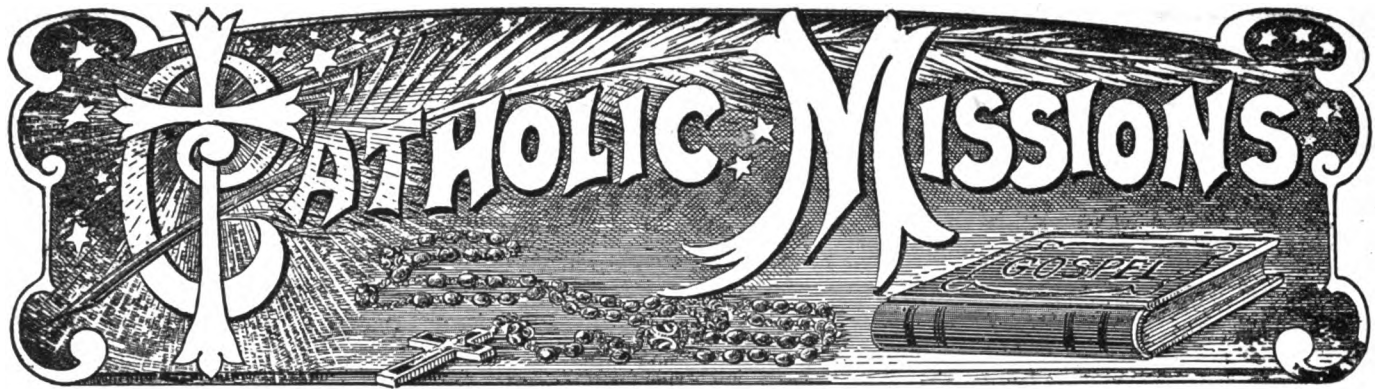
We wish to remind them that by placing some of those Intentions with us they will perform a twofold act of charity. Besides helping the poor souls, they will give a much needed assistance to missionaries who at present have to rely almost exclusively on such stipends for their subsistence.

The Society for the Propagation of the Faith is fully empowered by the Holy See to receive and distribute Mass Intentions in any part of the world.

THE RIGHT REV. JOSEPH FRERI

343 Lexington Ave.

New York City.



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NOVEMBER, 1920

No. 11

MISSIONS IN EASTERN SOUDAN

Dom Maternus Spitz, O. S. B.

A thoroughly interesting description of that great portion of the African Continent bordering the Nile and Congo valleys, and considered the home of the full-blooded Negro.

BEYOND the almost boundless sea of sand which forms the desert of the Sahara, and beyond the mighty granite rocks which form the first cataract of the Nile, there lies a vast territory covering an area of some two million square miles, peopled by a dark colored race numbering forty or sixty million souls.

In the inscriptions of the ancient Egyptians the land was vaguely known under the name of *Ta Nehesu*, whilst the Arab invaders called it *Bilad-es-Soudan*, or the "Land of the Black." This general designation "*Soudan*" was subsequently applied to both the land and its inhabitants of the Congo, Niger

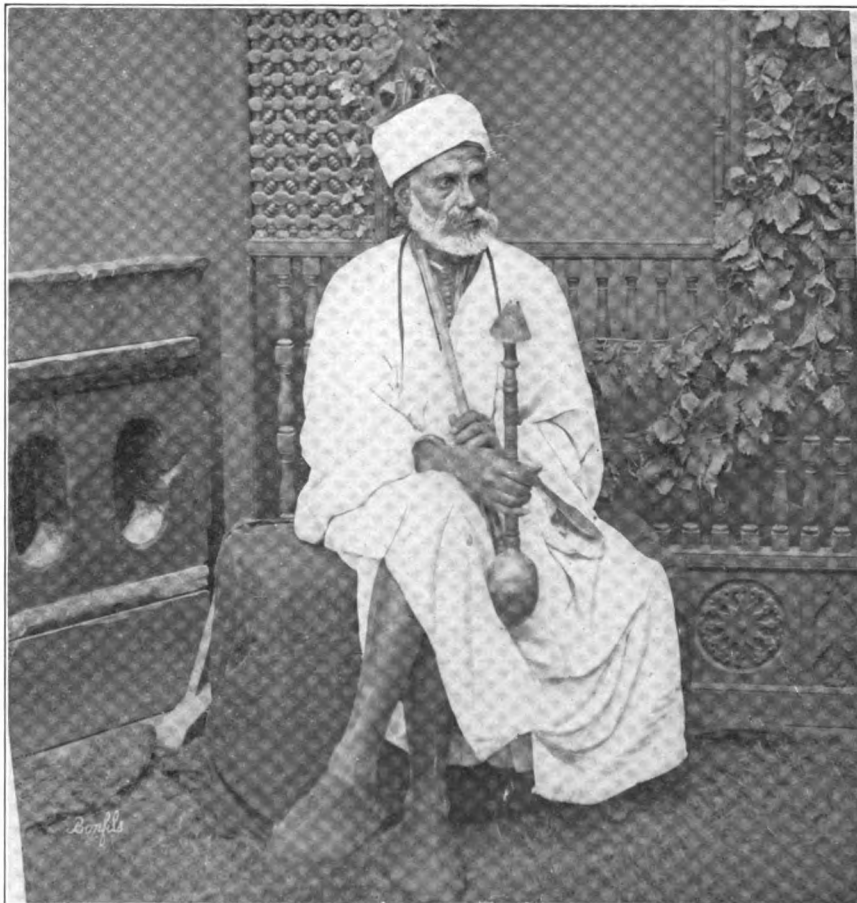
and Nile valleys, and this name is still used for the whole region of Africa which stretches from the Atlantic

Adamana region or Western Soudan, Northern Nigeria or Central, and the Anglo-Egyptian or Eastern Soudan.

This "Black Zone" is regarded as the true home of the Negro race, and is largely inhabited by full blood Negro tribes as distinguished from the Negroid Bantu races south of the Soudan. The country is well watered by the Congo and the Shari, the Niger and the Benue, the Nile and its numerous tributaries, whilst other portions are lying almost within the zone of the African summer rain.

Yet no part of the Soudan, whether Western, Central or Eastern, can be spoken of as the "White Man's Land," for in the valleys and the lowlands of the southern portion of the country the climate

is distinctly unhealthy, whilst the dryer northern parts and the mountainous regions are not a health resort either,



A Fellah of the Land of Egypt.

Ocean to the Red Sea, and includes such large territories as the French Soudan, the Upper Senegal and the

though modernized Kartoum has become of late a place of rendezvous for wealthy holiday-makers.

When first the European Powers discussed the value and prospects of the Soudan and then divided the vast regions among themselves, they were under the impression that they had got hold of a "useless possession." True, there are large tracts which present to the eye of

The Explorer or Traveler

nothing but ruin and desolation; others are covered with wave-like mounds of limitless sand; others again with unhealthy swamps and virgin forests; yet there are also thousands of square miles of fertile soil which under the able administration of both French and British colonial officials and with the sacrifice of financial support promise a glorious transformation of a "useless territory" into self-supporting settlements with good prospects of great potentiality in the near or distant future.

The Anglo-Egyptian Soudan extends fourteen hundred miles in length from Wadi-Halfa in the north to Gondokoro and British Uganda in the south, and twelve hundred miles in width from the frontiers of Dar-Fur in the west to Abyssinia in the east, and covers an area of 950,000 square miles, with a population which has declined from 850,000 souls in 1882 to three million or even less today. It embraces fifteen provinces, among them Kartoum, Kordofan, Dar-Fur, Bar-el-Ghazal, Dongola, etc., and since 1898 has been under the joint administration of Great Britain and Egypt. The population consists of numberless Negro, Negroid and Nubian tribes of Arabian and Hamitic, Nilotic and Semitic descent, and by representatives of the most important negro peoples of East Africa, who are either cattle breeders or farmers, merchant or warriors.

The dominant religion in the Northern Soudan is that of Islam, as the Arabs and Turks succeeded in imposing the teaching of the Prophet on a large number of its inhabitants after they had destroyed the Christian kingdoms of Dongola and Sobat. The population in the southern provinces are either pagans or spirit worshippers

and only slightly touched by the Mohammedan teaching. Some of the most iniquitous and immoral customs are still in full use among them with hundreds of deities, numberless fetiches or jujus of varying degrees and importance, all of which have to be propitiated by means of prescribed sacrifices, no matter whether these consist of food and drink, animals or men.

Mohammedanism, however, is making tremendous progress, and these pagan tribes are being rapidly absorbed into the fold of Islam by traveling agents and Mohammedan schools, by the great Dervish Orders and their secret members, and by the attractions of their low code of morality and the license of a sensual life. Yet the evil results of Islam are to be seen in "a childhood bereft of love, trust and innocence, in a womanhood for the most part demoralized, in a ruling class given to plunder and to fleecing their subjects, in a people sunk into indifference with an outward adhesion to religion, steeped in the lowest depth of immorality."

Owing to the inaccessible position of the country, the war-like and ungovernable qualities of its numerous tribes and the enormous difficulties of holding them in check when once subdued, the history of the Eastern Soudan is one stained with blood and oppression, without rule or government, where the worst passions of cruel races had full vent, where lawlessness has been rife and the slave trade

In Full Swing for Centuries

Her ancient national records recall the struggles with the Egyptians, with the Arabs in the fourteenth and fifteenth, and with the Turks in the sixteenth centuries.

Mohammed Ali in 1821, Ahmed Muhammed (Mahdi) in 1882, and Abd-Allah, the Khalifa, all fought, won or lost their battles, which were followed by plunder and arson, by atrocities of every description, by destruction and ruins, by abduction of girls and women, and by slave raids and slave trade.

Though numerous attempts were made to conquer the Soudan in the long run of the centuries, yet up to the time of its subjugation by Mohammed

Ali in 1820 no Egyptian monarch or tyrant has ever held it for any length of time. And then for a period of sixty-two years, from the time of its occupation by Ali to the outbreak of the Mahdi rebellion, the country was ruined by the bad government of

The Khedives of Egypt

and his governors of the Soudan by excessive taxation, oppression, injustice and bribery, and last, but not least, by the oppressive slave trade. Thousands upon thousands of square miles of territory went out of cultivation, seven-eighths of the population became brigands, highway robbers, cattle lifters and slave raiders. True, Said Pasha, horrified at the state of affairs, made sweeping but futile reforms, for he was powerless to enforce his laws, and things went from bad to worse between 1863 to 1869.

In the latter year Sir Samuel Baker was chosen to re-organize the Soudan and to subdue the slave trade. He was succeeded in 1873 by Colonel Charles Gordon to establish law and order, and he brought matters to a successful conclusion by the Anglo-Egyptian convention in 1877 by which all public traffic in slaves was prohibited. On Gordon's departure in 1879 and the re-assumption of government by the Egyptians, the trade revived with remarkable activity; the Soudan was ripe for an open rebellion which found its leader in Mohammed Ahmed, who declared himself the Mahdi, the "Man of God," the Messenger of Allah, and made himself master of all the Soudan south of Kartoum.

In 1884 General Gordon re-assumed the government of the Soudan to restore order, but he was murdered. For ten years the fanatical dervishes and followers of Abd-Allah, since 1885 successor of the Mahdi, murdered and plundered to their heart's content. In 1896 Kitchener was intrusted with the mission of re-conquering the Soudan. By the battle of Atbara on April 8th, and by the capture of Omdurman on September 2, 1898, he sealed the fate of Mahdism in the Soudan, and two days later he hoisted the British and the Egyptian flags over the ruined palace, where General Gordon was killed. After a protracted reign of oppression, terror and tyranny, of

financial and political chaos and anarchy, justice, law and order have been restored, and the reconstruction of the Soudan was ably commenced and completed under the administration of Lords Kitchener and Cromer, under Sir Reginald Wingate and His Excellency Major-General L. O. F. Stack, C.M.G.

Names such as these are household words in the history of the Eastern Soudan and its political conquest. Not so are those of Frs. Ryllo, Knoblechter, Comboni, Bonomi, Ohrwalder or of Bishop Geyer, who set out for its spiritual conquest, or of those hundreds of Catholic pioneer missionaries who for the last seventy years have worked, bled and died for the salvation of both Mohammedans and pagans, and for the spread of Christian civilization in the Eastern Soudan.

Of the means by which Christianity was introduced into the Soudan nothing is known with certainty. Whether it entered into Nubia or the Northern Soudan by the influence of Christianity, which was preached by St. Mark in Alexandria, or whether it was carried there by Christians who fled from Upper Egypt or the Thebais during the persecutions of Decius and Diocletian or Galienus and Maximus, or in

The More Peaceful Times of Constantine

are much discussed questions. The remains of Christian buildings, of churches and monasteries which are found at comparatively frequent intervals, testify its early introduction. Before the close of the sixth century Christianity became the official recognized religion of the Christian kingdom of Silko, whilst Emperor Justinian was instrumental in the conversion of Nubia and her inhabitants, who for centuries were allowed to practice their Christian religion in peace even after the Arabs had subdued them.

In the twelfth century Nubia was divided into the two great kingdoms of Mukurra (Dongola) and Alwa, which were in the most flourishing condition from the eleventh to the thirteenth centuries, and acted as a block against the advances of Mohammedanism in the Soudan for nearly seven hundred years in spite of all external persecutions. When, however, in the

time of Cyril, Patriarch of Alexandria (1235), a quarrel broke out between Alwa and Nubia, and the Nubian Church was practically left to native guidance, the results become disastrous. The Arab settlers seized the opportunity, wrested their dominions from them, and the Nubians lost their sincerity of faith by adopting a number of Jewish and Mohammedan practices. The Christian Church of the Soudan was allowed to be crushed out of existence by the irresistible power of Islam.

For nearly seven centuries the regions, hidden behind impassable barriers of a scorching desert and trackless forest, of pestilential jungles and reeking morass, inhabited by millions of dark-skinned natives and savage races, with sanguinary and predatory habits, without other tradition than that of rapine and carnage, without other creed than that of superstition and slave trade, checked the advance of the messengers of the peace of Christ. It was only in 1830 that the ramparts of Moslem fanaticism were broken down by the conquest of Algiers, and the way for the advance of Christian civilization was open. The time had come to do something for the benighted descendants of Cham in Central Africa.

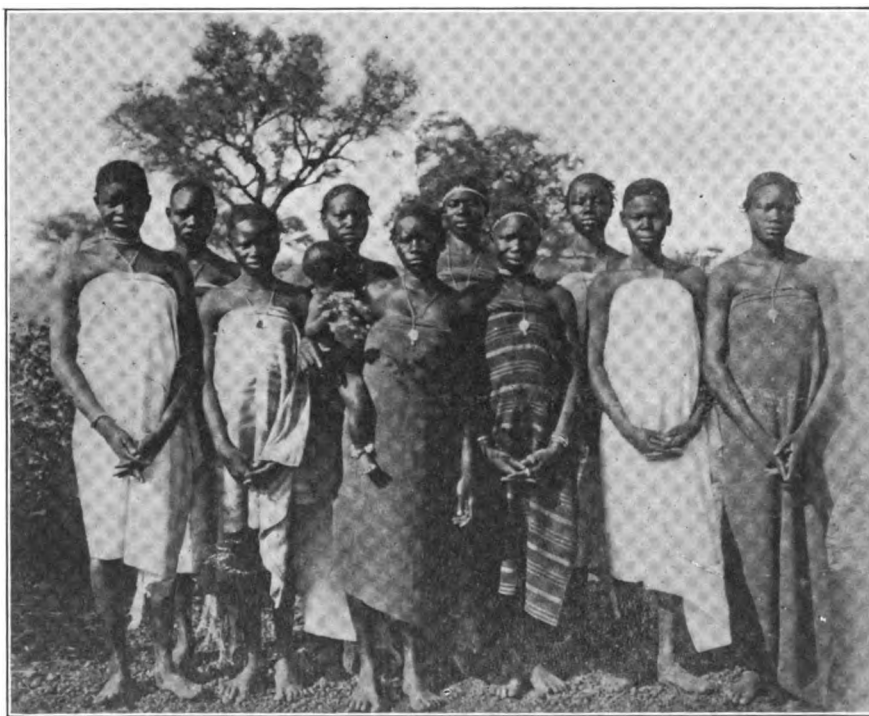
The first Apostle and laborer who

entered the idea of undertaking this heavy task was the Polish Jesuit Father, Max Ryllo. Whilst engaged in Syria, a merchant who had often visited the Soudan drew his attention to the pitiable situation of the Negro population there. On his return to Rome as Director of the Propaganda College, Fr. Ryllo put the matter before Pope Gregory XVI., and earnestly begged of him to open the Catholic missions in the Eastern Soudan. After mature deliberation, the Pope erected the Vicariate Apostolic of Central Soudan, April 3, 1846, which reached from the sources of the Nile to the Vicariate of Egypt, and from the Sahara to Abyssinia, and appointed Fr. Ryllo Pro-Vicar Apostolic.

Accompanied by four secular priests, Fr. Ryllo set out for Kartoum in the spring of 1847, which they chose as the centre of their missionary enterprise. But alas! Five months after the arrival the leader died, the first victim of charity, which was to be followed by many more of the

Noble Army of Catholic Pioneers

in the unhealthy climate of the Soudan. Father Knoblechter took the place of Superior and intended to go further to the south. But a new rebellion broke out which frustrated his



Young Christian Negro women of the Soudan which has a very mixed population. Kartoum is the principal city.

plan—and Propaganda was unwilling to encourage the work for the priest. He went to Europe to collect means and men, and in the following year returned to Kartoum with five other priests, with whose help he opened two new stations at Gondokoro and Kanisa at Ste Croix. With a nucleus of some Bari negroes and some rescued children, and strengthened by the arrival of new enthusiastic apostles, a forward movement was started, when suddenly death stretched forth its cold hand to work terrible havoc—seven missionaries died between 1851 and 1853, followed by twelve more by the end of 1858.

To save the work and to secure a regular supply, instead of leaving it to the private enterprise of secular priests, Propaganda intrusted the Vicariate to the Franciscans of the Tyrolese and Venetian provinces. The first Superior, Fr. Aheinthal, left Trieste in November, 1861, with thirty-four missionaries for the Soudan. But death did not spare the sons of St. Francis either, for by the summer of 1862 the Superior with the greater part of his missionaries had fallen victims to the deadly fever. The stations of Gondokoro and Ste Croix had to be abandoned and the surviving missionaries returned to Kartoum. From 1848 to 1865 over forty of the pioneers had found a premature death—by fever, privations and extreme poverty. Though the harvest in saving souls had been scanty in comparison with the tremendous sacrifices, yet the example of their lives was not wasted; from a geographical, ethnological and philological point of view they have done pioneer work in Central Africa.

About this time Fr. Daniel Comboni, who had been engaged in the Soudan mission since 1857, returned to Europe, and with the sanction of Propaganda opened a missionary college at Verona in 1867. To this he added another institution for Sisters, known as "*Pie Madri della Nigrizia*," in 1870, and two houses at Fostat, near Cairo, for the training of negro boys and girls who were to act as catechists and teachers in the evangelization of the Soudan. On October 22d Fr. Comboni sent two priests and two Brothers to the Soudan to search for suitable places. They visited Berber,

Kartoum and El-Obeid and chose the latter as the centre for future missionary enterprise in the Soudan, on account of its healthy position, its easy access and good communication with Kartoum and the neighboring tribes: the Dinkas, the Niam-Niams, the Shilluks, etc. In May, 1872, Propaganda appointed Fr. Comboni Pro-Vicar Apostolic and intrusted the Soudan to the newly founded

Missionary College of Verona

since 1894 known as the "*Society of the Sons of the Sacred Heart*." At the head of thirty priests, Brothers and Sisters, Comboni entered Kartoum on May 4, 1873, and was welcomed by the civil authorities, by the Catholics and Christians of the various rites, denominations and nationalities. After many trials and misfortunes the Apostolate in the Soudan under the able administration of the zealous Mgr. Comboni—since 1876 Vicar Apostolic—promised well for the future, when of a sudden the work was brought to a temporary standstill by the death of Bishop Comboni in 1881, and by the outbreak of the Mahdi rebellion in 1882.

About this time Sir Samuel Baker wrote: "Difficult and almost impossible is the task before the mission . . . until the traffic in slaves shall have ceased to exist. The Austria-Veronese mission has failed, and their stations have been forsaken, their pious labor was hopeless, and the devoted priests died upon the barren soul. . . But at the same time a sensible man might do good service by living among the natives and proving to their material minds that persons do exist whose happiness consists in doing good to others." This the Catholic missionaries had done and continued to do at the time, when no Protestant missionary society dared to set foot on the soil of the Soudan.

In 1882 the whole mission was swept away, and from 1884 to 1898 the very name "Christian" was stamped on in the whole Vicariate. Mgr. Comboni was succeeded by Bishop Sogaro from 1881 to 1894, though his Apostolate was a "mission in exile." All the stations were destroyed by the fanatical dervishes and the robber bands of the Mahdi; three priests, three Brothers and eight Sisters fell into the hands of the Mahdi



Professional Camel Driver with his steed waiting for a "fare."

and were kept prisoners. With the exception of three priests and two Sisters, who made good their escape, they died in captivity, whilst Bishop Sogaro with the remainder settled in Egypt in 1884. After his resignation in 1894, his successor, Bishop Roveggio (1894-1902), was allowed to re-open the Soudanese mission in 1900.

By the re-conquest of the Soudan in 1898, the power of Mahdism and its abettors, of the Khalifa and his followers was broken, and the insult thrown into the face of the civilized world was revenged. On January 4, 1900, Mgr. Roveggio with his priests reëntered Kartoum to re-occupy what had once been the headquarters of the mission. But he found all the building in ruins; for hundreds of miles north and south there was nothing but desolation; what had once been populous districts was but a barren wilderness, and the population of 8,500,000 souls had been reduced to 1,870,000. As Kartoum was still in ruins, the Bishop settled at Omdurman, where he found a hearty reception. Two expeditions which he undertook to open new stations among the Shilluks, Dinkas, Aguacs and Bari were not so successful as he expected, owing to the unsettled political state of things, with the exception of the station at Lul. Broken by fever, illness and exhaus-

tion, Mgr. Roveggio died in the railway station at Berber on May 2, 1902.

On November 9, 1903, he was followed by Mgr. Geyer, an intimate friend of Sir Reginald Wingate. After having reënforced the missions of Kartoum and Omdurman, Bishop Geyer devoted his energy and attention to the southern portion of his Vicariate, to commence work among the

Pagans in the Region of Bahr-el-Ghasal

which in 1903 had been detached from the Vicariate and made a Prefecture Apostolic. But a fierce struggle commenced. For Mohammedan agents and merchants had also tried to obtain a footing in this flourishing emporium of the slave trade, and they did their utmost to rouse the hatred of the pagans against the "White invaders." Yet in spite of all opposition the intrepid apostle was able to start a station at Kajango for the Golo and Ndogo tribes, and another at Mbili for the Djurs in 1904, whilst in the following year he opened one at Waw, the seat of the government.

The beginning was hard; five missionaries died within a few months. Encouraged by Sir Reginald Wingate, the Governor of the Soudan, who told

the Bishop "that the good God would amply reward the heroic sacrifices of so many young lives," the missionaries remained and continued their work, extending it year by year.

Constant appeals reach the missionaries with the request of sending priests or catechists, to open schools and churches. Owing to this movement in the southern portion of the Vicariate, Propaganda raised the Prefecture of Bahr-el-Ghazal to the rank of a Vicariate on June 13, 1917, whilst the remaining part received the name of Vicariate of Kartoum, both of which are under the care of the Missionary Society of Verona. Before the division the Catholic missions in the Anglo-Egyptian Soudan numbered 37 priests, 28 Brothers, 45 Sisters, 26 catechists, 11 principal and 34 secondary stations, 14 churches and chapels, 13 schools and some 3,000 native Catholics.

Well may we ask: What are a few mission stations in an area of nearly one million square miles, where Islam is making unopposed progress, thus rendering Christian missionary work more difficult in the future, because the supply of workers in that field is utterly inadequate at the present in order to make the Apostolate successful in one of the greatest strategical fields of the world.

Death by Starvation

Fr. John Collins, L.Af.M., has many heartrending stories to tell of Liberia, West Africa. Death by famine has become all too common there, in evidence of which he tells this experience:

"We were passing through a field when we came across a little girl of five, actually dying of starvation. We learned that her parents had both died, and that her aunt, having nothing to give the child, carried her out to the field and left her there—to die.

"The poor little soul was in a most horrible condition. Her limbs were swollen, and her whole body was covered with vermin—a most revolting sight! We first baptized the child, and then carried her to the mission where she could hardly eat the rice for which she had craved, perhaps, for weeks.

"This is only a sample of the gruesome sights and tragic occurrences, easily multiplied hundreds of times over, which we

Irish missionaries have had to witness and contend with in Liberia, and which make life for us so difficult, discouraging and oftentimes heartbreaking experience."

Terrible Cyclone Experience

Announcement has been made of the great cyclone that did so much damage in certain parts of the New Hebrides Islands not long ago. Here are some details of it from one whom we already know—Sister M. Adrien, who passed through New York on her way to Oceanica. She had not been settled long in her station at Port Vila, when she was called on to pass through a terrible experience. She says:

"For several days the weather was very bad and the Sisters who have been on the islands some time predicted a cyclone. On the evening of the third day we had put our children to bed, but were feeling anxious.

At two o'clock in the morning our Superior came to tell us that the barometer was rapidly falling and that we would better rouse the children. This we did, taking them to the class room, where we remained all night, the wind and rain constantly increasing in fury.

"Notwithstanding the elements, Fr. Loubière, our chaplain, came at six in the morning to say mass. After mass we tried to barricade the windows and doors of the school with planks, but the gale was too strong and there was nothing to do but to take refuge in the chapel and resign ourselves to the will of Providence.

"About nine o'clock the roof of the school was blown away and the trees nearby uprooted. Fr. Loubière then thought it best to consume the Sacred Species as we expected every moment to be destroyed. The rain poured into the chapel as if there were no roof at all, but the wind spared it—almost miraculously—and no lives were lost.

"But what ruin was everywhere, and how is our poor mission to recover from the blow. The future looks very dark."

NEW HANDS AT THE PLOUGH

Rev. Felix Dufays, W. F.

The missions of German East Africa, formerly cared for by the Benedictines, have passed into the hands of the White Fathers. Fr. Dufays writes from Namupa, near Lindi. The Blacks of the region are of a very debased type and the mission, materially, is a ruin. In order to preserve the three thousand souls already brought into the Church by the patient toil of the Benedictines, the White Fathers need the encouragement of prayers and alms.

AMIDST the plains and forests fifty miles west of Lindi, the mission of Namupa rears itself prominently

Upon a Lofty Hilltop

It overlooks a rocky plain on the south, while high mountains mark the horizon on the three other sides.

Dense, luxurious forests are everywhere, the immense stretches of all shades of green being dotted here and there with the vivid red of blossoming trees, or streaked with the white of dead tree-trunks which stretch desperately their long withered branches to the burning sky void of clouds. Such is the landscape—now for the mission.

The church, a small chapel, must first be visited. The walls are more or less disfigured, and all

The Furnishings Have Disappeared

It served for some time as a hospital for black pagans. Good St. Simon still remains pensively upon his pillar. These years of trial have not moved him; he seems to ignore cataclysms. His companion, St. Jude, holds his club firmly as of yore, and his admirable countenance of deepest black, wears a captivating smile. Our two patrons have taken good care to be there to transmit the work of those whose duty it is to continue it. It is marvelous, not that St. Jude has been able to preserve his staff with which the forest abounds, but that the saw of St. Simon had not been utilized, since it is made

of shining metal. There seems to have been an effort made to detach it, but to no avail.

Some planks covered with cloth, surmounted by a tabernacle, is our altar. It is as poor as the Child of Bethlehem would wish. In all the foundations of missions which I have visited I do not remember ever having seen such

Poor Altar Linens and Ornaments

But the Eucharistic Saviour is there, and His humility enables us to accept our misery.

I have been able to set up little statues in place of the magnificent Stations of the Cross by Fugel. Their shattered remnants lamentably appeal to us from the panels of the walls. The little organ, practically emptied of mechanism, devoid of pedals, had become a residence for rats.

The sacred ornaments are gifts of our venerated administrator, Fr. Laane. He gleaned some superfluous treasures from stations less afflicted. And as ostensoriums, copes, altar veils, censers and chandeliers are not superfluities here, we have had to simplify our ceremonies.

The dwelling of the priests is most prepossessing. Doors were adjusted as

well as possible, and windows boarded up to barricade us from the exterior world. A few days sufficed for our native carpenter to improvise some tables, make doors for the closets, fashion chairs and a bed.

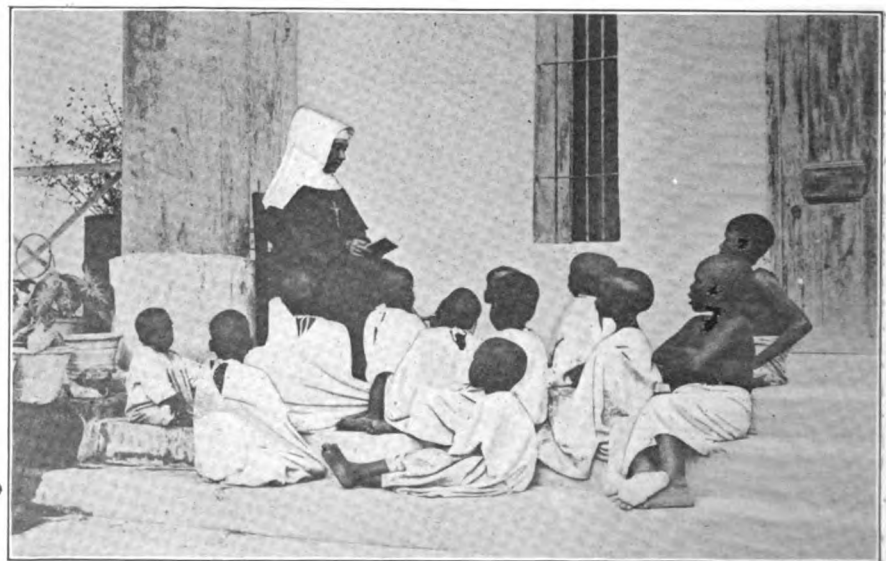
One could occupy many long hours in re-constructing the school, now a skeleton frame-work, its shattered roof

Open to the Blue Sky

Fire nearly consumed it, leaving only the walls of dry earth now crumbling away. We are forced, accordingly, to utilize several rooms of our own house for class-rooms.

It is singularly interesting to lie in one's chamber parched with fever, languishing with weakness, and listen to the tumult next door. The days seem long when young throats shout the alphabet, or recite the monotonous rhythm of the catechism in concert.

The trip to Lindi in the interior is a difficult one. At no time during the three days' march of one hundred and fifty miles is there a glimpse of the surrounding scenery. It is a painful struggle along a caravan route through a dense forest. The soil is black sand, fine and soft, in which the traveler sinks to his knees at each step.



Under the former regime. A German Sister instructing her pupils in the catechism.

Overhead a sun of fire never tempests its rays. Even the under-brush radiates heat. The humidity is stifling, and the odor of decaying wood nauseating. Namupa is the only point from which, built as it is upon the brow of a plateau, you can glimpse the horizon.

Thus our parish extends for fifty miles in every direction—an unending forest. During the rainy season, which begins in May, the verdure is tinted with all imaginable shades of green. The tall shrubs

Shoot Up to Incredible Heights

and render travel by the narrow foot-paths extremely painful. As soon as the rains cease, the leaves turn red and gold. It is a most beautiful spectacle.

When the sun mounts and its pitiless rays burn the earth, you seek in vain a little shade as you venture forth for a short or lengthy march. To crown your misery, the streams go dry. Upon your map you may find six rivers, but only on paper will they exist. The beds of the rivers are there, but the water is underground.

These subterranean streams really exist and flow through the sub-soil, which is a veritable morass. It attains a humidity similar to the inky soil, which forms its upper covering. Hence the dense vegetation and matted reeds are moist till eight o'clock in the morning, even in the dry season.

Drinking water is rare. Occasionally the hidden water filters up through the subsoil, dark in color, but usually without any deposit. The inhabitants

Dig Deep Pits

in the shifting soil which overflow and add to the infectious miasma. Into these wells a bucket is dropped which brings up as much mud as water. So the natives often prefer to walk for two hours each day to a clear spring rather than drink such a fluid.

For these reasons the climate is very unhealthful. The population is not dense, scarcely two persons to a mile, and few of these near us seem to be natives of this region.

Of the three families who live in our parish, the Namwera come from Nyassaland, the Namakua are Zulus

from the south, the Nayao are Kafis who emigrated from the mountains of Nyassa.

The Makonde, occupants of the high plateaus south of us, are perhaps the only natives upon the soil. Therefore they never descend to the plain, are very defiant, and never associate with the other inhabitants.

Disease is prevalent and fatal. Intermittent fever, malaria, typhus fever and cholera rage. Then there are wounds to heal. One of our duties is

Ministrations of the Sick

But it is difficult to cure when we lack adequate medicine on the one hand, and are ignorant of native remedies on the other. For the present, our universal panacea is petroleum. Of all cures, this is the surest. For wounds, we apply it externally as a compress. The most stubborn cases finally yield to this treatment.

For malaria and intermittent fever, it is given internally in daily doses of one soup spoonful. In three days there is a favorable change.

I speak of this in the hope that this simple remedy may be used by those who may find themselves without any other.

The inhabitants of the region are farmers—in a way—for earth and sun do about all the work. In other parts of the country men labor hard culti-

vating a rocky dry soil with rude implements. Here it is sufficient to scratch lightly in the black loam; and the harvest is infinitely better.

Chickens flourish marvelously, and each family possesses plenty. Also, our natives are meat-eaters contrary to the assertions of some travelers.

At home in the boundless forests, they are past-masters of the chase. Moreover, they are armed with guns, which fact is no benefit to Europeans, for such arms are always dangerous in the hands of those who regard Europeans as

Their Hereditary Enemies

because of the domination of the whites. They also use the spear and the hatchet. Their ancestors had only the latter weapons.

Any lack of roast meat is supplemented by a soup made of rats, serpents, white caterpillars and birds of all colors and form.

As to æsthetics, there are marked gradations among the tribes. The Wayao resemble the classic type of African negro more closely. They have regular features and stately figures, with no apparent mutilation.

The Wamwera and Wamakua are usually more angular and bony. Their wives have ears, noses and lips pierced and infected, and it would seem that they really have sworn an undying



Hospital for natives near Dar-es-Salam, one of the chief cities of the province.

hatred for the mouth. Young girls are forced to pierce the upper lip at the junction of the nose and a splinter of wood is introduced. This is changed and

Increased In Size

as the years pass, so with a little experience, you can guess the age of a woman by the size of the block of wood.

Soon the upper teeth under the pressure of this "*ndonia*" loosen and fall out. And when the lip thus firmly held down becomes dry, you find there an opening that shocks you. It is not

beautiful, but it is the mode. The men foolishly prefer the more hideously decorated women.

To win a wife definitely, a man will work at the house of his future mother-in-law, like Jacob at the house of Laban, for many years. In this part of Africa the woman rules her daughter. The children follow the tribe of the mother.

All of this shows how difficult is a mission amongst such people, and how much grace is needed for the relief of these poor souls. They are very base and have little initiative or good will. Living apart, with no de-

sire at any price to amalgamate with others, it is impossible to influence them en masse. It requires courage to confess the new faith when a convert is forced to be present at a mid-night festival among men who rejoice to offer sacrifices to heathen gods.

Under such conditions, one must admire the work of those who were forced by the exigencies of war to go far away from their field of labor, leaving a record of some three thousand Christians to their credit.

May the necessities of these missions be the excuse and defence of my plea for them.

Smoking in the Philippines

It is intensely amusing to the European, new to the Philippines, to see women and small children going about with huge cigars in their mouths, but the habit is almost universal. Fr. Van Odiijk, B.F.M., says of his early experiences:

"On my arrival in Manila seven years ago the first Filipinos I saw on this soil were some old women of the poorer class; they were cowering on the wharf, each of them having a big cigar in her mouth. A smoking woman! Well, it made me laugh, for until that day I could not remember having seen any women having a smoke outdoors, and those whom I saw do so indoors hardly could finish a little cigarette.

"You see, different ship, different dash. And when a missionary leaves America or Europe for the tropics he has to adapt himself to the customs of his new fatherland. He will applaud what formerly he detested and allow what in his homeland was forbidden by custom.

"In Mindanao I soon perceived that smoking had grown a custom with the people. Not only do the grownups like their cigar and their quid, but even little children of nine or ten years—girls as well as boys—may be seen in the streets, smoking what they call their big 'tustus.' Even the sick will not readily lay their cigar aside."

Are "Jiggers" Related to the Famous "Cooties"

It must be hard to keep clean in the African wilds even with the best intention—and when the intention is lacking!

Of course the missionaries must instil a love of cleanliness in the hearts of the untutored savage along with many other things, and Fr. Drost, W.F., of Uganda, tells how they do it.

"Our Bagangazzi are not familiar with the saying that cleanliness is next to godliness. One of the first lessons we have to teach them is that God made water for other purposes than for drinking. Their feet, especially, through neglect, get into an awful condition, being filled with jiggers (little insects that become embedded in the flesh and have to be dug out).

"By constantly keeping after them we manage to make an impression on them as regards the necessity of keeping their bodies clean, and it is most encouraging to see a group of them scrubbing one another with Indian corn cobs in the river. One scrubbing is never enough, for the dirt has actually accumulated in layers. We try to make them see that keeping their bodies clean will help keep their souls clean."

Carmelites and Their Little Charges

The Carmelite Sisters of the Latin Rite have a large number of children under their care at Ernakulam, South India. Some of the little ones are orphans and some catechumens—those who must be supported while preparing for baptism.

The Superior, Sister M. Veronica, says the community is hard pressed for many things, among them being space. The crowding is very bad, and if another building could be secured the nuns could live more comfortably and a greater number of children be received.

It happens that there is a good house and compound next to the present orphanage, and these the nuns would like to secure at once, as some Mohammedans are looking at the property and will doubtless buy it if

it remains long on the market. The presence of Mohammedans as near neighbors will be a real calamity to the nuns and their little children, and to avoid this Sister Veronica asks friends of the foreign missions to come to her rescue.

Who Will Pay the Bricklayers?

India, as well as Africa and China, shows a marked increase in the number of those who desire baptism. These converts belong to the very poor—the low castes and they can give the priest who instructs them only one thing and that is hard labor.

So when Fr. J. Faisandier, P.F.M., wanted to build a church for his numerous flock near Cleveland Town, in the diocese of Mysore, he wrote a letter to the United States asking alms and also explained the case to his natives. They responded to the best of their ability by setting to work to make sun dried bricks and have actually got together enough to make a good-sized chapel.

But the first step, though in the right direction, does not lead very far. Hired labor must be secured to build the chapel and Fr. Faisandier has not enough money to set his builders at work. Labor is not as high priced in India as here, but it is far from being on the old wage scale.

The bricks being liable to spoil during the rainy season it would be a good idea for some one to come forward while it is fair and warm and offer to pay the bricklayers.

TRUTH STRANGER THAN FICTION

Rev. M. Steichen, P. F. M.

When such remarkable conversions take place in Japan as the one related by Fr. Steichen, there seems hope for that country, cold and material as it is at present.

ABOUT thirty years ago if a missionary announced a conference in Tokyo at his own house or that of a friend, or in a public hall, he was sure to have a goodly number of auditors.

Today this sort of homily is considered practically useless. The pagans of the country are not averse to hear about means of

Saving Their Souls

they prefer to learn how to earn money. It is the only subject that interests them.

Such being the case, you may judge of our agreeable surprise when, in the month of June last, the pagan students of the Faculty of Medicine of the free University in Keio, sent us an invitation to give a series of religious conferences in the halls of the university itself.

About fifty students and several professors attended the opening conference.

After a few reflections upon the bond between medicine and the Catholic Church, which for centuries retained the monopoly of

This Beneficent Science

the first subject on the program was reached: "Truth." The speaker said:

"This term used so commonly, is not well understood. In egotistical blindness man willingly declares as truth, that which conforms to his own manner of life, be it in religion, morality, history or politics. However, such is not the truth taught by Jesus Christ.

"Absolute, comprehensive, it rejects pitilessly all that is subjective; penetrating the most intimate convictions, it prefers to cut the roots, to die even, rather than yield one iota of its reality.

"It is like a mirror reflecting faithfully the visage as it is, lovely or re-

pulsive. Again, it is the pitiless professor of music, revealing unerringly

One False-Note

In a word, all that does not conform entirely to reality, does not merit the name of truth. Thus the result is, that truth pleases only the just man.

"Error hates it, and combats it with all its force, for it threatens its very existence. Christianity and truth are identical. Truth is only loved by those who have the right heart."

The second orator spoke of God, Creator of all things, to Whom human beings owed adoration. The missionary was one of our literary Fathers connected with our Catholic Review. His appearance was anything but im-

posing, his manners were modest, his delivery simple in style, and yet a miracle was wrought, for behold! our quiet *confrère* actually captivated his audience.

His soul, vibrating with conviction, inspired by faith, lent the lustre of pure gold to dull metal. Hearing him speak thus, one was instinctively reminded of apostolic times, when

St. Peter, the Humble Fisherman

expounded this same doctrine to the learned men of Rome. I was deeply moved.

This event was all the more remarkable because the medical world in Japan is less accessible than elsewhere to religious ideas. Moreover, the Uni-



Steps in front of houses leading to a Shinto Temple situated at the summit of a mountain.

versity of Keio is the one usually selected by the sons of families devoted to pleasure, and open enemies of austere virtue.

The key of this mystery was given us some days after. The organizer of these conferences was a young man of twenty-four years, very affable and of a superior intelligence. A pagan, like the rest of his fellow-students, he had for some time experienced an irresistible desire to be instructed in the Catholic religion, of which a dear friend had spoken.

After a talk with the students, over whom he seems to have a strange influence, he conceived the idea of invit-

ing the Catholic missionaries to give them instructions in religion.

The name of this young man, his birthplace, and his intrepid zeal, convince us that he may indeed be a descendant of Paul Miki, one of

The Twenty-Six Martyrs

who died upon the cross at Nagasaki, on February 5, 1597.

After more than three centuries has the blood of this glorious martyr finally begun to germinate in the soil of Japan, so arid, so ungrateful? It would seem so, for hear the sequel to our conference:

When a Few White Robes Clothed a Hundred

We are used to pathetic tales from our poverty stricken missionaries, but rarely does anything so touching as this story come to our offices. Bishop Declerc of Upper Kassai, Africa, does not make an appeal for clothing for poor little ones, but the facts speak loudly.

As in many other parts of Africa, the natives of Kassai are reduced to rags or to the garments made of leaves belonging to their primitive state. Often the priests cannot permit those ready for First Communion or confirmation to approach the altar so deplorable is their appearance.

Bishop Declerc had the happiness of seeing ready for confirmation this year a goodly number of young people, many of them girls. After long weeks of study and preparation they eagerly awaited the day of confirmation, but as the time drew near a cloud appeared in the sunny sky—the maidens had not the proper garments and there was no way to secure them.

Finally Mgr. Declerc hit on a plan. He got a few white robes, six or eight. The first group of girls donned these, were confirmed and retired, to take off the robes and pass them on to another group, who then approached the altar. In this way over a hundred maidens who would otherwise have been subjected to bitter disappointment, were able to receive the sacrament of baptism. It seemed almost a

miracle—like the multiplying of the loaves and fishes, and it served to solve the problem of “no clothes to wear” now becoming acute in Africa.

Heaven Peopled with Angels from Wenchow

Sister Mary “of Wenchow” always condenses a good deal of interesting news into a few lines. Her latest letter tells of the great mortality in her orphan asylum incident to the summer months:

“Many babies cannot resist the terrible heat, and during July and August heaven is peopled with angels from Wenchow (and I suppose many, many other places!).

“The other day in a pagan village I found an old woman taking care of two little children; they seemed starving. The father had died, so the mother deserted them; the little girl I baptized, for she could not live long. We would have taken the wee boy with us, to be adopted, but the old grandmother was not inclined to give him up. So we gave them food and tried to help them on the uphill road.

“Another infant discovered was literally skin and bones, and its only food for some time had been brown sugar and water. We baptized it ‘Peter’ and luckily heaven was very near for the poor starving.”

The Lazarists in China

The Lazarists (Congregation of the Missions) did splendid pioneer work in China, and of its fifty Vicariates they still have charge of ten. The Blessed Perboyre, martyred in the persecution of 1840, was a son of St. Vincent de Paul, and Blessed Clet,

Miki at once decided to become a Catholic. He studied diligently and on Christmas night this spiritual son of the martyr received baptism. In memory of his illustrious ancestor, he took the name of Paul. So Paul Miki has again taken his place amongst us. Thanks to his unalterable zeal, the missionaries continue to instruct the students at the University and their masters, several of whom have expressed an earnest desire to become Christians also.

In view of this miracle of Divine mercy, I bow humbly and adore the incomprehensible wisdom of Our Father Who is in heaven.

whose centenary has been celebrated in Hupeh, was one of the early Lazarists to give his life for the founding of the Faith in China. The Irish Vincentians now share in the apostolic labors of the French Lazarists.

It was in 1782 that the first priests of this Congregation began an active propaganda in China, although two or three apostles entered the country as early as 1697.

Plain Speaking

From Uganda, that part of Africa now much in the public eye on account of the recent beatification of its martyrs, comes a letter from a Mill Hill Father, Rev. F. Spence, showing that all is not well in his mission.

“As an earnest of my appeal for funds to erect suitable buildings for our catechumens, I beg to call attention to the need of combating the growing influence of Protestantism in our immediate neighborhood. The Protestants are erecting a new theological college close by us and their influence on the young will be very great.

“The Bishop has seen the importance of development here, so he has decided to send four native Sisters to help in the ever-increasing work. They will devote their time to the children. What does this mean? In a few words: I have to build a convent for them, consisting of chapel, work-room, reception-room, visitors’-room, and dormitory together with outbuildings, so that they can be installed by September. I have started the work without a coin to pay for it.

“Our catechists, who do such heroic work, also need help, so if my dear readers would give us a burse, called Our Lady of Lourdes Burse for catechists, they would certainly lift a load of anxiety from our shoulders.”

"NAZARENE, YOU HAVE CONQUERED"

Rev. Fr. Begin, W. F.

On June 6th, the day when Rome was greeting the beatified martyrs of Uganda, Mgr. Forbes had the happiness of ordaining three priests and bestowing minor orders on four other young aspirants to the altar. It was a fitting way to celebrate the great occasion and an illustration of the success with which tyrants attempt to "suppress" the Faith by persecution.

AN ordination will take place at Villa Maria on the Saturday preceding Trinity."

Such was the order of Bishop Forbes, and forthwith all the Christians and priests of the Vicariate prepared joyfully for

The Great Occasion

which would mark the ascension to the altar of the fifth native priest.

But when news came from Rome that the Holy Father had named Sunday, June 6th, for the beatification of our martyrs, the coincidence was so marked that Mgr. Forbes could not fail to change the date named to the week later and have the two events on June 6th.

On this festive Sunday, therefore, the tambours had scarcely finished beating their joyous greeting to the morn when the immense church at Villa Maria began to fill with Christians. Before long the interior was jammed with a solid mass of humanity, and the late comers festooned themselves on stairs, railings and window seats, while

Some Inventive Souls

secured bricks and constructed platforms outside the windows which enabled them to see over the heads of those crowded inside.

Exactly at the appointed hour the procession started. Behind the cross walked the little boys of the college in their white robes. Then came the seminarians in black soutanes and white surplices, their serious faces showing that they felt the solemnity of the hour.

These were followed by the missionaries from the two seminaries and those other White Fathers who had been able to leave their missions to revive at this auspicious time the memory of their own ordination.

Last appeared the young men who were the real centres of interest: three priests, three deacons and a sub-deacon, each carrying his book and each walking with an air of almost trembling piety.

Mgr. Forbes, with mitre and crozier closed the line of march, bestowing with his usual benignity a blessing on the kneeling crowd.

The Cathedral was beautifully decorated with palms and flowers. Before the Bishop's throne hung a picture of

The Martyrs of Uganda

showing the youthful Christians tied in their bundles of fagots which the fire was just beginning to consume.

It was beneath this touching representation of the heroism of their brothers in race and in religion that the seven aspirants to the priesthood

were raised to the altar, and when at the moment when the young men prostrated themselves upon the earth to signify their willingness to sacrifice themselves for their Faith, those present were deeply touched by the similarity of the scenes. All were ready to be victims, if need be, and those who had already offered their lives in dreadful suffering seemed looking down in benediction upon their companions willing to follow faithfully, if need be, in the paths that lead to martyrdom.

When Mgr. Forbes, rising, with wide, slow gesture and impressive voice bestowed the episcopal consecration one was reminded of that other benediction given furtively by Fr. Lourdel, forty years ago, to the brave Blacks as they went forth to die.

As the young men, blessed and consecrated, rose to their feet—priests ready for the holocaust of the altar—the words of Mwanga

The Royal Persecutor

received their refutation. The king exclaimed with a laugh after the



Mgr. Forbes with the three priests ordained on June 6th, at the time of the beatification of the Negro Martyrs of Uganda.

slaughter of the Christians: "Now we have finished with those who pray!"

But were he present on this sixth of June, in the year 1920, like another Julian he would be obliged to hang his head murmuring: "Nazarene, You have conquered!"

Such were the poignant memories and reflections called forth by the ordination of Uganda's new priests. The day was one of revenge—revenge of a living God Who could not be sealed in a tomb, and Whose religion also may never be destroyed by fire or the sword or any form of death inflicted upon its followers.

The blood of martyrs is the seed of Christians, and once more was the truth of the precept exemplified in the seven Baganda who had received Holy Orders under the pictured agonies of the martyrs of Uganda.

In the afternoon a *Te Deum* was chanted—the while at Rome, in the midst of an enthusiasm remarkable even on such occasions, the faithful

were acclaiming the beatification of the Uganda martyrs. Needless to say with what joy the *Te Deum* was given in Africa, by the full hearts of those present

In the Great Edifice of Villa Maria

Uganda also greeted her sons—the first Blacks to be placed on the altars of Mother Church.

And what about the brave apostles who made this great hour in Uganda possible!—Cardinal Lavigerie, of fearless courage, yet so tender-hearted that tears were frequently in his eyes—Fr. Lourdel, who witnessed the persecutions and would have died of horror and grief did he not feel that he must encourage and sustain the victims and bear witness to their acts!

And those more recent missionaries who have sought patiently for vocations among the poor despised sons of Africa, have recognized the Divine spark when it appeared dimly shining in the youthful soul, and nourished it

to become the strong flame fit to illumine the altar! These apostles of the Dark Continent shared, too, in the rejoicing of June 6th, and in the honor accorded the White Fathers in Africa and in Rome.

An ancient hymn says: "It is by dying and not by destroying that the Church triumphs." The hour of

Triumph for Equatorial Africa

has dawned. A people who could suffer and die so gloriously must survive.

And the future? The inventory of our success and our hopes includes 200,000 Catholics, a million Communions yearly, ten ordained priests, forty-one seminarians who have strongly felt the call to the religious life, and more than a hundred boys in schools and college firmly determined to follow in the footsteps of the seminarians.

May the Sovereign Master permit seminarians and collegians to realize their ardent desires!

A Mountain Mission in China Destroyed

Warfare between two wild mountain tribes in Kien-tchang, China, has brought disaster on the mission to the Lolos. Bishop J. Bourgain, P.F.M., says that the savage Barbares fell upon them, burning their home, and either killing or making captives of most of the tribe. The Bishop himself and one of his priests who set out to the scene of disaster to try and save the poor Lolos had an encounter with the brigands and only escaped harm by their coolness and presence of mind.

Of course the chapel and schools suffered and the Christians have fled from the district. This is a sad blow to the priests who have worked hard to secure a hold on the mountain people who are far from easy to evangelize.

A Beautiful Example

Speaking of native clergy, the following will show the interest that the missionaries take in that important question. Bishop Allys of Northern Cochinchina writes:

"Owing to lack of resources I was on the eve of closing the preparatory seminary and returning the boys and young men to

their families. Hearing of my predicament, all the missionaries and the native priests, who number no less than seventy, offered me their mass stipends for a whole month, and as, thanks to our American benefactors, those stipends are rather high, I have been able to keep open my college to the end of the scholastic year. But next year I will probably have to rely on the generosity and sacrifices of my priests to continue the education of those future priests."

Signal Honor Paid to Franciscan Nuns in China

In January last the Franciscan Missionaries of Mary in the Changchung Mission of China received a signal mark of favor from the community. The Prefect of the city directed that a tablet be presented to the nuns bearing a complimentary inscription. This tablet was borne with great pomp and ceremony to the convent and with it went a letter containing the following tribute:

"Changchung was a desolate city some ten years ago and there were very few schools. But now Changchung becomes a great port and a populous place; schools are established, more and more every year. But though the schools are more numerous, there are very few good ones. Your school, as I know, is the best one in Changchung. The education given is very good. Many boys who have no parents or home are kept

by you. Therefore I now present a tablet to you on which I wrote four Chinese letters which express my gratitude. Hoping you will kindly receive it.

Yours sincerely,
"S. J. TEUNG."

A Use for Surplus Books

Perhaps some clergyman or even lay persons will be able to send the books and pamphlets described, to Fr. Cyriacus Mattam, whose address is Mannanam, Travancore, India.

He believes in the propaganda of literature and would like the volumes in question and also the means to do some printing in his mission. He says:

"Those with libraries can render us great help by sending some books treating on Catholic apologetics. Non-Catholics who are educated, can be approached only by means of books. We have to write pamphlets and books on these questions and circulate them among the pagans—who number, by the way, something like three hundred and fifty millions.

"The sects spread their Bible and other books gratis among the Hindus. To cope with them, as well as to meet our own demands, we require books on apologetics and money to print and circulate them at a very low rate. The difficulty in these parts is not so much the want of missionaries to translate or adapt such works as to meet the cost of publishing."

THE MARIST BROTHERS IN CHINA

Brother Joseph Norbert

The continuation of Brother Norbert's article on the Marist Brothers shows that their work in China resulted in adding a number of martyrs to the Faith, as the Boxer uprising took its toll from their congregation.

I WISH to state that we (the Marist Brothers) are the only teaching Brothers in China proper; we must not be confused with the Brothers of Mary or Marianist Brothers, who conduct very successfully several large colleges in Japan, and whose American headquarters are at Dayton, Ohio, whilst ours are at Poughkeepsie, as stated previously. The Christian Brothers conduct a large college in Hongkong.

Mgr. de Guébriant, P.F.M., the Vicar-Apostolic of Canton and Apostolic Visitor, while in Peking last winter, went to our Juniorate and declared himself fully satisfied with its working and the results already obtained, and wished it still greater prosperity. He declared emphatically that our Juniorate had every chance of success.

Therefore American Catholics who will favor us with their prayers and alms, will help to extend God's Kingdom among Chinese young men, and will share in all

The Prayers, Good Works and Merits

of the six thousand members of our Order, chiefly in those of our Chinese Brothers and aspirants. Moreover, in all our communities, daily prayers are said for all living and dead benefactors four times a year, *viz.*, on the first Thursday in January, April, July and October, a mass is offered, and the Brothers receive Holy Communion and recite the office of the dead for all our departed benefactors. And now some facts regarding China:

The pioneers, six French Brothers, sailed for China on March 8, 1891. Their Superior, the late Bro. Marie-Candide, died of typhus in May, 1895, after nursing back to health seven Brothers, who had suffered from the

same illness. Another pioneer, Bro. Joseph-Félicité, was killed by the Boxers, near the Peking Cathedral, in July, 1900. A third pioneer was wounded about the same time and returned to France in 1901. There are still pioneers in China; Bro. Antonin, Director, St. Francis Xavier's College, Shanghai; Bro. Aristonique, a teacher in the same college, and Bro. Louis-Michel, the Master of Novices, at Chala, near Peking.



Crossing the Mekong River, Tibet, on a rope bridge. Evidently there is no "rush hour" in that region.

The first post was the Franco-Chinese College near the Nantang Church, in Peking. All the boys were natives. Shortly after the arrival of the Brothers in Peking, Bishop Sarthou, C.M., asked them to take charge also of a little school for European boys in Tientsin. Bros. Aristonique and Antonin were put in charge of that English school. In the autumn of 1892, the Bishop of Peking proposed to place the boys' orphanage, at

Chala, a short distance from the city, under the Brothers' care. The offer was accepted a few months later when five new Brothers arrived from France.

In July, 1893, four Marist Brothers sailed from Marseilles for Shanghai to help the Jesuit Fathers at St. Francis Xavier's College; two of them are still in China and one of them

Has Never Left the College

In September, 1895, more Brothers having arrived from France and two from Australia, we were able to assume full control of the important Shanghai College.

Our Brothers continued coming to China every year. This enabled us to open schools in 1898, at Hankow and Wuchang, in Hupeh. All the boys were natives, and most of them pagans, but all were studying French or English.

In 1900 the violent Boxers' rebellion broke out, and many missions in N. China suffered heavily. Our Brothers were not spared. The orphanage at Chala, near Peking, was attacked, sacked and burned down; orphans were cut into pieces and thrown into wells; the native Brother, Adon, and a postulant, Paul Jen, who had generously stayed on with the boys to prevent their apostasy, died with them.

The Brothers of Peking had been ordered by the Bishop to take shelter either in the French Legation or the Petang Cathedral. The former place was defended by a few hundred French sailors, while the latter by only thirty French and ten Italian sailors. The missionaries and the Christians suffered incredibly in the Cathedral during the two months' siege. Bro. Félicité, the zealous Director of the Chala Orphanage, was killed by a mine explosion on July 18th, while Bro. Jules-André, the Visitor of the Brothers in China and one of the founders of the Shanghai community, was shot through the heart on August 12th while he was trying to help a poor

woman who had been partly buried by the explosion of a mine. On August 16th the Allied armies at last brought relief to the besieged and starving missionaries and Christians. We had lost three excellent confrères and a postulant, and our Peking schools were but heaps of ruins.

The Brothers at Tientsin had also some exciting experiences during the siege of that city, but suffered material losses only.

In September, 1900, all our schools in China were closed, except the Shanghai College. A few months later, the Brothers in Peking managed to open a school in the house of a Chinese Mandarin, and the schools at Hankow and Wuchang started work again at about the same time.

New confrères soon arrived from France to replace the victims of the persecution, and Bro. Antonin, the

Director of the Shanghai College, was appointed Visitor. In 1901 schools were founded at Canton, Suifu, Nanning; at Chungking in 1902; at Chefoo, Chengtu, Ningpo, Kian and Nanchang in 1903; at Kweilin in 1904; at Reihweifu in 1905.

On February 25, 1906, the priest at Nanchang, Fr. Lacruche, C.M., and the five Brothers of the school in that city (Bros. Léon, Director Louis-Maurice, Prosper-Victor, Marius and Joseph-Amprien), were massacred by the mob as the result of lies and calumnies; the church and school were burnt down.

In 1905 we started a little Juniorate for Chinese boys in Peking. Two years later we erected the present Nantang College in the same capital; it has been enlarged recently and is very flourishing. In 1910 we erected a large Provincial House at Chala, near Peking. It is called Our Lady of the

Martyrs in memory of the numerous victims of the 1900 persecution, and stands on the site of the orphanage which was wrecked by the Boxers. On either side of our Provincial headquarters stand the Vincentian Fathers' Seminary and the historic cemetery of the Jesuit apostles of Peking in the seventeenth century: Ricco, Schall, Verbiest, Longobardi, and other famous missionaries.

Altogether there are ninety-five European and thirty-two Chinese Brothers, eighty native Juniors, and about two thousand five hundred boys in the Marist schools in China.

It is not possible to foretell when we shall be able to reopen the schools closed on account of the war. New schools have been offered to us, but we must wait for better days to accept them. Our greatest need is and ever will be a much larger number of good European and native vocations.

A Parish Under Water

Fr. J. J. Hennessy, C.S.C., of Bengal, deserves sympathy just now for the rainy season in India seems to mean a great deal to him.

He writes:

"Thanks for the mass stipends. I keep my benefactors in prayerful remembrance. Every little helps now. The times are still very hard—everything at famine prices and no work for the poor people. No work because we are now in the rainy season. My parish is under water, so there is nothing to do except catch fish, or try to catch them.

"My little orphanage is progressing favorably, but the inmates are kept few in number owing to my inability to feed many.

"All who have made their First Communion—about twenty—are now daily communicants.

"To the stranger it seems very odd to have these little 'darkies' dressed—or rather undressed—in a bit of a rag right at home in church and sanctuary. But their little souls are white and dressed in grace.

"Of course, they remember their benefactors in their good prayers."

First Martyr of China a Dominican

China is rich in heroes of the Faith, both Europeans and natives having shown by the torture and death to which they submitted that the country was one day to yield an ample har-

vest to Catholicity. To the Spanish Dominicans goes the honor of claiming the first martyr.

Rev. A. Garcia, O.P., says in *The Vineyard of the East*:

"If the Society of Jesus glories in the fact that one of her sons was the first in modern times to bring the good tidings of the Gospel of Peace to the Celestial Empire, the Order of Preachers has no less reason to be proud that one of her sons, though many years later, was the first to give up his life. This martyr is Fr. Francis Capillas, O.P., raised to the altar by the late Pope Pius X., in the year 1909.

"He was put to death in Fokien, in the year 1647, after prolonged torture."

Their First Rosary For Us

How acceptable to heaven must be the prayers of those children of the Church but recently snatched from blackest paganism.

Fr. Kurkmans, Uganda, Africa, says:

"I shall soon baptize a group of fifty catechumens. The first rosary they say together will be for the intentions of the good benefactors through whose generosity they have been able to receive instruction and be admitted to the reception of baptism. We keep these newly baptized with us at the mission for some time until they become well acquainted with the customs of Christian life. The most promising among them we select as future catechists."

The Apostle as a Physician

Rev. J. Schipper has found his moderate knowledge of medicine of great use in India, where the poor Hindus are visited with periodic epidemics. He says:

"It is astonishing what 'miracles' one can work with just a few common medicines. Quinine solution is one—quite a favorite with the people, who like it because it is bitter, and bitter medicines they believe have sweet effects.

"Another popular medicine is tincture of iodine, especially for wounds or itch. I do not know why it should be so, but perhaps it is because it irritates at first. It is not good to blow one's own trumpet, yet I will say I have immortalized my name with tincture of iodine treatment against plague. Every person who was attacked had to swallow some iodine with water. Furthermore, I applied some of it outwardly, and of forty-nine persons attacked and thus treated, thirty-two were saved, while in neighboring places not treated, as many as ninety-five per cent of the attacked died.

"The Christians of one particular place escaped the plague entirely, because they had been inoculated. After a lot of trouble I had got the doctor to come. The Hindus refused inoculation for several reasons. First, the day was not 'auspicious'; second, they had been told that out of ten inoculated persons nine either die, become leprous or go mad; they know better now and I am sure they will get inoculated if the plague comes again."

A DEVOTED CATHECHIST OF NIGERIA

Right Rev. Thomas Broderick, L. Af. M.

It is not to be wondered at that Nigeria is producing native priests when its catechists display such profound devotion to the great cause of the propagation of the Faith. Africa as well as China is inspiring the brightest hopes in the hearts of the missionaries. Why not a Catholic Africa?

ON last April during my visitation of the southern portion of this Vicariate of West Nigeria in a district called Warri, I had the opportunity, during an entire week, of observing the marvelous results achieved by the indefatigable zeal of one of our catechists called Joseph Ugwe.

Born of pagan parents twenty-four years ago, and educated in our primary schools at Warri,

At the Age of Nineteen

he had successfully completed his school course, after which he acted as teacher for some time in a school some miles distant from Warri.

Two years ago he became clerk to a pagan Chief who is also a trader on a large scale. His salary was eighty-five dollars per month. During his spare hours on Sundays and on week days he of his own accord commenced to teach Christian Doctrine to the people of the town.

To Joseph's life-long regret his father had died a pagan. His mother, still alive, became one of Joseph's first neophytes; she is now a fervent Catholic and received confirmation on the occasion of my visit.

At that time also his fiancée happened to be a candidate for confirmation. Owing to shyness or nervousness, her answers were not up to the required standard. Joseph acted as my interpreter during the examination. Under the circumstances I gave her another chance, but unfortunately the result was equally disappointing. I expressed my regret to Joseph that I was obliged to regard her as a failure. "Well," said he, without a mo-

ment's hesitation, "her replies on these two occasions do not entitle her to pass."

Little by little other neighboring towns and villages having heard of the Catholic catechist, sent messengers to Joseph, asking him to come occasionally to instruct them. Joseph responded whole-heartedly

To Their Frequent Appeals

His efforts during the past two years have resulted in the establishment of



Observe the erect posture of this African woman in spite of her heavy burdens.

from twenty to thirty mission stations, within a radius of thirty to forty miles of his own native town.

In the majority of these stations, he has succeeded in getting the natives to construct modest chapels, which also serve as schools and wherever possible placed in charge of each station, a catechist or an exemplary Christian man. He himself visits all these outposts regularly once a month, supervises the

work of his substitutes, encourages all by word and example.

He settles disputes known in these parts under the generic term of "palavers," and wields enormous influence among pagans as well as catechumens. And it is deserving of very special mention that Joseph has done all this propaganda work, under the guidance of the missionary in charge of the districts, without having received the slightest remuneration from the funds of the Vicariate.

To give an example of his wonderful self-sacrifice and devotedness, let me relate what we witnessed during our tour through the districts in question.

On the morning of April 19th, Fr. Cavagnera, Rector of the quasi parishes, and myself, having celebrated mass at a place called Everini, and arranged our boxes for the carriers, we started, with Joseph as guide, for another station known as Kokori, some thirty-five miles distant.

Joseph had served our masses and had been so busy repairing his cycle and assigning to each carrier a share of our luggage, that he had

No Time to Take Breakfast

This we accidentally discovered in the course of our journey. Nevertheless he cheerfully accompanied us and guided us through tortuous paths that seemed well-nigh impassable. We reached our destination early in the afternoon. Kokori is a mission station that some months previous to our visit had been converted from Protestantism.

On our arrival at Kokori Joseph busied himself catering to our bodily needs and wants. Towards six P. M. we began to grow uneasy, seeing that there was no indication of the arrival of our carriers, and moreover that without our portable altar and other requisites we could not celebrate mass next morning. It grew darker and darker—a heavy mist was falling.

Aware of our plight, Joseph decided to go in search of the missing carriers, so that the newly converted congregation might have the joy and happiness of being able to assist at the Holy Sacrifice for the first time in their own spacious church, which erstwhile resounded with the voice of a church missionary society's pastor.

Having hastily partaken of a boiled yam—his sole nourishment since the previous night—Joseph for obvious reasons, set out on foot in quest of the carriers, trudged his weary way. All alone under a heavy downpour of rain, and at last after a laborious search found the carriers fast asleep in his own town of Ekube.

It was then at the dead of night. Joseph, nothing daunted, at once aroused the sleeping carriers and led them on the way to Kokori. His poor old mother besought him to take food for the journey, but Joseph replied that

he had not time and that the carriers and himself would scarcely arrive in time

With the Mass Requisites

From midnight until 8 o'clock next morning Joseph, carrying on his head a heavy steel trunk, led the carriers on their dreary way. Despite fatigue, hunger, the tiresome route and the drizzling rain, he did not halt until he and his companions, drenched and exhausted, deposited their loads at Kokori mission. But this was not all.

Joseph alone knew how to serve mass. How he rejoiced that we had waited for himself and the carriers so as to give the expectant and wondering congregation the opportunity of assisting at the celebration of the Holy Sacrifice! He served both masses with piety and devotion and received Holy Communion.

With a modesty and magnanimity

of soul that does honor to his race, Joseph appeared quite unconscious of the fact that he had done anything calculated to elicit our admiration or that his position had not demanded.

Prior to our bidding him good-bye, he announced to the Father in charge, that he intended resigning his position as clerk of the trading Chief, so as to be in a position henceforward to devote all his time and energies to his work as catechist.

Verily "the Spirit breathes where He wills."

There is hope for the regeneration of a people who can lay claim to such a model of self-sacrifice, zeal and devotedness—an apostle worthy of the Christians of the early Church who has willingly renounced the prospects of a remunerative position and left all things to do the work of an evangelist "to enlighten those who still sit in darkness and in the shadow of death."

Information Regarding the Congregation of the Missionary Sisters of Our Lady of Africa

As American young ladies are beginning to join the missionary congregations working in the Dark Continent, this specific information regarding the White Sisters may be timely.

The Congregation, known as The White Sisters, was founded by Cardinal Lavigerie in Algiers in 1869, as a complement to the White Fathers' Society. The aim of these Sisters is exclusively missionary and exclusively for Africa. This Congregation is governed by a Superior General who depends directly on the Holy See. It has no centres in Europe except Procures and the necessary houses of probation for Aspirants or Postulants. The latter always go through their noviceship at St. Charles Mother-House, located in the suburbs of Algiers, North Africa. There are no lay Sisters in this institute, each and all are employed according to their strength and aptitude. After two years' trial the Novices take their first vows. The annual vows are renewed during the first five years; after this period the Sisters may be admitted to their perpetual engagements. They undergo a

second probation on the active life in Northern Africa to complete their religious and practical training before being sent to Central Africa. The means of existence have been greatly facilitated since the railway has been inaugurated in East Africa and elsewhere. Many sanitary improvements as well as personal experience have overcome the dreadful fevers of by-gone days.

The natives treat the Sisters with every mark of respect and life is far from being unbearable in this part of the mission world. There is a Postulate at Levis, Canada.

This Apostle Wants Lantern Slides

A letter from Fr. C. Jurgens, B.F.M., of the Philippines, shows that the good cause is progressing in spite of countless small obstacles and some large ones:

"How is our work getting on here? How are conditions? Bayombong, my station, is the capital of the Province of Nueva Vizcaya. Thanks to a kind Providence our work is getting on fine. I have no school, but asked the pupils of the public school to come here to the lesson on religion, and they come very well. These pupils had all been without religious instruction for many years and I rejoice to see, how now they begin to know our good

Lord and to love Him. I have bought a stereopticon with fine slides about the life of Our Lord. This is a very effective means to attract not only the pupils, but also the older people to the lesson. Ah, if somebody could help me to buy some more slides!—they are so expensive at present."

Our Daily Mail

It is stated that in each day's mail at the Vatican there are 25,000 letters addressed to the Holy Father.

The National Office of The Society for the Propagation of the Faith does not get that number, but the postman's bag is always considerably lighter when it has disgorged the letters bearing those odd and interesting postage stamps and containing communications from all sorts of unpronounceable places.

It is from Dar-es-Salaam, the principal city of what was formerly German East Africa and evangelized by the Benedictines, that Fr. J. Laane, White Father, writes. The missions are in ruins and the White Fathers, to whom is intrusted the task of reconstructions, are in severe straits. It is only the mass stipends received from the United States that save them from extinction, so that lay persons or clergy desiring masses said will do well to remember Dar-es-Salaam when sending offerings.

TAKING A CHANCE

Rev. Jules Douenel, P. F. M.

Fr. Douenel writes from Padong, South Tibet, a place most easily reached via British Bhootan, India. Tibet lies between India and China, and is part mountainous, part a great desert. For a long time the entire country was closed to foreigners; among the first to enter the inhospitable land were the missionaries.

THE story of the planting of the Cross in Tibet is as follows: In 1880 the Rt. Rev. Mgr. Bict, Vicar Apostolic of Tibet, wishing to penetrate more deeply into the country by way of India, sent two priests, Fr. Desgodins and Fr. Mussol, as missionaries to the southeast section of his Vicariate.

Fr. Mussol was later killed during the English expedition to Shassa, but Fr. Desgodins labored more than sixty years in various sections of this part of Tibet, dying only five years ago.

I, myself, was sent directly from the Paris Seminary to act as assistant to this

Valiant and Work-worn Apostle

and help in the opening of the new post. I arrived in 1892 and have therefore been twenty-eight years at this labor—with what success I can easily show:

When I came to Padong I found a simple native hut serving as a mission station and not a single Christian seeking the Holy Sacrifice of the Mass.

Today there are more than seven hundred Catholics in the district, and they have the advantage of chapels, schools and orphan asylums.

Has this result been easily achieved? Oh, not at all. Many sacrifices have been the price of the little flock of lambs gathered in the fold, but

The Heart of the Missionary

is most strongly attached to those souls that have been dearly bought, and the more he gives for them the more he desires to give. Thus I myself am filled with a burning desire to live in order that I may give many more souls to the

dear Lord. Yet though my life may be prolonged, of what use will it be if I have not the sinews of war—those material things which are indispensable to apostles as elsewhere!

In a sort of recklessness, with my eyes closed, I have just made a plunge and opened a new station. For more than twenty years I have wanted to take this step, but the Government refused to yield me the land.

Kolinpong is a Protestant stronghold, but this year the Government desiring to increase the importance of the place, opened it wide to the general public. I could not refuse to take advantage

Of the Propitious Moment

and demanded a building site and ground. They were accorded me, but at a good, stiff price.

With an empty purse most individuals would have hesitated to make the purchase, but the missionary is the greater living exponent of the "take a chance" theory, so as I say I plunged.

And what have I done—what responsibility have I not taken upon my shoulders! The conditions of the sale state that within two years I must have

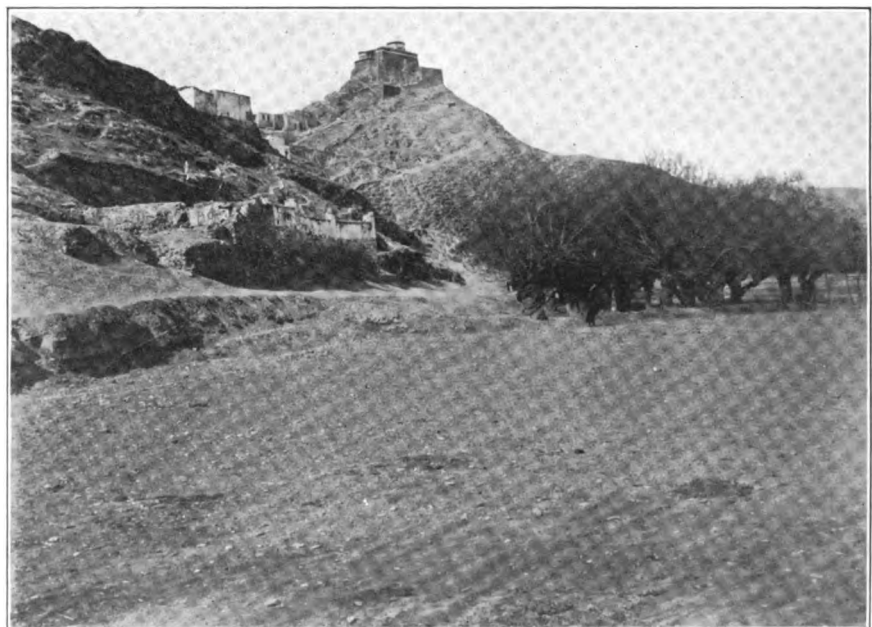
my buildings erected or forfeit the land.

Now I am a practically unknown apostle—an orphan buried for twenty-eight years in the deepest obscurity. No one ever heard of me. To illustrate my isolation I may state that neither I nor my companions at this mission can even pay a visit to our Bishop. It takes six months of painful traveling to reach his residence, and that time cannot be spared from our Christians. In the whole twenty-eight years of my labor in South Tibet I have not yet made the journey nor do I expect to do so. This fact speaks for itself.

The suffering of a priest reduced to inactivity on account of lack of resources is very keen. I am experiencing this pain. The good to be accomplished here is limitless, and as I say I would like to live

To Accomplish the Splendid Task

of giving the souls waiting here impatiently for it the Word of Life—the message of the Gospel. Therefore I extend my hands in the name of my Master, and for the great cause of the Apostolate—the salvation of souls.



Tibet is one of the most gloomy and mysterious countries in the world. This scene is on the outskirts of the city of Lhasa.

AN ARID FIELD

Rev. John Mullan, E. F. M.

Although Fr. Mullan writes briefly, he gives plenty of startling facts. Twenty-six million souls to convert, and for the task fifteen priests and a few helpers. India is a mission country sadly in need of more men and more money than it is receiving.

THE Kafiristan and Kashmir mission, in charge of the Mill Hill Fathers, comprises the Northern Punjab, the northwest frontier province and the territory of Kashmir—an area approximately equal to that of New York State, with a population of 26,000,000 souls, chiefly Mohammedans.

It is safe to say that no part of India is, spiritually, so arid, for Mohammedans, like Jews, are with difficulty converted; and their influence on the Hindu section of the population renders the conversion of these latter extremely laborious.

In this section, the Mill Hill Fathers have been at work about forty years. The mission has nine churches, most of them built in recent years, four convent schools and two

Hospitals for Natives

The Catholics of the whole section number about five thousand. Fifteen priests and thirty nuns constitute the personnel of the mission, and a band of Irish Christian Brothers is soon to be added—a small number of laborers for this great area and vast population. "The harvest indeed is great, but the laborers are few."

Protestant missionaries of different sects swarm over the whole area, with

immense resources at their disposal. It is surely evident that more Catholic missionaries are needed, at least ten, where there is now one, and that means more help, more funds.

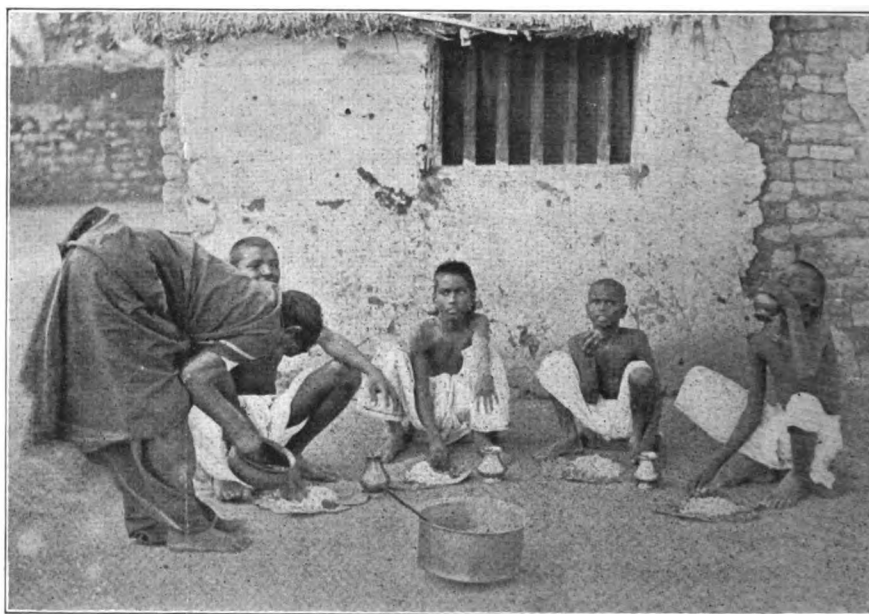
Only think of it—fifteen priests struggling to keep alive the Faith in those who possess it, and wrestling to convert twenty-six million people in the most arid and difficult mission in India! More missionaries and more means are needed. Humanly speaking, we must have them if any great progress is to be hoped for. One may count on that necessary element in all conversions—God's grace—coming in His own good time. "The Spirit breatheth where He will."

The results in India in general, in spite of myriads of difficulties, are on the whole

Fairly Satisfactory

Indeed they will compare favorably with those of any portion of the "field afar."

There are two and one-half million converts in India, and the little band of two thousand five hundred priests, and twice this number of nuns, are doing all in their power to hasten the day when God's Kingdom will have spread over the whole land, and the 320,000,000 heathens and infidels shall have received the blessed light of the children of God.



A dish of rice constitutes a square meal in India, but not many meals are on the square there at the present time.

Words from a New Bishop

Mgr. Pierre Rossillon is the newly appointed Coadjutor Bishop of Vizagapatam, India. A recent letter shows his humility and also the position in which he finds himself in this after-war period.

"I have just come back to India where I had worked for twenty-one years. I left it as a missionary in 1914. I came back to

it as a bishop. What a change, and what a sacrifice for me!

"Well, the sacrifice is made, but the victim is in sore need of help. One word will be enough to convince our American friends of this. Monsignor Zaleski, the former Apostolic Delegate for India, in a speech declared the Diocese of Vizagapatam the poorest and most destitute of India.

"Even our most urgent needs are numerous. I am making a little list of them so that possible benefactors may choose the

foundation that appeals to them most forcibly.

"A small convent for three Sisters to dwell in and to use as a class-room. A school-chapel where the girls would be sheltered for a few months yearly, and prepared for First Communion, confirmation, and marriage. A house for three missionaries; they live now in huts. A school for boys. These demands may seem numerous, but the result will be the conversion of an entire tribe."

FROM THE LETTER BOX

Rev. A. Stotter, E. F. M.

Fr. Mullan, a member of St. Joseph's Foreign Mission Society (London), is in this country seeking aid for his very poor mission in India. His communication appears on the previous page. Since coming to the United States Fr. Mullan received a letter from an old friend located in Borneo and has passed it on for publication. The writer says he does not envy Fr. Mullan his new occupation.

I DO not envy you your task of collecting funds even in the promised land of the U. S. A. Still I do hope and pray that you may be very successful and thus help on the missionary work in the East. I think you are very well fitted for the job with your sunny and cheerful disposition. Some of us are better suited to the jungle. Personally, I prefer to be in wild Borneo than begging in America.

I have told you before that my Superiors have moved me from one end to the other of our extensive Borneo mission, and have placed me

In Charge of Sandakan

town and district. My work lies chiefly among an agricultural Chinese population and even in my old days I am trying to learn the difficult Chinese language with more or less success.

In the town of Sandakan we have two big boarding schools of long standing and good reputation and a fairly numerous congregation of different nationalities; for the district of Sandakan nothing at all had been done before my arrival. That pioneer work is the heavy task before me now. The extent of my district is very great, with Chinese agriculturalists everywhere.

I took a trip round in May and June and find the people anxious for us to begin work in various centres. For Sandakan itself I have procured the help of one good Chinese catechist, and I ought to have at least one more.

In Tawau, a town on the coast, two days' journey by steamer from here, I received the surprise of my life. No

priest had been even on a visit there for years, and the Catholics, mostly Chinese, received me with the greatest joy and kindness. All went to their duties.

Baptisms, marriages, confessions and Communion kept me busy most of the fifty hours I spent there, and in the few spare moments I was treated by Christians and heathens as

A Messenger From Heaven

for whom they could not do enough. Even late in the night they—both men and women—accompanied me to the steamer. There one request was: "Come often, Father, and open a real mission for us here. We shall do all we can for its upkeep."

I promised to do my best, but have absolutely no means to start the mission. If I can get the money somehow without stealing, I shall open there without delay, at least by placing a Chinese catechist and school-teacher. But where to get the means, that is the question!

Owing to the fact that everything since the war ended is at least double the price, I have to pay the catechist more than double his former salary, at least \$15 per month (U. S. A. currency). Besides the two boarding schools cost me three times as much as before, and the funds are less than

formerly. In consequence, it is, humanly speaking, impossible to make ends meet.

However, as I never closed my school during the stress of war, I mean to keep up and develop my mission, trusting in Divine Providence. If you can put in a word now and then with the generous Catholics of U. S. A. for my work and its manifold needs, I shall be inexpressibly obliged to you.

Since I came back from Europe in 1910, I have been able to work without a break; my energy is still youthful, but my friends in need are dying, and it's now much more difficult to obtain funds for pioneer work out here. Still I keep up my trust in God, for Whom alone I am doing as much as I can amongst all the trials and privations that come my way. Naturally, in this new place I have not so many human consolations as I had formerly in the interior

Among the Semi-Savages

who had become thorough friends of mine. Still as long as I have Our Lord in the Blessed Sacrament to go to, I shall be content anywhere, and it's He that is doing the work for me.

In this world, we two are not likely to meet again, but I hope for a happier reunion in His own Kingdom, and pray daily for it.



Kuching Fort and Landing, North Borneo. Many Chinese are now drifting to Borneo, some of them already Christians.



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WE were greatly honored at receiving a few days ago the visit of Bishop de Guébriant, Vicar-Apostolic of Canton, who is returning to his mission after a long visit in Rome.

The distinguished Prelate is **Bishop de Guébriant** probably acquainted better than **of Canton** any one else with China's religious affairs. Besides a residence of thirty-five years in China, he was appointed last year Visitor Apostolic to that country, and in that capacity made a visitation of all the Catholic missions, after which he repaired to Rome to make his report to the Holy Father. As a consequence, many important measures have been decided upon, among them to push more actively the formation of a native clergy. A special appeal will soon be made by the Holy Father himself for that object.

Bishop de Guébriant is most enthusiastic about his work and has the greatest hopes for the religious future of China.

* * * *

ANOTHER distinguished visitor at the office of CATHOLIC MISSIONS was Bishop Demange, first Vicar-Apostolic of Taikou, who gave us the most interesting details in regard to the foundation of his mission; the history of it sounds like a

Bishop Demange romance.
of Taikou

"Was there ever a church that begun like that of Corea?" Bishop Demange asks. "Other missions have been sought out by the missionaries, but the Coreans sought out the missionaries before they had ever seen a priest. Martyrs' blood had been shed for the Faith after which they so eagerly longed, ere the first mass was said that should consecrate Corea for all time to Christ's Fold."

It seems that in 1783 some Corean nobles, who had assembled to study the teachings of Confucius, came across a book of Christian doctrine sent by chance with the other books. They were delighted with its teachings and sent to Peking a messenger for further information. He was instructed and baptized and on his return to Corea taught and baptized a number of his fellow-countrymen. When the following year a Chinese priest arrived, he found four thousand neophytes.

Six years later the head of this missionary fell beneath the sword of the executioner, and for thirty-five years the Christians waited for a priest. In 1836 a French Bishop and two missionaries arrived and were soon martyrs to the Faith. Their blood was the seed of the Corean Church, which now numbers ninety thousand members.

Mgr. Demange is the first Bishop of Taikou, separated from Seoul (Corea) in 1911; he has come to the United States to plead the cause of his mission which was founded in such wonderful wise.

* * * *

WE were greatly surprised at reading the announcement that Fr. Knaebel had resigned the Directorship of the Holy Childhood Association, and we may add that we regret it greatly.

The Holy Childhood had been for a number of years at a standstill when Fr. Knaebel took charge of it. Thanks to his energetic action and progressive methods, it soon assumed a new appearance and gave signs of wonderful vitality. The last annual report was a remarkable one, showing that the returns had increased six times under able administration. We wish the same success to Fr. Knaebel in his new field of labor and offer also congratulations and greetings to his successor, the Rev. L. E. Farrell, C.S.Sp.

* * * *

IT seems that in missionary countries the condition of affairs which prevails with us in regard to the remuneration of manual and intellectual labor exists also. The professional man is underpaid, whilst the laborer, exacts exorbitant wages, always under the threat of strike.

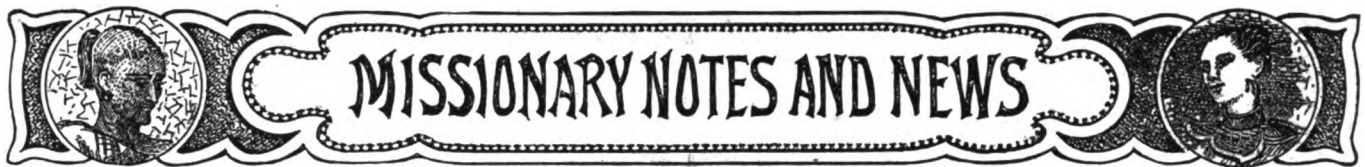
Intellectual and Manual Labor A missionary from India writes that some time ago he was visiting a remote district and noticing that a certain catechist was not making progress he casually mentioned the thing to him. This remark provoked an outburst:

"But, Father," answered the man somewhat impatiently, "what am I to do? You give me three rupees a month to keep myself and my family alive, and you ask me to do catechist's work and master's work as well! At the quarry close by a mere cooly gets from nine to twelve rupees a month!"

Evidently the position is absurd and the man is right.

The same missionary writes: "In my visit to that district, I found that eighty-four villages had returned to paganism, there being no catechists to visit them and help them to practice their religion." He adds: "What can I do, I have no money to pay the catechists."

Our readers will see that we do not exaggerate when we say that owing to the war, many missions are in a desperate condition.



AMERICA

CALIFORNIA Bishop Tacconi, M.F. M., has sailed from San Francisco for his diocese in Honan, China, with the teaching staff he secured in the United States. As has been announced, six Sisters of Providence from Indiana are to have charge of a high school for girls. It will be located in the large city of Kaifeng, capital of Honan.

Three priests—Rev. F. X. Clougherty, Rev. Howard D. Lawton, a convert to the Faith, and Rev. Joseph Kerin, all of Pennsylvania, will found a college for boys.

There is a possibility that Bishop Tacconi will form a society of American priests for educational work in China.

CANADA Most Rev. Mgr. H. J. O'Leary, D.D., Bishop of Charlottetown, has been appointed Archbishop of Edmonton, Alberta.

The official organ of the Canada Mission College for China states that one of its priests, Rev. Michael de Sanctis Caralt, has gone to Spain, his native country, to establish a college there.

After spending four years in the Hong Kong mission, Fr. Caralt came to Canada in 1918, to aid the China Mission College. At the same time he labored to rouse his countrymen in Spain to zeal for the conversion of China. With this object in view and ultimately that of starting a college for China in Spain as soon as possible, he published a Spanish edition of "China" and sent it to the clergy and institutions of Spain. It has been in circulation since the beginning of this year and has already aroused great enthusiasm for the missions of China.

EUROPE

ITALY The missionaries of the Sacred Heart held recently a general chapter in Rome for the election of a new Superior General, and the Very Rev. A. Broecken was elected. Fr. Broecken is a Hollander by birth and was Provincial of the Dutch Province of his congregation; in that quality three years ago he made a visitation of the houses of the missionaries of the Sacred Heart in this country and the Philippine Islands. He will reside in Rome.

The general chapter of Friars Minor (Order of St. Francis) has been held in Rome and it elected as Minister General, Rev. Arnaldo Rigo, a Spaniard. Rev. Bernardino Russo was made Procurator General.

ASIA

CHINA Secular papers state that China has a warm regard for America. Catholics of the United States will do much to cement this bond since all eyes, from a mission point of view, seem to be turning China-ward.

In connection with this movement comes a bit of information from Bishop P. Dumond, C.M., of Tientsin:

"A telegram from Rome tells me that I am to be transferred to Kiang Si, to direct a new Vicariate now being formed. My residence will be at Kan Chow Ki. News has also reached me that priests for these missions will be recruited from Lazarists of the United States, but nothing official regarding the matter has as yet come.

"Mgr. de Vienne, Coadjutor at Peking, will administer the Vicariate of Tientsin."

In September last Rev. Robert Clark, S.V.D., and Rev. Clifford King, S.V.D., both born in the State of New York, were ordained priests in South Shantung, China. They are the first Americans to receive ordination to the priesthood in the Celestial Republic. The ceremony was performed by Bishop Henninghaus, S.V.D., Vicar-Apostolic of South Shantung.

AFRICA

NILE DELTA Mgr. Auguste Duret, Ly.Af.M., first Vicar-Apostolic of the Nile Delta, died at Cairo, August 29th. He was born in Brittany, France, in 1846, and was made a priest in 1870. Sent in 1877 to found the mission of the Nile Delta, the story of his apostolate would be largely the story of Egypt during the past forty years. He founded numbers of mission stations, colleges and schools now of great importance, and also the splendid parish of St. Mark, in Cairo, whose church is one of the best in Africa. Catholics, Protestants and Mussulmans regarded him with equal respect. Propaganda appointed him Vicar Apostolic in 1909.

SEYCHELLES ISLANDS Word has come that Mgr. Lachavanne, O.M.Cap., Bishop of Port Victoria, Seychelles Islands (Indian Ocean), died on the 24th of last July, at the age of seventy years. Mgr. Lachavanne was born in Savoy, France, and was ordained in 1867. He had spent forty years in the Seychelles Islands and his apostolate was a fruitful one.

ALGIERS The ground in Carthage, Africa, containing the amphitheatre where St. Perpetua and St. Felicite met their glorious martyrdom, now belongs, appropriately, to the White Fathers.

When the missionaries of Algiers, sent by Cardinal Lavigerie, arrived at Carthage on June 13, 1875, the site of the amphitheatre was all but lost.

Great blocks of masonry, fallen pell-mell, one on top of another, stood out here and there, enclosing a sort of elliptical basin, where nomads had spread their tents. Dogs of most inhospitable aspect had succeeded to the wild beasts of old.

It was not long before Cardinal Lavigerie, who had a great devotion to the Saints, succeeded in purchasing the ground which was the field of their triumph. Excavations were begun and the workers soon discovered the subterranean vault which was later converted into a chapel.

Now on the feast day of St. Perpetua and St. Felicite, a Solemn High Mass is celebrated in this underground chapel. The two martyrs perished at the very dawn of the Christian Faith, but their memory is kept fragrant by the veneration of the White Fathers.

OCEANICA

SOLOMON ISLANDS Rt. Rev. A. M. Raucaz, Marist, has been named Vicar-Apostolic of the South Solomon Islands.

Very Rev. Mgr. M. Boch, Marist, has been named Prefect-Apostolic of the North Solomon Islands.

BOOKS RECEIVED.

Blessed Sacrament Book. Rev. F. J. Lasance. Published by Benziger Brothers, New York.

Les Soucis d'une Femme du Monde. Mgr. Tissier, Bishop of Chalons-sur-Mer. *L'Autre Vie.* Mgr. E. Méric. 2 vols. *Eléments de Philosophie.* Jacques Maritain. These books are published by Pierre Téqui, 82 rue Bonaparte, Paris.

Catholics and the Pope. Published by Catholic Laymen's Association of Georgia, 107 Ninth Street, Augusta, Ga.

St. Michael's Almanac for 1921. Published by the Mission Press of the Society of the Divine Word, Techny, Ill. Price, 35 cents.

A Safe View of Spiritism for Catholics. Rev. Joseph C. Sasia, S.J. Published by Popp & Hogan, Printers, San Jose, California.

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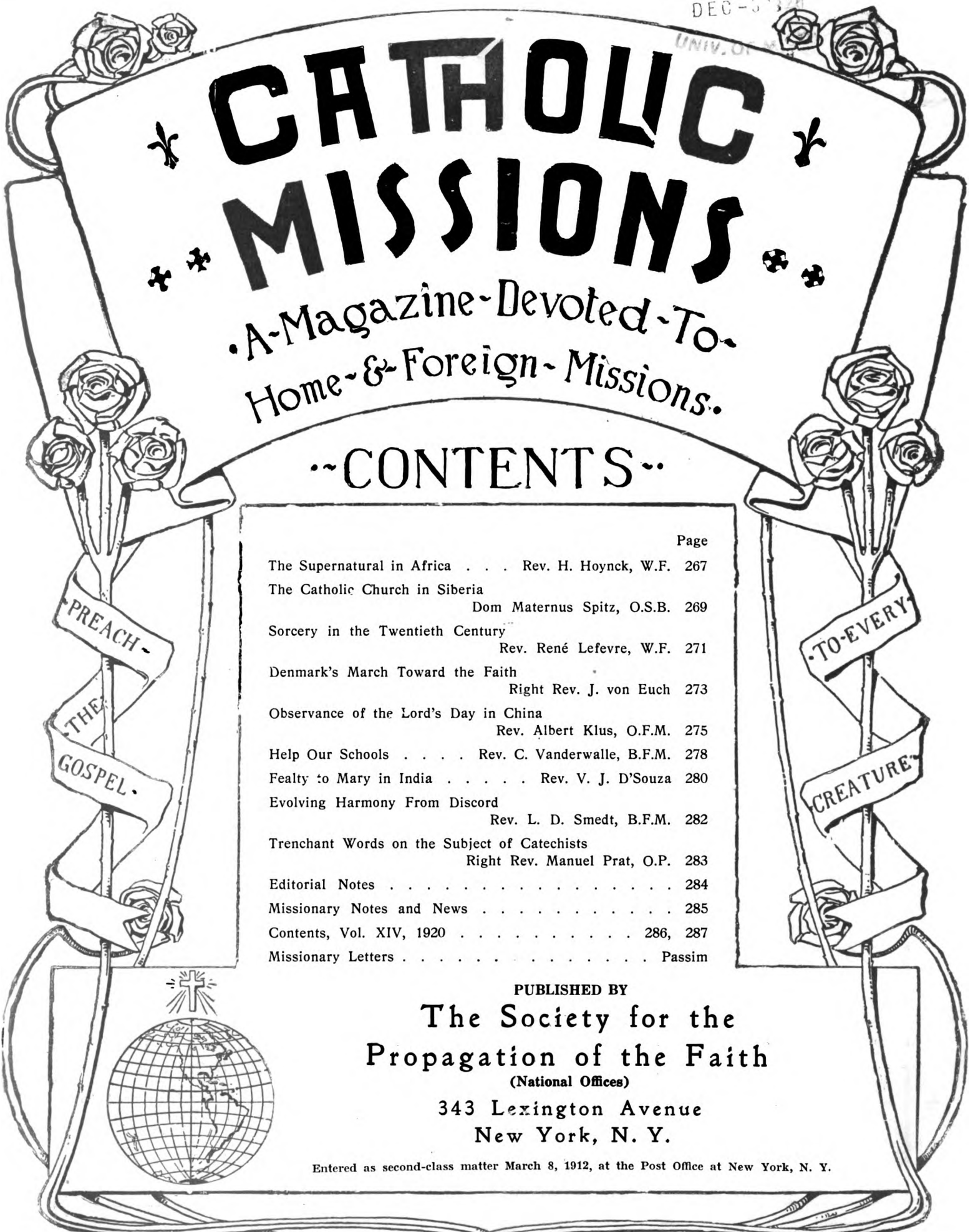
NOTICE

To Readers of CATHOLIC MISSIONS

Owing to the greatly increased cost of printing our magazine, the subscription price is now \$2.00 a year, for both home and foreign subscribers.

It is hoped that those who have been on our lists in the past will understand the conditions causing this change, and will continue their patronage.





CATHOLIC MISSIONS

A Magazine Devoted To
Home & Foreign Missions.

CONTENTS

	Page
The Supernatural in Africa . . . Rev. H. Hoynck, W.F.	267
The Catholic Church in Siberia Dom Maternus Spitz, O.S.B.	269
Sorcery in the Twentieth Century Rev. René Lefevre, W.F.	271
Denmark's March Toward the Faith Right Rev. J. von Euch	273
Observance of the Lord's Day in China Rev. Albert Klus, O.F.M.	275
Help Our Schools . . . Rev. C. Vanderwalle, B.F.M.	278
Fealty to Mary in India . . . Rev. V. J. D'Souza	280
Evolving Harmony From Discord Rev. L. D. Smedt, B.F.M.	282
Trenchant Words on the Subject of Catechists Right Rev. Manuel Prat, O.P.	283
Editorial Notes	284
Missionary Notes and News	285
Contents, Vol. XIV, 1920	286, 287
Missionary Letters	Passim



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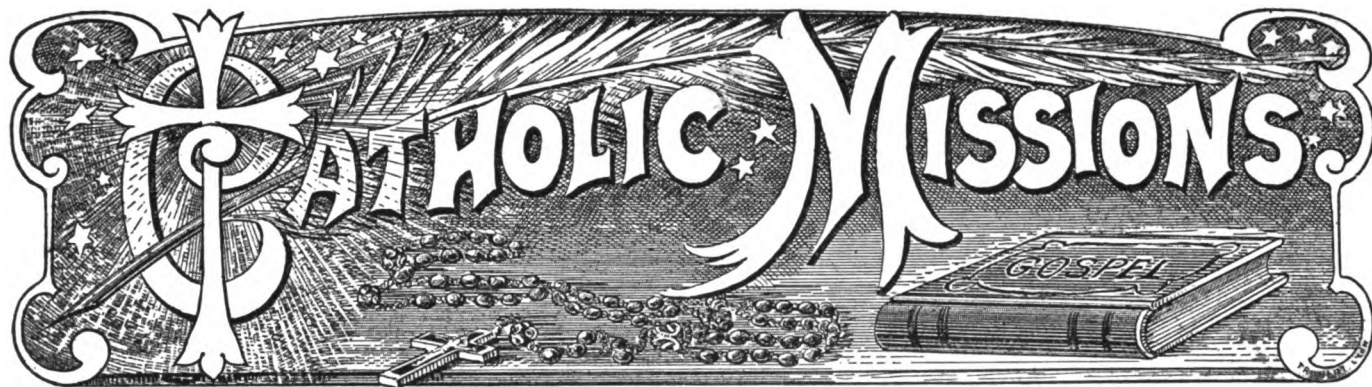
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No. 12

THE SUPERNATURAL IN AFRICA

Rev. H. Hoynck, W. F.

When persons who have apparently expired open their lips and exhort their hearers to seek heaven according to the precepts laid down by the missionaries, there is small chance of the discourse being forgotten. It was by such means that a village in Central Africa was recently brought to see the error of its ways.

NO one can fail to be impressed by the supernatural. Even the unbeliever is filled with awe, though possibly he will not admit the fact.

In the missions there often occur events that can not be explained by ordinary processes, and by such events I do not refer to conversions that are frequently the result of an almost supernatural grace.

Our Bishop, Mgr. Larue, Vicar Apostolic of Bangouelo, is authority for the following

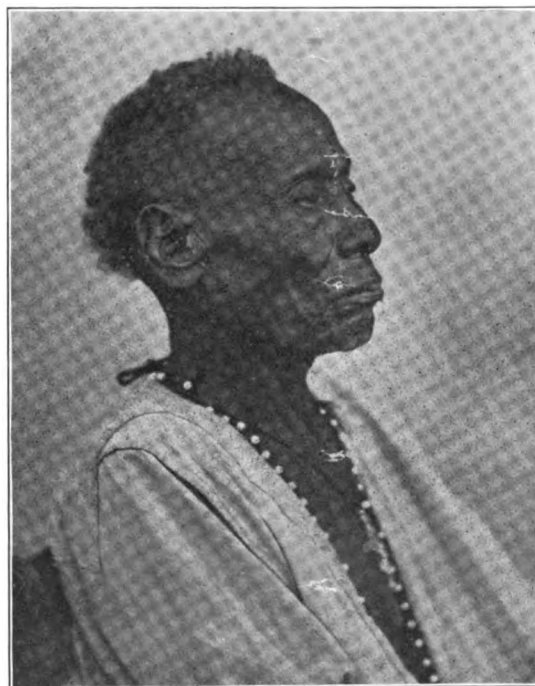
Extraordinary Story

to the truth of which more than two hundred persons bear witness.

In a little village named Nuliva, a large number of the inhabitants showed themselves anxious to adopt the Catholic religion, and gladly consented to the proposal of one of our Fathers that he begin their instruction.

The propaganda of the Catholic priest, however, at once aroused the

ire of the disciple of one of the Protestant sects already established in the neighborhood. He took effective means to dissuade the Blacks from their proposed course, and it was not long until the catechism became an ob-



A remarkable convert of the Uganda district who claims to be a descendant of Rameses II.

ject of ridicule. The hope of converting the poor natives to the True Faith seemed lost.

But now something happened that roused even the most indifferent to wonder and fear.

One of the old men of the village fell gravely ill. Before many days had passed he realized that his end was drawing near, and he also remembered that he was one of those to whom the good Father had given some instruction in

The Catholic Religion

What were the words of the priest? In spite of his pain the ancient recalled them clearly: "He who is not baptized will be in danger of eternal damnation."

Strong in faith once more, and anxious to save his immortal soul, the sick man sent in haste for the priest.

Upon reaching the invalid's bedside, the missionary perceived that death was approaching and that there was no time to be lost. The aged native had imbibed but few doctrinal facts during the period of his tutelage, but he was still in full possession of his faculties, and such instruction as was required was given him, and as his disposition was acceptable the poor creature was baptized.

Apparently the missionary had arrived just in time, for a few minutes after his regeneration the sick man sank away and apparently expired.

Those who had assisted at the scene began their chants for the dead according to the custom of the country.

The lugubrious wailing continued for an hour or more when the mourners were terrified by an unusual spectacle. Their supposedly dead friend moved, sat up and finally spoke, requesting those present to listen attentively as he had marvels to relate. Here are his words:

"I have been before the throne of God, and God spoke and said: 'Before entering My Kingdom you must return to your village and command the people there to be faithful to My commandments as taught you by the missionaries of Kapatu, for those missionaries are my only true messengers.'"

To give more force to his words the old man threatened with eternal damnation all those who would not be warned:

"God showed me the fires of hell, saying: 'Behold the punishment reserved for sinners!—and that punishment will be everlasting.'"

"I looked and saw my own father in these flames, and I say to you that have been converted and have forgotten your faith, that you will have no claim for mercy, if you persevere in your ways."

All day and all night the aged man—the revived corpse if you will—continued to exhort his hearers

In the Most Moving Terms

Taking no rest, no nourishment, he spoke on and on without fatigue or faintness, although the disease from which he suffered had reduced him to the last extremity of weakness.

All hearts were filled with fear at the sight, and the news of what was taking place spread far and wide and men came running to the place to behold the miracle and attest its reality.

After this extraordinary apostle had preached twenty-four hours without interruption, he seemed to be approaching the termination of his remarkable discourse, for he said:

"My task is accomplished. I have explained all to you clearly in the name of God. It is for you to profit by my words.

"Convey me now to the house of my son who is a Christian and prays with the Fathers. It is from there that I wish to depart for my dwelling place with the Lord."

This wish was complied with, and

shortly after reaching his son's house the old man passed away, and this time finally.

Bishop Larue has expressed himself upon this marvel in a manner worth recording:

"Whatever may be the explanation of the actions of this seemingly dead man, there are some circumstances attending that can not be passed over.

"The man who held the breathless attention of his hearers for twenty-four hours was ignorant and illiterate; he knew so little of Christian doctrine that he was barely able to receive baptism, yet he explained the truths of our religion clearly and with eloquence.

"Again, before his collapse he had been so weak that he could scarcely speak or move, yet for twenty-four hours he spoke in a loud, clear tone, and this without the assistance of any nourishment."

The Gospel says that *by their fruits you shall know them*, and the fruits of this apparent marvel are the return to the heart of Mother Church of those who had taken

A Step in the Right Direction

and then fallen back. Such things do not happen every day, yet many are the strange workings of the spirit in Africa.

Not long ago in the Vicariate of Tanganyika a boy of ten years was likewise apparently resuscitated from the dead in order to save souls. The youth was baptized in *articulo mortis*—at the point of death—having been attacked by pleuro-pneumonia. A few

hours later he expired and the relatives arranged the body according to custom and made ready to transport it from the house.

But before this could be done the boy heaved a deep sigh, opened his eyes, and in a clear voice bade those near to unbind his wrappings as he had something important to say.

And he forthwith began to discourse on hell, which he claimed he had seen, and of the necessity of receiving baptism and winning heaven. He exhorted his hearers and all in the place to at once seek instruction from the missionary as the true means of escaping the eternal fires.

He then bade them all adieu, saying: "I am now going to heaven," and, stretching himself upon the couch, he breathed no more.

The boy's parents watched beside his body an entire day expecting to see him possibly revive again, but no sign of life being manifested they finally consented to interment.

Here, again, was the finger of God. And why, after all, should we disbelieve in such manifestations? Why should we doubt that He wishes to aid His missionaries in a marked manner now and then, since they are devoting their lives to His cause? And if He wished, how quickly by such means all Africa would be brought to see the Light.

But no, Our Lord desires men to be converted by men—His priests are His chosen instruments, and therefore, though the marvelous, even the miraculous, is not excluded from the apostolate, it occurs but very rarely.



A First Aid Station. Catholic Sisters "go about doing good," nursing the sick and afflicted wherever they find them.

THE CATHOLIC CHURCH IN SIBERIA

Dom Maternus Spitz, O. S. B.

A breath of the North pervades this number of CATHOLIC MISSIONS, for both Siberia and Denmark are described from the missionary standpoint. The Catholics of Siberia are mostly the unhappy Poles who were sent there by decree of the former Imperial Russian Government. Russia offers vast opportunities for propaganda, and this may possibly be taken up in the near future.

WHENEVER the name of Siberia is mentioned it usually brings to mind visions of a snowbound icebox with hardly any life and vegetation, of a huge prison or penal colony for political exiles and State criminals, guarded by savage Tartars and Mongols or by fierce looking Cossacks and men-devouring bloodhounds, of a land of dreary monotony,

Where Winter Rules Supreme

for seven months of the year, and where a scorching summer of two months' duration sets in without any noticeable sign of spring.

Yet very few realize that Siberia,

like Alaska, which was once nicknamed "Seward's icebox," or Canada, is a land of future possibilities of paramount importance from a political and economic as well as from a religious point of view.

For this huge complex of territory, embracing the whole of northern Asia, extends from the Ural Mountains to the North Pacific Ocean, and from the Arctic regions to the frontiers of China, Mongolia and Manchuria, and covers an area of nearly five million square miles, or three times the size of European Russia, and nearly forty times the size of the United Kingdom.

True, there is the great Siberian Steppe, and there are immense marshy plains devoid of all vegetation and human life, there are mountains reaching a height of from five to ten thousand feet with nothing but bare rocks; but there are also rich fertile plains

Watered By Many Rivers

fit for agriculture and wheat fields, immense grazing tracts for the breeding of horses, cattle and sheep, there are large forests of the choicest tim-

bers, there are large happy hunting grounds for the sportsman and the fur trader, and last but not least, there is a considerable mineral wealth of gold and silver, of copper and lead, iron and coal, of rocksalt and precious stones, such as jasper, malachite, beryl, etc.

The population which in 1897 was over five millions had twenty years later reached 9,580,000, and consists of Russians and Poles, Lithuanians and Germans, Turko-Tartars and Mongols, Samoyedes and Tunguses, Chinese, Japanese and Koreans. The majority of them—some five to six millions—are members of the Orthodox Russian Church, about a quarter of a million are Raskolniks, over a million are Mohanmedans, 250,000 are Buddhists, 30,000 are Jews and 20,000 Protestants.

The Emperor Nicholas I. of Russia (1825-1855) revived between 1827 and 1839 the cruel edicts of Catherine II. against his Catholic subjects, and with the help of "Orthodox missionaries," each one accompanied by a regiment of Cossacks, tried to convert both Latin Poles and Uniat Ruthenians "whose numbers were too alarming for the safety of the Russian Church" to the Orthodox Creed with the help of the bayonet. Assisted by a Judas, Siemazko, he began the work of ruin and desolation by few promises of pecuniary rewards and high positions to those who would break with Rome, by threats of confiscation and exile into Siberia of those who should remain loyal to God and to the religion of their forefathers.

By a decree of February 24, 1839, the Ruthenian Uniat Church was dissolved in Russia, separation from Rome was proclaimed, and registration in the Orthodox Church was made obligatory. Thousands of Ruthenian Catholics and hundreds of priests who refused to conform were deported into the interior of Siberia and even as far as Vladivostok.

After the king had been successful in the work of dissolution with the



Mongolian of the Siberian border with his prize of a fine silver fox.

Ruthenians, he said: "It goes well with them, let us also begin with the Latins."

His policy was continued and faithfully adhered to by his successor, Alexander II., who in 1862 issued new decrees against the Poles. This led to the Polish insurrection in 1863, in consequence of which some bishops, one hundred priests and about 15,000 Catholics were sent to Siberia. For several decades of years this deportation was continued, and about 20,000 "Polish State criminals" were annually dispatched for no other reasons than that they refused to conform with the

Tenets of the Russian Church

God alone knows how many thousands of these confessors died on the road of cold, exhaustion and starvation, how many thousands were knocked or shot down by their Cossack guards or perished in the marshy swamps, in dungeons or mines.

The survivors, largely Poles or the descendants of Poles, Lithuanians and Ruthenians and German immigrants, scattered far and wide over the immense territory became the nucleus of the Catholic Church in Siberia, whose spiritual welfare was left in the hands of their fellow exiled priests or volunteer workers. Very often these priests, always small in number for their territorial parishes—that of Tomsk is as large as France with only two priests—are obliged to lead a real nomad life in order to be able to visit the members of their flock at least once a year, and very often break down under the burden of their toil.

How many Catholics there were in Siberia at any given date is very difficult to say, as statistics here must be mere guesswork. In 1882 there were about 15,000 with four churches at Tobolsk, Ormsk, Irkutsk and Krasnojarsk, and in 1900 we find there 74,000, according to the Mohileff Year Book. According to the latest news, there are now 125,000—if not 250,000—divided into four deaneries, with forty parishes and about forty priests, under the jurisdiction of the Archbishop of Mohileff,

Who Resides at Petrograd

thousands of miles away from his flock. In 1908 the Redemptorists of

Petrograd obtained special permission from the Russian Government to preach a mission in all the larger towns of Siberia where there were Catholic congregations.

But the most significant event in the history of the Catholic Church in Siberia took place in 1909, when Mgr. John Cieplak, Auxiliary Bishop of Mohileff, was allowed to hold the first canonical visitation—from April to September—ever held in Siberia. He left Petrograd at Easter, accompanied by five priests, all of whom knew Russian and Polish, and one at least knew either Lithuanian, Latvian or German. For both the outward and homeward journey the Russian Government placed at the disposal of the Bishop and his companions a first-class railway wagon, which was fitted up as a chapel and some private rooms. The journey included Siberia as well as Saghalian.

During this visitation the Bishop laid the foundation-stone of new churches at Vladivostok, Irkutsk, Nishini-Udinsk, Bagatol, Taiga, etc., and consecrated those at Nicholsk and Ilinski. What impressed him most was the fervor of these Siberian Catholics and their earnest petitions for resident priests, for whom churches and presbyteries were ready, and whose salary and maintenance

they promised. Saghalian, formerly part of Russian Siberia, has since become a Japanese dependency. Since 1913 a Catholic mission has been opened there which has been entrusted to the Missionary Society of Paris, with Mgr. Cloutur as Prefect-Apostolic.

Long ago the Holy See expressed a desire to organize the ecclesiastical administration of Siberia by erecting an independent bishopric at Irkutsk or Tomsk, but the plan could not be carried out owing to the hostile attitude of the Russian authorities. By the Trans-Siberian railway access to the somewhat inhospitable land has been made easier and cheaper, as the

Journey From Paris to Vladivostok

can in normal times be made in about fifteen days by express train at the cost of £50 first and of £35 second-class.

Will it be possible for Rome to carry out the plan, when once peace, law and order are reestablished in Russia, so as to come to the rescue of the long suffering children of the Church in Siberia, and of those millions of pagans and Mohammedans who are still waiting for the messengers of the Peace of Christ in this land of promise? For truly Siberia is one of the largest mission fields of the Church.



Saghalien Island is partly in Siberian territory and partly in Japanese. Here are some Russians of that remote spot.

SORCERY IN THE TWENTIETH CENTURY

Rev. René Lefevre, W. F.

Sorcery is dying hard in Africa, in spite of its trickery—a trickery that would be apparent to any but the most ignorant Blacks. A famous sorcerer of one of the missions of the White Fathers was recently not only interviewed but "snapped" by the writer.

"WILL you come and take a photograph of Nkulu?" the Father Superior said mysteriously to me one evening.

"Who is this Nkulu?" I asked.

"Why, he is the greatest sorcerer on the borders of Lake Nyanza."

"I would like to see him very much," I replied.

"Very well, tomorrow we will set out for Masaka to see Nkulu at his own home. The chief of the province assures me that he will force him to pose for a photograph."

That is why the following Sunday morning saw us en route, pedaling towards the

Mission of Kitovu

A wind apparently let loose by all the sorcerers of Africa stifled our voices and we were forced to travel for an hour in complete silence.

After a dinner at the mission, we set out for Masaka in the company of the amiable Superior of Kitovu. Soon there rose before us the "kesa-kate" or

Hedge of Reeds

which enclosed the semi-European, semi-native residence of Alexis Sebowwa Pokino, Governor of Buddu. He is a fervent Catholic, as one can see by the statue of the Sacred Heart over the door.

We entered the mansion and after the usual compliments we stated our errand. Our host acceded at once to our desires and dispatched two soldiers forthwith to fetch the sorcerer. He explained that Nkulu was now a prisoner, having been arrested for an offence connected with his sorcery or the rewards he demanded for it. He was in fact a menace to the community, and the government was disposed to

prevent his machinations if possible. When this famous personage finally appeared a little thrill of astonishment and fear ran through the crowd assembled in the courtyard.

There he was, strong, mysterious, powerful!

Nkulu stood in the centre of the yard, between two soldiers with guns on their shoulders, cartridges in their hands, daggers in the scabbards of hippopotamus skin at their sides.

We Had Feared Resistance

but we could not doubt the good will of our man as we viewed his humble or even contrite air. We gazed with all our eyes at his accoutrements, while for the first time the one and only Nkulu posed for the camera that was to make him famous.

Upon his head the sorcerer wore a bonnet of cocks' plumes. A band of blue and white pearls about his forehead was clasped in the centre by a large diamond amulet. Two or three

other amulets dangled over his nose. Around his neck, falling down his back like a train, and upon his breast, fell long chaplets of "naimbi," little shells from the coast now used as money in Uganda.

Bracelets of all descriptions adorned his arms, and a broad

Belt of Palm Fibre

girdled his waist. His hands were veritably weighted down with horns decorated with "nsimbi," the tail of a black cow, and a drum strung with iron and copper nails.

Finally, between his fingers he held a long pipe. In brief, all the prescribed outfit of a sorcerer was his.

The picture was taken—the ice was broken—Nkulu had no more fear from the camera.

He saluted us, saluted the chief, laughed, talked, answered all the questions that were asked of him.

"How do you render these oracles? What do you do?" we ventured.



A very rare photograph, showing Nkulu, the most powerful sorcerer in the Lake Nyanza district. The shells that he wears are equal to coins in his country, and his headdress is fastened with diamonds. His evil spirit is apparent in his eyes.

He advanced, laid the horns upon the ground, demanded a chair, and placed himself at the service of the royal court.

"Before my temple with eight doors I seat myself between these two horns, or between two spears. At my right are four women, at my left five men, behind me four to serve me."

"And who come to ask your aid?"

"Women who desire children."

"Do you demand a large sum of money for obtaining that favor?"

"No. The price is a cask of beer and a goat. If the woman fails to have a family, I do not keep the goat; and if she does, I ask for a wife, a descendant of five known generations."

"But," we continued, "does the 'Lubale' (the spirit) know you? Do you rage in a fury to frighten him? Do you dance to please him?"

"No; but I shake my head violently and cry: 'Here I am! Here I am! Nkulu has arrived!'"

He said this with a little smile of malignity, expressive of his contempt for those who were foolish enough to believe in such childishness. This is, indeed, a characteristic of a large number of sorcerers, who are not visibly in direct communication with the devil, but who have wit enough

To Delude the Public

above all when the public is of the negro race. And alas, Are there not some Europeans who are negroes in this respect who give credence to false spirits?

Nkulu inspires even Christians with fear and horror. We tried to find someone to pose with him, but it was a waste of time; they all knew who he was. Have a photograph taken with a sorcerer? No indeed!

"And the drum, what do you make that say?"

The sorcerer snatched up the drum and struck it with his be-ringed fingers, chanting: "It is I! Nkulu and Kintu are of the same race."

The Tuneful Black.

The African Negro has a song on his lips in season and out, in joy and in sadness, during work and during rest, on the road and at his fireside, day and night. If he is alone, he sings

"What are you saying now? You, Nkulu and Kintu, the ancestor of the Baganda, are of the same family? Kintu has been dead for a long time."

"That is true, but I call myself Nkulu, because I am the descendant of Nkulu, who came from Europe to this country with Kintu. We have founded Uganda."

During this conversation the guards had kept order without effort. The great

Nkulu Appeared Undisturbed

not in the least embarrassed by the crowd surging about him.

He stood before the chief finally; and replied to all questions regarding his clan.

At no time did he have the air of a prisoner, for he addressed the chief of the province as an old friend.

"Then you are powerful?"

"I, Nkulu, command all your province; all this land belongs to me; all these villages are mine."

At this the chief began to laugh. Under the British rule, that of the Nkulus of Africa vanished into air.

"If you wish to be released," the chief continued, "burn your amulets and all your shells."

"Very well, I consent."

"Today, at once."

"Very well. Today."

For the sake of liberty he decided to destroy everything pertaining to his craft.

The conversation being finished, the prisoner was led away to the confinement whence he came.

Before entering the prison he would be despoiled of his

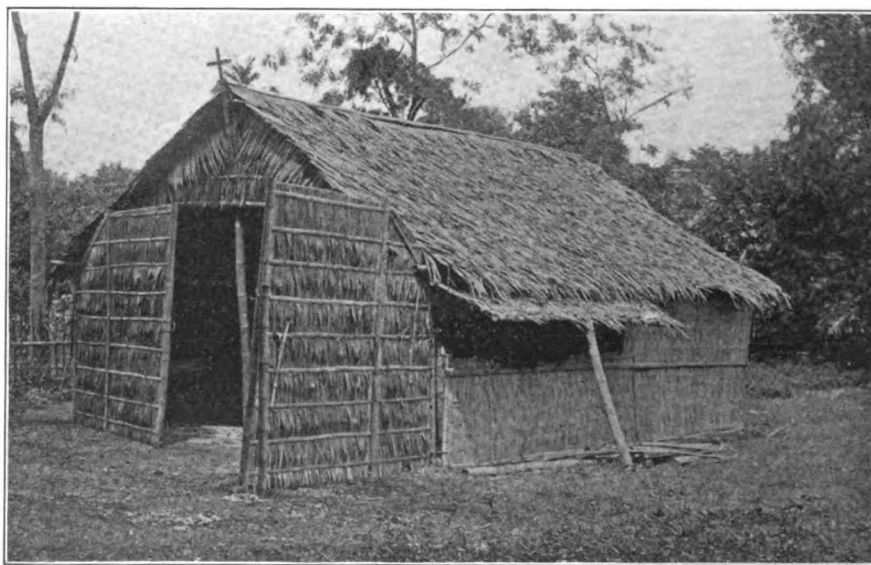
Amulets, Shells and Horns

The last we saw of him he was marching away to his cell with a fine military step between two guards.

Upon regaining the seminary, I thought of Nkulu, of the evil he had done, and might continue to amongst this Buddhist population, and I prayed God to deliver them from this villain, or change his heart. I had asked him: "When will you pray?"

"I will pray 'sometime.'"

Not at present, I fear. Dear readers, pray for Nkulu, that God may hasten the hour of his conversion.



Africans consider this type of dwelling a very fine abode, and indeed some skill is required in the making. The cross indicates that mass is said here.

to beguile his ennui. If he is on the highway at night, he sings to give himself heart, and to put to flight the serpents, lions, buffaloes and leopards of the brush. But it is at family or patriotic festivals that he pours forth

his most enchanting melodies. The birth of a child passes almost unnoticed, but the death of a man, however poor he may be, gives occasion for funeral chants that haunt one with their weird notes.

DENMARK'S MARCH TOWARD THE FAITH

Right Rev. J. von Euch

It comes as a surprise to learn that Denmark has eleven congregations of priests and ten of nuns working with amazing success in her numerous cities and towns. The Church, it seems, now enjoys absolute freedom in that part of Scandinavia, and counts among her converts people of title and high official position. Bishop von Euch solicits the aid of Danish Catholics in the United States and her possessions. Formerly of the Faith, the Reformation forced the Danes in 1526 to become Lutherans.

I AM sending a report of missionary work in Denmark and its islands to the United States, hoping that interest may be aroused in this remote and little known portion of the apostolic world.

The country as a whole is distinctly Lutheran, their being more than three million of that belief. Of the remainder of the population a few thousand are Jews and a few thousand Baptists and Methodists, but they are relatively of small importance.

The number of Catholics may be placed at eighteen thousand, of whom six thousand are Poles and the remainder Danes and strangers from different countries. Most of the Poles were workmen accustomed to come to Denmark for a season's employment,

But They Were Caught By the War

transportation ceased, and they were obliged to remain in Denmark. Now they seem to be taking root in the country, the children speak the Danish language as well as their own, and there is little probability that they will again seek their native land.

It was in the fifties, after the passing of the new constitution in Denmark, that Catholic priests ventured into a country hitherto bitterly opposed to the Faith. From a beginning of five hundred or so, the shepherd's flock has grown to the eighteen thousand I have already mentioned.

Nor must this satisfactory increase be attributed to the Polish immigra-

tion; the native Danes themselves became converts, not less than two hundred a year receiving baptism.

The big city of Copenhagen claims about seven thousand Catholics, the islands to the south four thousand, and the remainder are scattered among the smaller cities or the towns in which there happens to be a church. Copenhagen has no less than five parishes, and there are twenty-six parishes and a couple of mission stations in the remainder of our territory. Of course, recruits are found in all districts.

I am sure that my readers are curious regarding the conditions under which the Vicar Apostolic and his missionaries pursue their work in a country so avowedly Protestant. I wish to state emphatically that religious liberty is perfectly maintained. Although Lutheranism is the State religion and is supported by the State, Catholics have little to complain of either in the attitude of the State or the people. While comparatively few show hostility, many evince a real friendliness; I may add this, a wonderful change in this regard has taken place during the last ten or twenty years.

A great factor in our favor are the

books of the celebrated author, Johannes Foergen, which have done much to show to the Danish people the beauty of our religion.

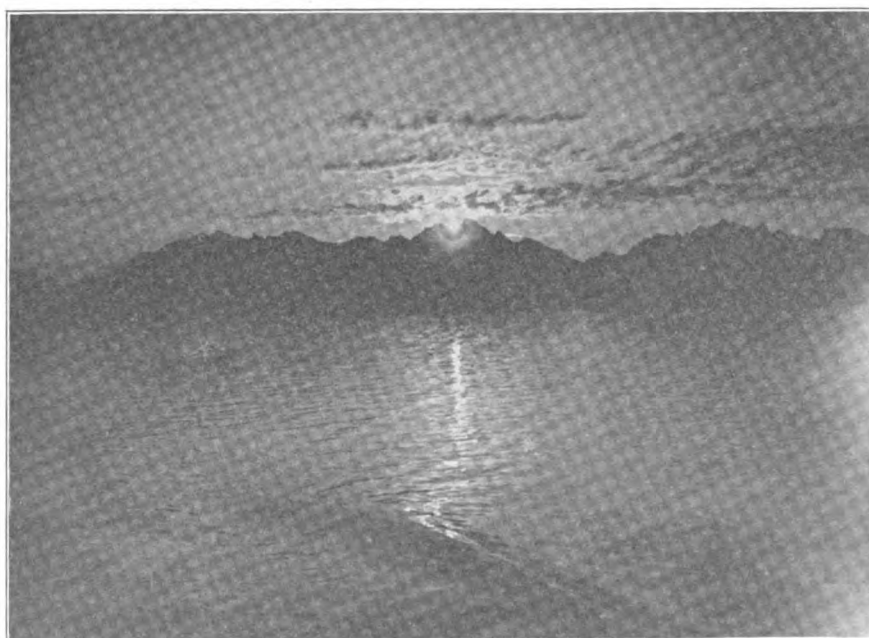
As to the class of society from which we draw our converts, I may say that all ranks are represented. Indeed the present Minister of Foreign Affairs is a Catholic (converted), and very fervent. Some years ago the President of the Danish ministry, Count Holstein Ledreborg, was also of the fold.

Happily our converts do not lose caste here by a change of faith, and this is an aid in our propaganda. This very year the chief musical director of Copenhagen, Mr. Jacobsen,

A Very Prominent Man

became a convert, as well as a young Count belonging to the highest nobility and extremely wealthy. So that we appeal equally to all ranks and classes—a fact not always to be found in mission countries.

The newspapers, moreover, show an unexpected interest in matters pertaining to the Church, and in one of the principal dailies—*Berlingske Fiden*—one may find long articles on the Pope, the Jesuits, the recent canonizations



The midnight sun as dwellers of the North behold it.

and kindred topics, all written without the slightest degree of ill nature. In fact, from the tone of the items, one would say they were almost a defence of the subjects. All this is of immense use to us missionaries.

Encouraged by this attitude on the part of the Protestants, our people have ventured on a public religious procession. A pilgrimage was made to a shrine which is a relic of the Middle Ages, and with its singing and prayers attracted much attention, but the Protestants maintained a respectful attitude throughout the length of the route.

Manifestly Catholicism is beginning

to flourish in Denmark. There are three Catholic publications; eleven communities of priests and ten of women are publicly engaged in propaganda work. The congregations of men are: Jesuits, Redemptorists, Marianists, Marist Brothers, Franciscans, Lazarists, Carmelites, Premonstratensians, Dominicans, Fathers of the Sacred Heart and Cistercians.

Except for a contribution of about fifteen thousand Danish crowns to our schools, the Government contributes nothing to our missions, or institutions. Both nuns and priests perform marvels of economy and do their best to reduce the expenses of the Vicariate,

but in spite of their efforts the situation is grave.

The Danish Catholics do their best, but with the best intentions they can not unaided maintain the various enterprises necessary to a successful apostolate.

If, therefore, the Danish Catholics and clergy of America could from time to time send some Mass Intentions to this country they would be performing an act of real charity to our poor apostles who, since the war, have had little outside help on which to rely. Let Denmark not be forgotten, at least by her own sons and daughters in the Faith.

The Mother's Recompense.

That is a solemn hour when the mother of a newly ordained missionary prepares to look the last on her son, and when the young apostle makes ready to say good-bye to his mother. Shall they ever meet again on earth? Probably not. The farewell then is forever.

In Quebec, Canada, there was recently ordained a White Father, Rev. Edward Labrecque, whose field will be in the far depths of Africa. At his first mass, which he was permitted to say in the little town of his birth, he addressed from the altar these words of tribute to her who had given him as an offering to the great cause of the apostolate:

"Dear mother, it is to you I wish to speak, in presence of these priests whom I venerate, these relatives whom I love. This occasion is a precious one to me indeed, when I offer to you before them all, my thanks for all that you have done for me.

"He who thanks you thus today is still your Edward, always your Edward, but your Edward elevated by a signal grace of the good God above the seraphim and cherubim who minister to Him in His Glory.

"In the name of this same God, I thank you, beloved mother, for the sacrifices without number that you have made for me; for the ceaseless prayers by day and in the watches of the night that you have offered for my vocation, for your countless communions made that I might become a holy priest of God. I thank you for your wise counsels, for the saintly example of your life, the guides of my soul and the support of my weak virtue.

"I thank you finally for the love with which you have nourished me, a love which you have carried to the total forgetfulness

of self—an incomparable love, drawn from the Heart of Jesus to which you unite your own every morning in the Sacrament of the Altar.

"No words of mine can thank you sufficiently today, I leave it to heaven itself. Look around at this assemblage of priests and prelates, encircling us and carrying with them celestial blessings—look at me: I am a priest! Behold your recompense. God has heard your prayers and given to you your heart's desire!

"You will share in my vocation, and with me, you will be the saviour of the souls to whom I consecrate the remainder of my life."

A Bright Day in Darkened Lives.

In acknowledging an offering sent to her, Sister Marie Suzanne, a Little Sister of Mary devoting her life to the lepers of Makogai, in the Fiji Islands, gives a vivid pen picture of one of the events that come to cheer the dreadful existence of the lepers. The offering was intended to help build a chapel, as at present the nuns and their charges have only a native Fijian hut.

The letter:

"Today was a great occasion for our lepers, and for us as well; it was the Feast of the Assumption and one of our patients received his first Communion.

"In the morning, every one was washed, sores dressed, best clothes put on, which consist of old coats given by charitable people and two yards of calico. The best amongst the lepers, that is to say those who have no bad sores, took their weaker friends on their backs and bore them to the chapel. It was raining and the rain was getting inside, but nobody seemed to mind that very much, they simply squeezed themselves together in the dry places, and as Holy Mass was said by Rev. Fr. Nicoulean, S.M., they sang loudly their best songs to Our Lady.

I must say it was loudly, but not harmoniously, as the voices of lepers have a peculiar raucous tone.

"Amongst all these poor lepers, covered with sores, with their faces swollen and marked with nodules, the lame and the blind, you would have noticed a young man about twenty-five years of age, very tall, but so thin as to be almost a shadow. His mutilated limbs and his persistent cough would have told you at once that he was suffering from two terrible diseases: leprosy and tuberculosis. Yet in his face you could have read joy and peace because he had at last been permitted to partake of the Body of Our Lord.

"After the prayers of thanksgiving in which we remembered our benefactors, Rev. Mother gave the patients a little feast, which consisted of two biscuits each and some canned salmon.

"This event is just an episode in our lives here, but we do all we can to lighten the sufferings of the lepers and to lead them into the paths of eternal bliss."

Wanted—A Girls' School

Letter from Rev. Theodore Rajmers, C.M., of Lin Kiang, North Kiang Si, China:

"Two-thirds of my life has been passed as a missionary, and now toward the end of my career I find myself practically helpless just because I have no school house.

"My Bishop, Mgr. Fatiguet, is urging me to build, but I am penniless. The girls are especially anxious to begin to study and come to me in numbers asking instruction and begging me to give them hope that they will soon be domiciled as well as the young people of some other missions.

"In all my district I have only one miserable native hut capable of holding about thirty persons. Of what use to baptize my children if I cannot follow this first good step with others and set them firmly in the right road."

OBSERVANCE OF THE LORD'S DAY IN CHINA

Rev. Albert Klus, O. F. M.

Sunday is a long, hard day for the new Christian Chinaman, accustomed all his life to labor on seven as well as six days. Unable to read, he passes his time waiting for the bell to ring which shall summon him to mission services. And these occur in a succession that seems staggering to Westerners accustomed to pay one brief visit to church and consider their duty done. Fr. Klaus is located in North Shantung.

AMONGST the Christian principles interfering with Chinese civil life, the observance of the Lord's Day certainly takes first place. To be sure, the ceremonies on the occasion of a Christian wedding or funeral have undergone certain modifications by the oblition of

All Superstitious Customs

but in general, the new rules are not very hard to our Christians.

Quite different is the observance of the Lord's Day. As on the part of the State there is no law concerning Sunday for commercial men or peasants, the whole civil life here in China is the same every day. In the towns

in the country districts, everywhere is the same busy bustle on a Sunday as on any ordinary week-day. Business is flourishing, the carriers of goods, the barrow-men are pushing one another in the streets; in the country they are working in the fields. But we must not forget that we are in a pagan country, where they don't know anything about the Ten Commandments, where they only live and work for earthly things.

Therefore it is altogether not astonishing that our Christians, particularly those baptized recently, feel a tickling in their fingers also to go to work, since all their neighbors are doing so. It's one of the most difficult tasks of the missionary to prevail upon a new Christian to give up the work by which

He Is Profaning the Sabbath

Wherever the missionary goes to see his Christians, he returns to this commandment of God; when he is on a mission, he mostly preaches a special sermon about the Lord's Day; yet, in the first years of his apostolate, he obtains little result. Willingly as the Christians may embrace all other Christian doctrines, as often as they

may go to confession and may receive Holy Communion, the observance of the Lord's Day is an unfathomable book to them, so difficult it is to change the habit of a life time.

Sometimes, of course, valid reasons may dispense people from abstention from labor, as is the case in harvest-time; for those weeks, Sunday toil is permitted with the dispensation of the Bishop. But at other times, alas, the new Christian has no scruple about working on a Sunday. It will take years before this duty and its observance will be fully implanted in Chinese Christians.

When natives are asked: "Why don't you keep the Sunday? I am sure you are well-to-do, or no means poor, you don't need to work." They always give the same answers:

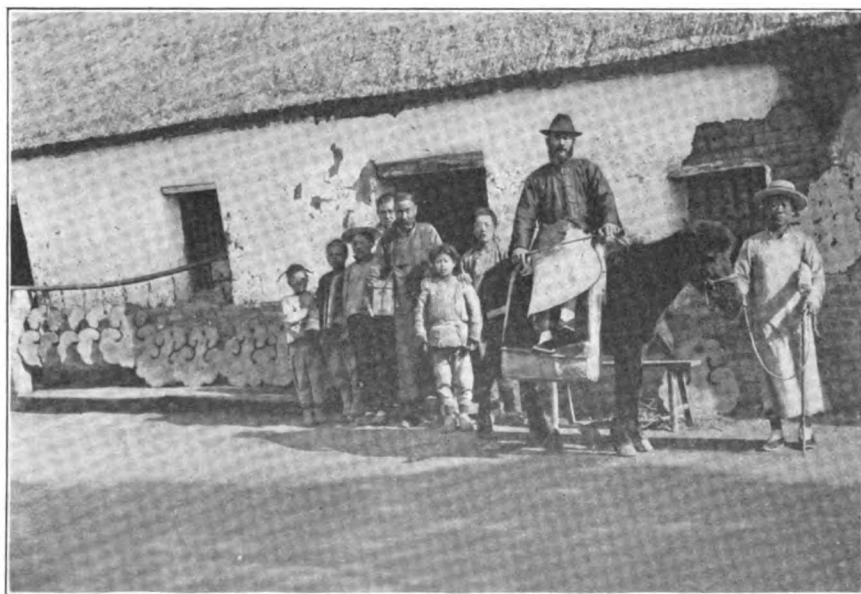
"I am very busy. Work is pressing me."

When you tell them that God does not like their working on Sunday they say: "True, that is so," and the next Sunday they go again into the fields.

You may give them the most convincing reasons, you may urge on them the good effect such a rest has on both body and soul—they will say just the same: "I am busy, I shall keep Sunday in winter, I can manage it then, but in summer, spring and autumn, it cannot be done."

It is really strange to see what a sort of passion for work is firmly imbedded in these people. To whatever place you may go, to whatever missionary you may speak about the observance of the Lord's Day, they all complain of the same thing. There is only one thing to do, to have patience, and patience again and never to get tired with warning.

Sometimes in the larger parishes with more than one hundred Christians, where they have a nice chapel, and where there have been Christians for one, two or several generations, the observance of the Lord's Day is almost the same as in the Christian villages in Europe. There may be a



Franciscan Friar setting out to give Extreme Unction to a dying Christian miles away.

Sabbath-breaker, occasionally, but the parish as such

Is Keeping Sunday Most Strictly

Yet for those good folk, too, the Sundays mean a good deal of sacrifice, because the Christians, beyond their repeated going to church, have nothing but idleness for their relaxation and recreation. They do not know how to read, so are unable to get a little joy and encouragement by means of a religious book or some other reading.

The Chinaman of the country has no idea of walking for pleasure, there is little to be seen in the fields, and he has no appreciation for scenery if it were to be observed. Lastly, the roads are universally bad. Why, then, should he go out?

As for paying calls, the Christian doesn't like to go to see friends, who are possibly all heathens, and who, besides, may not be at home, as they are supposed to be in the fields. There are no public houses with green gardens, no woods; as matters stand, the best thing for him to do is to remain at home and to wait until Sunday is over. He can chat in his own street with some Christians, take a little nap and as for the rest, wait for the bell to call him to the common prayers. Luckily, Sunday is rich in religious exercises, and half of his leisure is taken up by common prayers.

Here is the Sunday mission programme: In the morning, a little later than usual, to give people a longer rest,

The Bell Rings for Morning Prayer

The whole parish is gathered at church on this occasion. A number of prayers are said with loud voices, a litany is put in, and often, when there is an instructor or a school-mistress in the village, the litany is followed by the reading of the Sunday gospel or of some other Christian doctrine.

The second part of the morning-prayer is the instructor's lecture or sermon, and this takes about an hour in all. Thereupon people go home. The wife has to prepare the meal, to steam the millet bread, to get the millet soup ready, and to cut some bitter herbs. About eight o'clock they take their meal. It doesn't last long, and

the bell is soon calling them again to church.

This time the office is only for women and girls. They chat for a while at the church-gate or in church, where they are comfortably seated on the ground, for pews are an unknown thing here in China. It stands to reason that one has to wait until they are all there. After about half an hour's waiting the repetition of one part of the catechism—questions and answers—is begun. Owing to this practice, even old people know the catechism literally, without, in spite of all that, understanding too much of its sense.

When this repetition is finished, one of the women who is charged with it takes a big wooden cross (which is in the chapel) and begins to chant

The Way of the Cross

The whole community of women go along with her from station to station, now upright, now kneeling, and praying. This exercise takes quite half an hour, we may say almost an hour.

In some parishes, by direction of the missionary, the women get religious instruction in the schoolhouse before saying the Way of the Cross, or one part of them is getting it while the others are at prayers; this applies particularly to women who have been baptized only recently or to those who have not learned all the necessary truths and prayers when they were children.

Near noon the bell is rung again, this time calling the men and boys to the common repetition of the catechism and to the exercise of the Way of the Cross. When prayers are finished, everybody goes home, where meanwhile the housewife has prepared the midday meal just as she did in the morning. In spite of the few courses, the Chinaman enjoys his dinner, and he is able to pass a whole hour at the meal. "It is Sunday, you know, one must not work, what is the good of hurrying?"

Then little by little it gets to be two o'clock, and everybody thinks: "They might ring for the rosary now."

Often, also, this exercise is arranged so that the women say the prayers at first, and the men after. The rosary is immediately followed by the women's evening-prayer. It takes quite half an hour like the morning-

prayer. Slowly it is growing dark, and Chinese custom requires that women must be at home, at nightfall. At seven o'clock it is dark here, even in midsummer. About this time, the Chinaman takes his poor supper, and later on, the male members of the family go to church, in order to say their common evening-prayer. In some parishes, after prayer, the men gather at the schoolhouse where an instructor holds religious lectures for them.

Sunday is also the visiting day at the missionary's home. Before the common prayers, the women and girls, later on the men and boys, go to see the missionary in his reception-room. After the usual salutations, they ask about

The News From Europe

the missionary's family at home, about the situation in China. The missionary, in turn, must inquire after the people's concerns, the prospects with regard to the crop, labor, about illness and so forth. Before leaving, people kneel down and ask the missionary's benediction.

In certain parishes the children have learned nice Chinese hymns after German or French tunes, which are performed at Benediction. Some missionaries give a little instruction before Benediction; yet, this cannot be done regularly, for in summer the heat gets unbearable in the afternoon, and in the temperate season the missionary, sometimes, goes to officiate in other parishes.

The old Christian usually looks forward to Sunday with pleasure. Of course, he also knows the salutary effects of this commandment of God from experience, and he is glad to get a day's rest. The old Christian, on Sunday, really feels like a child of God; he considers himself much better and happier than the pagan. In villages which are entirely Christian, and we administer a few of those, the missionary almost feels as if he were at home.

When, as previously mentioned, the small parishes and the recently baptized people find it very difficult to keep the Sunday, we cannot help thinking that this difficulty is caused, first and foremost, by the circumstances that people do not at all know what they are to do with themselves,

when they are at home. If they knew how to read, if they took hold of some good book or periodical, it is quite certain that it would be easier to induce most of them to keep the Sunday.

Consequently this drawback, besides

many other reasons, urges the missionary to bestow his attention most earnestly on the foundation of schools. We must carry our Christians to a higher degree of culture, which not only will be of the greatest advantage

for their material prosperity, but will help them also to perform their religious duties. But all this not only requires the missionary's *attention*, but, above all, it requires a lot of *money*. *Please, help us to get some!*

The Catechist is the Guardian Angel of His People.

Those persons who cannot afford to give the amount necessary to educate a native priest can do the next best thing by training a native catechist. There is just one step between the usefulness of the two. The catechist gathers a flock, teaches it the fundamentals of the Faith and prepares it for the sacraments of baptism and Holy Eucharist. Only the priest can administer the sacraments, but he would have fewer upon whom to confer them except for the advance work of the catechist. Then, too, the catechist holds together the congregations of Christians often elft three, four, or even six months without the visit of a priest.

Fr. Venance Guichard, P.F.M., of Chefoo, Shantung, China, says:

"I was given a district to evangelize not long ago in which there were only pagans. I have baptized one hundred and there are about one thousand studying, but to make a real impression upon this horde of pagans I must have men and women catechists. No need to add that I have no money to spend on their salaries, that is understood. But try to interest some good souls in the cause of educating and supporting catechists. As an apostle in India said recently: 'A good catechist is the visible guardian angel of his people.'"

Ends Rarely Meet in the Apostolate.

In a certain corner of Rajputana, India, named Nasirabad, there is a Catholic mission which boasts of three priests, seven schoolmasters, a dispensary and schools. There are also converts, and if they do not come in swarms to listen to the word of the Gospel, they at least number 3,700, which is a good beginning.

But there is something else at this Indian mission—something that bobs up like a ghost at the end of every

month to haunt and to taunt the hard-working priests. This something is called a *Deficit*, and it makes its appearance when the bookkeeper casts up his accounts. When the Bishop is appealed to he states that he has given every dollar he can spare and appeals must be made elsewhere.

Deficits are unpleasant things to have about a mission, and Fr. Armand, who is a Capuchin Friar, is moved to exclaim: "Can not America do something?"

Of course it can, very easily, if it will just put its mind on the needs of a few patient apostles who are struggling with a dreadful climate, poverty and other ills in order that a semi-barbarous tribe in India may have the Faith. America is the hope of the missions.

The Sacred Species Miraculously Saved.

The church described by Fr. D. Perissoud is in the city of Perak, Malacca, Malay States. It was burned not long ago to the great sorrow of priest and people.

The Father says of the catastrophe: "It happened on the night before Ash-Wednesday, 1914. I had just been to bed a few minutes, when I saw a glare through the window. I started at once, to see with horror big flames coming out from the roof of the church. I hurried out to try and save something from the disaster, and first of all, the Blessed Sacrament. Alas, it was too late. When I succeeded in breaking open the window nearest to the altar, I saw the altar and the ceiling all in flames. Impossible to enter the church. By a natural impulse I made a mental prayer to the Most Holy Sacrament. Within twenty minutes the whole church, with furniture, organ and vestments, was altogether destroyed by fire. With the help of an Indian coolie, I had the tabernacle removed to my house. It was so charred that it looked like a mass of charcoal. I wondered what had become of the sacred species. To my great surprise and relief, I found the Blessed Sacrament in the Ciborium, unhurt, quite intact. The

people who were present said it was openly a miracle; indeed it was not without an extraordinary protection that the tabernacle and its adorable contents were not consumed: the Finger of God had been there: so much so, as the tabernacle was made of wood as well as the altar and the whole building.

"The church had not been insured. I had at once to exert myself to find the funds necessary for rebuilding a provisional chapel. The Indian Catholics of Teluk Anson, who are fervent devotees to St. Anthony, promised to do their utmost to help me. But the Catholic population here is composed of poor coolies quite unable to subscribe by themselves a fair amount towards the necessary expenditure, the less so as the new church must of necessity be considerably larger than the former one.

"Therefore I requested our Bishop, the Rt. Rev. E. Barillon, to allow me to go round the mission and appeal to all the generous souls that may be able and willing to help. Thereupon the great war broke out, and I had to leave my dear work and answer the call of my native country.

"I have just returned and resumed my duty in the mission field a few months ago, and at once set to work again to raise some funds for building a new, suitable church. The present time is most unfavorable for subscriptions in this country, the price of rubber having sunk very low, and the cost of living risen very high. What can I do? My poor Catholics, who number over a thousand, have been churchless for the past six and a half years. How distressful it is to keep them waiting any longer."

Again the Critical Japanese.

Many priests have told us that poor chapels and schools will never attract the Japanese people. And they carry their scorn of poverty-stricken appearances even further.

Fr. Gustave Raoult, P.F.M., says of a resolution he has been forced to make:

"I am going to ride in the first-class railroad cars. The Japanese have lost a great deal of respect for me since they saw me riding third-class. They like to see a missionary have the appearance of a gentleman. St. Francis Xavier himself recognized this, and he was glad to put on a new habit, for he said it would help save souls."

HELP OUR SCHOOLS

Rev. C. Vanderwalle, B. F. M.

Fr. Vanderwalle is in despair over the problem presented by the school question in his Philippine mission. Already too few in number, an increase in wages paid to teachers threatens to close four of his buildings. This missionary gives some statistics that should impress laggards in the mission cause.

EVERYBODY admits that in a Catholic country, without a thorough Catholic education the faith is doomed to disappear. And no one will contradict me when I state that a people recently converted to the Catholic religion needs special care for its perseverance in the new road.

Where are now the Catholics converted in India by St. Francis Xavier? Unattended by

A Sufficient Number of Priests

as they ought to have been, their faith, though preached by the great missionary, little by little vanished.

The Prussians converted during the eleventh century became an easy prey of Protestantism six centuries later.

In the Congo immense countries have been converted in a short time; but a missionary in those same countries wrote not long ago that the real conversion began only now: through schools and Catholic education.

Here in the Mountain Province of Tagudin, which is the province of the yet uncivilized Igorrotes of the Philippines, we have a good many baptized during the Spanish times; and even after the American occupation, priests, with the best intention of the world, baptized some more. But I wish they had never done it: those baptized uninstructed were the first to follow Aglipayanism, or live now as if they had never been regenerated by baptism.

Why? They had not been instructed and even yet we have neither schools nor priests enough for these people.

The Philippines are a rather young Catholic country: consequently the Is-

lands ought to be better supplied with priests and Catholic schools than other countries converted earlier. The Philippines were discovered by Magellan

In the Year 1521

They are preparing a fête at Manila to celebrate the four hundredth anniversary of the discovery of the 3,000 isles. The first mass in the Philippines was celebrated in March, 1521. Very soon religious orders arrived from Spain. The Augustinians came in 1565. In 1577 the Franciscans, and later in 1581 the Jesuits and the Dominicans. At the end of the sixteenth century there were 700,000 Catholic Filipinos.

Do not say, as I have often heard, that those people were converted by the sword: at that time there were in the Philippines four hundred soldiers only, but there were one hundred and forty missionaries, and they made the Filipinos not only Catholics, but also lawful citizens, so that the Viceroy of Mexico had a right to say that in every missionary in the Philippines the King of Spain had a general and a whole army.

When Admiral Dewey entered Manila Bay, we may say that the

Philippines had become a Catholic country, there being left only about 1,000,000 non-Christians, Moros and pagans. At that time there were in the Islands 969 foreign missionaries and 825 native priests. This native clergy had already given to the Catholic Church a bishop in the Philippines and another in Mexico.

For several reasons most of the foreign missionaries left the country after American occupation. So in 1915 we find in the Philippines 718 native priests and only 235 foreign priests. Thus in 1898 we have 1,794 priests for some 8,000,000 Catholics, as against 953 in 1915 for 9,000,000 inhabitants. The diocese of Nueva-Segovia counted in 1898 no less than 302 priests (171 foreign, 131 native priests). Today (and I include the diocese of Tuguegarao, which has been separated from Nueva-Segovia) we find 208 priests (118 natives and 90 foreign) for a population of 1,150,000 Catholics, while in 1898 there were only 691,298 Catholics.

There are 152 private schools recognized by the Government, and this number includes institutes of all denominations. The Catholic schools are certainly the greatest in number, but some of them are institutes with pri-



Relics of Spanish architecture found numerously in the Philippines. Such churches are in a state of decay and need, especially, new roofing.

mary, intermediate, high school classes figuring as three schools in the number 152. Most of the Catholic schools are paying schools, thus inaccessible to the poor classes. In 1898 there were 2,137 Catholic schools in the Philippines.

After these statistics, useless to ask if the Catholic Philippines are well cared for spiritually, and that at a time when they are to be counted as constituting a young Catholic country, when special care should yet be given to the Faith.

Is it a wonder that Aglipayanism has spread over nearly the whole country? Protestantism, with millions to spend, but with its cold religion, has not found a fertile soil

In This Hot Climate

but helped much towards making many indifferent. Other sects, mostly superstitious, found various places. For instance: the *Guardia de Honor*. People of that sect, once Catholics, pray every day with the rosary: they are forbidden to eat meat and to use

salt. During the revolution against Spain and the United States the *Guardias* fought their own countrymen to deliver the Spanish priests who were prisoners. Today they are nearly all affiliated with Aglipayanism.

Not far from Tagudin we had at one time what they, hundreds of years ago, called in Europe the Adamites: the rubrics in clothing were exactly the same for the old as for the new Adamites.

Tagudin is a relatively young Christianity. The first priest passed through here in 1697, and the mission was opened only in 1704. As a result we have much superstition. One sect is called the *Santa Bagua*. The followers are Catholics, but honor certain persons supposed to hide in their body some saint. Such persons may be devout, but they have a kind of hysteria. A month ago several of these hysterical women thought they had become the favorite abiding place of certain saints. They called each other by the name of the saint they carried along.

A New Use For That Plain Gold Band.

Every once in a while we think we have reached the limit in unique requests from the missions and then comes a letter making a demand that is a little more curious and amusing than any that have gone before.

Of such is the plea of Fr. John Delyvert, Holy Ghost missionary at Waterloo, Sierra Leone, West Africa. He wants neither more nor less than wedding rings. Needless to say they are intended to further interest in truly Christian marriages. It is not easy to impress upon the minds and hearts of African Blacks, pagan for centuries, the value of the sacraments, and while baptism and confirmation may be administered to many, the bonds of matrimony often fail to be as binding as they should.

The marriage ceremony, therefore, should be as impressive as possible and there must be a ring. But how are poor people who can scarcely get enough to eat going to secure gold rings, or even brass ones! They can

not, so their spiritual guardian has written clear to America for help in his extremity.

Many people have been in the habit of giving discarded rings to mission workers as old gold and for the purpose of having them later melted to make an altar vessel. Here is an actual use for the rings as they are. If you like, forward them yourself. The complete address is:

Rev. John Delyvert, C.S.Sp.,
Immaculate Conception Mission,
Waterloo, Sierra Leone,
West Africa.

Christ's Little Ones.

If our American school children are ever inclined to find fault with their lot—for not every boy and girl loves study—they should read about India's poor waifs and then they will not only congratulate themselves on having a school to go to, but maybe save a few pennies to send to India.

Fr. L. Pavageau writes from Gyo-bingank, Burma, the latter being in the western part of India, and he says that,

What is the remedy for such evil? More priests, more Catholic schools. But the support? That is the trouble. I could give you the names of missionaries who have left this country in despair of doing any great good.

They Had Been Without Support

And I have to confess I am almost nearly myself in despair. Unfortunately I am a Belgian, and cannot get any help from Belgium. We have had to raise the salaries of our thirty teachers at the mission, and I have to pay one hundred dollars a month more than before. In case I fail to raise these one hundred blue bills, four schools at least must be closed and hundreds of children will remain without Catholic education.

What will become of them? What will become of the mission? I do not know. But what I do know is this: if I were in the States, or in Europe, I would try every means to help support schools in the missions in order to save souls and to have children pray for me every day.

though children of all countries crave dainties, he asks for the bare necessities for his flock.

"My appeal is on behalf of my poor little children. Their plight wrings my very heart. I have close on a hundred of Christ's little ones, who, in the shadow of the Church and under the eyes of the Divine Master, learn the truths of our Holy Religion while following the programme of studies as outlined by the Government.

"These children are all orphans or are sprung from very poor parents so that I may say they are wholly dependent on me. It is my annual custom to traverse the villages at harvest time and collect sufficient for their support. This year it is 'good-bye' to harvesting. The poor paddy farmers will scarcely reap sufficient to keep their own souls and bodies together. What is to become of my poor little ones? For their sake I hope these charitable souls who may read these lines will freely open their purse strings, otherwise I must perforce close the school and send the children back to their homes, that is, those of them who have homes to go to, at the risk of their losing their faith in the pagan environments in which they will then be placed. Even should this course become obligatory, there will still remain on my hands quite a large number who know not whither to betake themselves."

FEALTY TO MARY IN INDIA

Rev. V. J. D'Souza

Most beautiful ceremonies attend the celebration of the feast of the Nativity of the Blessed Virgin in India, and the small boy plays an important part in them. Flowers galore to lay at Our Lady's feet mark the occasion, and to the young folk falls the task of collecting them. On this feast, also, the harvest is blessed and the hearth fires, with prayers for abundance during the coming year. Altogether the day is an event in the life of the Christian. Fr. D'Souza resides in Mangalore.

THE Nativity, or in the local parlance, "Montichên Fest!" What sweet memories it recalls to the grown-up, and what joy it pictures to the youngster!

If the dear Mother Mary sweetly smiles on her Indian child, it is (comparisons apart) certainly here. The Catholics are

Devoutly Fond of Mary

Mary is a familiar, nay, a household word with them. Her feasts draw large crowds to the church.

The Indian mind is bent towards the religious. Some might call the Indian sentimental, but with him tender feelings are not an imported article. Love appeals to him; grief and sorrow wring sympathy from him. This, perhaps, explains better why the sorrowful feasts of the Church, such as the passion of Our Lord and the dolours of Our Lady appeal so very largely to our people and why also devotion to Mary, Mother of love, has such a hold on them.

But to come back to the Montichên Fest. The Sunday that the parish priest announces the Novena preparatory to this feast, marks the beginning of a series of delightful events to the youngster in the parish.

On the days of the Novena there are common devotions in the church in honor of the Blessed Virgin. After mass the *Salve Regina* is chanted, at the close of which the priest sings

The Oration of B. V. M.

This ended, begins the item on the programme which every boy is waiting for and to which his mind has been

wandering the whole time of the mass.

A statue of the Blessed Virgin is placed in a prominent place in the church. Boys from six to twelve years of age file in two rows in front of the statue. Each boy carries in his hand a tray, loaded with flowers of different color and kind. Each guileless brow is, at times, bedecked with a wreath of artificial flowers.

The choir intones a hymn composed for the occasion, and to its strains, the little boys in pairs, beginning from the farthest end, move towards the statue. Arrived at the statue they make a bow, pick out the choice flower from their tray, place it at the foot of the statue and return to their places, casting out as they pass along, the remaining flowers from their trays. When the first pair has returned, the second moves on, and then the third, and so forth until all have paid their homage to their Queen and Mother.

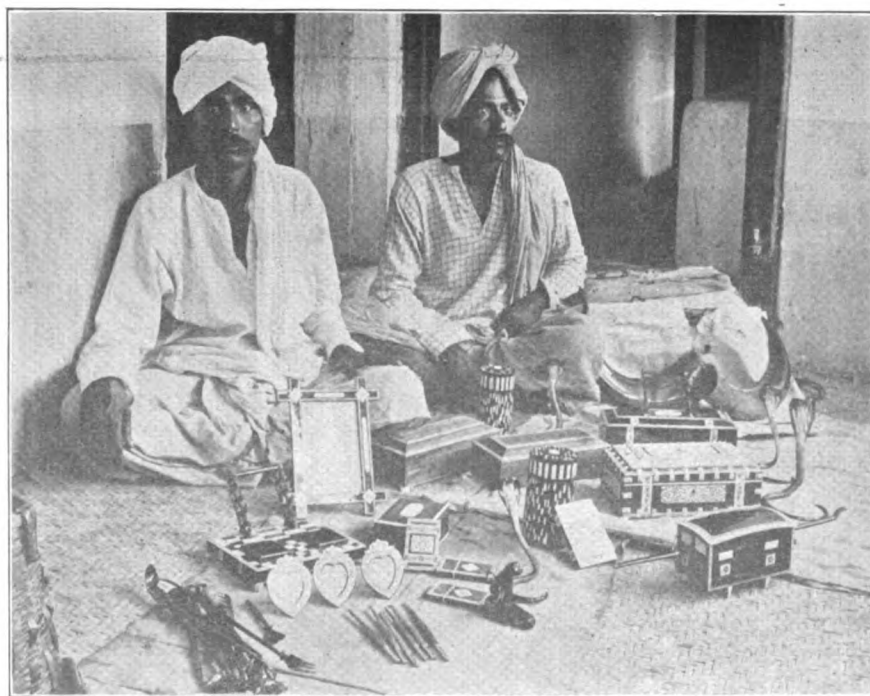
These wonderful flowers and whence do they come? Our people are not horticulturists. But on this occasion the few that do cultivate flowers have, willy nilly, to part with them. The small boy cannot or perhaps will not realize how on this occasion there can be "mine and thine." His intelligence only knows that: "Mary is my mother."

There is scarcely a garden which is not visited by a boy during this Novena. He scales walls and crosses hedges in order to get at the flower-beds. Drive him out by one gate and you will see him in by another. Boys who would otherwise plead a hundred reasons to be absent from the morning mass

Will Be Seen in the Church

all the days of the Novena. When they have acted their part they feel jubilant. It is the joy that is born of their fealty to Mary.

To the older generation this feast is not without its signification. It is the feast of the farmers. It is the day on which our people, who are mostly agri-



Carvers of Ivory. The self-trained workers of India show great skill and delicacy.

culturists, bring to Our Lady's feet the first fruits of their fields.

The chief men or wardens of the several villages, known as Gurkars and Luvodos, have each to bring a sheaf or two of paddy (rice). The wardens are jealous of this privilege and will not yield it to any other. After the new corn is blessed, the priest distributes a handful of it to the wardens before all and then to the rest of his congregation; these latter, however, receive only a few blades of corn each.

This blessed corn is reverentially

preserved in the family until the next blessing.

The hearth is not without its share of the festivities: A few grains of the blessed corn are scrupulously mixed with their meal on this day, praying that, as of old, the widow's measure of meal wasted not and her cruse of oil diminished not, their provision of rice may never fail them. A beautiful sentiment indeed!

Vegetables dressed in a variety of ways form the principal meal of the day. Fresh meat, which is a rare course at other times, is rarer still on

this. No certain reason can be given for this time honored rubric of today's dinner.

A similar custom exists among the Hindus here. There is a festival for them also, which generally synchronizes with our Nativity feast, when they have to eat only vegetables. It is not improbable that the ancestors of our Christians who were weaned from paganism were allowed to keep this custom—*mutates mutandis*.

May our people ever cherish a tender devotion to Mary: for to Jesus through Mary is only a short way.

Give a Chapel to the Wild Man of Borneo.

Not one church or chapel in a mission territory covering a hundred miles is a poor prospect for the apostle sent to sow the good seed among a pagan people. But such is the unhappy lot of Fr. Leo van den Bergh, E.F.M., whose P. O. address is Sibul, Sarawak, Borneo. Read his letter:

"A year ago my Superior, Mgr. Edw. Dunn, Prefect Apostolic of Borneo, intrusted me with the opening up of the largest district in Sarawak. My new field of missionary labor comprises the country which is enclosed by and bordering the sides of the two largest rivers here with all their numerous tributaries from Sibul down to the sea—a distance of one hundred miles. As I am still strong it is naturally my heartiest wish to throw myself with heart and soul in this new work of pioneering in this district.

"But imagine the prospect: There is not a single place of worship in the whole mission, and only one native house really fit to celebrate mass in. Most of the Dyack huts are wretched affairs, as these people are semi-barbarous, and I myself do not care to lodge in them.

"I make no demand for luxuries or even comfort, but what is absolutely necessary at once, is a chapel and a small house for myself and my boy. Unless they are built, it is, humanly speaking, impossible to win souls for the Church."

Time to Reform.

Do Christian countries set the example they should to the pagans to whom they preach? Evidently not, because Fr. Agnellus Kowarz, O.F.M., of the Saghalien mission, Sapporo, Japan, says:

"The great obstacle to conversion of the

Japanese is the behavior of the Christian nations in Europe and America."

The Japanese are keen observers and often they fail to find the lofty qualities in Western races they are led to expect from those who preach the Gospel.

A Bishop's Tribute to America.

Bishop Menicatti of North Honan, China, expresses the sentiments of all the apostles when he says:

"I cry out in all the Catholic publications I can reach that if the missionaries managed to survive during the four years of war, they owe it to the Catholics of the United States of America. And what these same good people will surely do for the great cause of the missions in the future brings a genuine breath of hope to the poor missionaries, who have been so sorely tried."

Greeks Extremely Hostile to Catholics.

Are the Greeks worse than the Turks in their attitude toward the Church?

Here is the testimony of Most Rev. Michael Mirow, Bulgarian Catholic Archbishop:

"The Greeks by their recent actions have demonstrated that they are bitter enemies of our Holy Religion. Their boast is that they prefer the turban to the tiara. Their schism has poisoned the whole Orient and the Bulgarians would be good Catholics today were they not influenced by the Greeks whom they fear.

"Mgr. Scianow, Vicar Apostolic of Macedonia, was banished by the Greeks from his residence at Salonika, and after four years' exile now finds himself without a single possession. These relentless enemies also destroyed the missions of the Resurrectionists

and Assumptionists in Thrace, closed the Grand Seminary of the Lazarists near Salonika, and imprisoned, killed or banished all the Bulgarian Catholic priests.

"Our poor exiles of Macedonia and Thrace who have taken refuge in different parts of Bulgaria cling faithfully to their religion and are moreover doing all they can to propagate the idea of union with Rome. If we had resources we would not hesitate to open new missions in Bulgaria and we believe that our seven thousand fugitives would increase their number in spite of the atmosphere of schism which surrounds us."

A Chance to Help in West Africa.

It is a poor mission, nowadays, that does not possess a seminary for the training of natives, or a school for the education of catechists. These institutions may be pitifully small and poor, but they are nevertheless a beginning and succeed in turning out a few helpers for the overworked European missionaries.

The Prefecture of Upper Cimbebasia is one of the missions still lacking the foundations named. Located on the southwest coast of Africa, it is as poor as any in the Dark Continent.

Mgr. L. Keiling, C.S.Sp., is Prefect Apostolic of Upper Cimbebasia and he states that the sum of one thousand dollars will go a good way toward realizing his ambition which is to found a new mission station in which will be located the seminary and the normal school for catechists. A few generous offerings will quickly make up the required sum, and the donors will share in the good works achieved by the new apostles.

EVOLVING HARMONY FROM DISCORD

Rev. L. D. Smedt, B. F. M.

In sheer self-defence Fr. Smedt of Central Mongolia, China, became the leader of an orchestra, and this orchestra is ready to meet all comers in an open contest. On one point Chinese musicians can outclass those of any other nationality—they can play all day without tiring—either of the effort or the tune.

ALLOW me to present the orchestra of my seminary to you. Is Chinese music beautiful, you ask?

Forgive me, but that is a question which I am not going to answer.

I Have Learned to Be Prudent

in China, and silent also; above all, to refrain from the writing of things which might compromise me.

Suppose that I say Chinese music is beautiful; my article will appear in a Review; it will be read by certain of my brothers in religion who understand English; in fact, most of them do. As a result I shall not only be regarded with decided commiseration, but they will even ask if I am not a little deranged. In their charity they might even counsel a visit to a physician.

Then this music is not beautiful?

Ah! I do not say that either. I remember too well the experience of one of our missionaries who once had the audacity to affirm such an opinion. He even wrote it for a magazine in Holland, and as a result, found himself in a snarl. A professor from the University, no less,

A Learned Man

endowed with diplomas and spectacles, told him in a manner both peremptory and decisive that he was mistaken; that Chinese music is truly beautiful, and he, the professor, said so.

Consequently, in order that the missionary should understand it, it behooved him to set to work to cultivate his taste for such a lofty art, or choose an occupation less dangerous to and destructive of musical theory!

The best thing for my readers to do, would be to come and listen to my orchestra themselves. My pupils would certainly be enchanted to give a con-

cert of any length desired—all day even, if so preferred. Then they would have ample time to form an opinion, which they could express prudently, after my own example.

My boys are ready to engage in a contest with any strange performers upon the flute, violin or any other instrument of their collection. It would be a contest of endurance. A Chinese musician never seems to tire. He will play the same thing for hours at a time, and the next day begin again more enthusiastically than ever.

It was this very spirit that was the real origin of our orchestra.

Some time ago, several of the youths began to bring musical instruments to school—flutes, violins, and so on. At recreation time they played unceasingly, with the added aggravation that each one occupied himself with his own tune.

The Result Was Pandemonium

This was not disagreeable for the pupils, but we poor Europeans are fond of silence occasionally. Above all, we require melody. We find no excuse for music that defies all the sacred laws of harmony.

I received complaints from the neighbors, that is to say, from the priests in the house, who found their peace of mind disturbed by the resounding din.

What ought I to do? Forbid it? At first I thought of doing so, but I would then run the risk of appearing a cruel barbarian in the eyes of my pupils—one who wished to deprive their lives of all joy.

I decided to be diplomatic.

"A thing of beauty is a joy forever," I quoted, and with a most engaging smile I favored my class with a little discourse:

"Chinese music is beautiful." (This was no lie, as Aristotle said: "Omne eus est pulchrum.")

"I rejoice then in aiding you to consecrate yourselves to it. But there is work to be done. You must rehearse in order to be perfect. Every evening therefore you must meet and practice, but at no other time. Furthermore I promise to buy you new instruments so that you may become fine musicians."

Hence I was obliged to spend twenty dollars to buy peace for us, and the satisfaction of definitely providing my pupils with "a thing of beauty."

This little story has a moral. It is to be regretted that our limited means do not permit us to procure such satisfaction in a larger measure, and that we are forced to reflect seriously before expending a few pennies.

But, as Kipling says: "That is another story."



Would we like it?

TRENCHANT WORDS ON THE SUBJECT OF CATECHISTS

Right Rev. Manuel Prat, O. P.

Mgr. Prat, Dominican Bishop of Amoy, Fukien, China, desires to secure a permanent fund for the establishment of schools for catechists. Only the interest of this money will be used, so that the work will be in perpetuity. The idea is similar to that followed in the education of native priests. Small subscriptions will be gratefully received, for they will soon build up a goodly sum for the cause of training auxiliary missionaries.

A GREAT deal has been written about the necessity of a native clergy in order that religion may produce deep roots and grow as in its own land; but it is not that about which I am most worried, as I have already some native priests, and, thanks to American benefactors, I am able to found a seminary for

The Training of New Clergy

No less has been said about the need of establishing primary and superior schools, so that the faithful can get a more consistent and deeper instruction, and so increase the influence and prestige of our religion.

Very important, indeed, are the schools, but these are not my chief anxiety. There are many people who point out the need of hospitals, orphanages and other works of charity in order to manifest the goodness of our workers, and they also are right. Yet there is another thing which I deem more necessary and urgent than all else for the speedy development of this mission, and that is a supply of good catechists.

By preaching the Apostles got the world converted to Christ, and we need good and numerous preachers. What are the missionaries doing? perhaps someone will ask. They are preaching with all their force and energy, but what can a single missionary do in a district as large as an American State, without the help of good catechists? He must spend the most part of his time in the government and administration of the mission, and deal with obstacles as the

language, the difference of manners and customs, and other difficulties.

Any one who has had experience knows quite well that he can do but very little in a new mission without the help of good catechists: on the contrary, with the support of good catechists he is able to double and treble the success of his labor, without increasing his expenses at the same rate.

This Vicariate was created in the most part of new stations, where there are very few Christians, and so I not only need missionaries, but I have a

Great Need of Catechists

who may help to attract and teach the new catechumens, otherwise we can progress but very slowly and will waste the zeal and the sacrifices of the priests: this is my greatest anxiety.

My readers may perhaps say: And why do you not have plenty of good catechists? The question is easily answered: almost only because of lack of money, the vile coin! A catechist, however humble he may be, needs food and clothes, and often has a wife and children to care for, and his task at present can not be accomplished for less than one hundred and fifty dollars a year. We have founded a school for the scientific and moral formation of catechists, and happily there is no lack of vocations, but the future frightens us, as we have no money, and we dare not admit all who desire to enter.

Sometimes the missionary receives some extraordinary alms, which allow him to enlarge a little his field of action, but this alms is only temporary

And Is Not Enough

for the instruction of the men whom the missionary needs in order to work with success.

I have no permanent fund, and that is what I intend to establish, with Divine help, in order to organize the mission firmly and properly. I do not beg alms for a temporary need; I shall make it a sacred duty for me and my successors not to spend this fund and only use its interest for the holy and important work of catechists.

I do not dare to ask the whole sum at once; give me, if you please, a thousand, a hundred, ten or two dollars, which you can send me by means of The Society for the Propagation of the Faith. I shall make it produce interest, and the money will become an everlasting preacher of the Divine word. My aim can not be accomplished at once, but the idea can grow and increase, and as St. Theresa says: Patience can get all things; and, where there is a will there is a way.

I hereby open a subscription for this object, and pray God to bless it. On my part, I can only thank my benefactors heartily in advance, and pray for them as I hope that they will pray for me and this poor mission.



Giant rocks off the city of Amoy, Fukien Province, China.



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RIGHT REV. JOSEPH FRERI, Editor
J. G. MENARD, Assistant Editor

A FEW months ago we gladly offered our congratulations to the zealous Director of the Propagation of the Faith in the Diocese of Albany on the occasion of his silver jubilee. Today we are pleased to announce that Fr. Glavin's merit and services have been recognized by the Holy Father, who has appointed him Prelate of his house with the title of Monsignor. We offer anew to Monsignor Glavin congratulations and good wishes, and hope he will enjoy for many years these honors which will be a help in his work for the missions.

* * * *

WE were greatly pleased and surprised at receiving a few days ago the visit of Mgr. Hurth, Bishop of Nueva Segovia, P. I. When some months ago he left for his *ad limina* visit at Rome, he was in a precarious condition of health and fears were entertained that he might be unable to return to his difficult mission. We were delighted to see that such fears were unfounded; Bishop Hurth has completely recovered and is on his way to the Philippines, anxious to resume a work in which he has been so successful, despite numberless obstacles, chief among which are the lack of priests and means.

Bishop Hurth confirmed the news that the German missionaries who had been so ignominiously expelled from the Islands by the Government, were now permitted to return. Their new Superior, the Very Rev. Henry Buerschen, sailed from Seattle, October 27th, for the Philippines.

* * * *

A FEW weeks ago we assisted at a very interesting meeting of the American Catholic Students' Foreign Mission League. This was attended by about two hundred young women and one hundred young men, representing the various colleges of New York and vicinity. The aim of the League is to interest college students in the work of the missions and, through them, all the boys and girls of our parochial schools.

The plan is for the students, members of the League, to visit at regular intervals, three or four times a year,

every class room; they place there a mission poster which they explain and which will remain in the room until the next visit when a new one will be brought; they also distribute picture cards representing scenes of the missions and give a two-minute talk to the children.

The plan is very simple, yet how fraught with possibilities. Mission work will be brought before the children in a new way; with their interest comes prayer, self-denial, and perhaps the development of a missionary vocation.

Founded in New York, the League is rapidly extending its sphere of action, and is being adopted in several other Dioceses.

* * * *

AT each meeting of the League just described, a prominent missionary is invited to address the members. Fr. Thompkins, S.J., was the speaker at the meeting referred to. He portrayed in a vivid manner his labors during the seventeen years he spent in the Philippine Islands, his difficulties, his hopes for the future. There are over one million of pagans to be converted and eight millions of Catholics in the Philippines, many of whom are in danger of losing the Faith owing to an active Protestant propaganda with unlimited funds and an insufficient Catholic clergy with lack of resources. And yet Fr. Thompkins declared that at the present time there was not a single American Catholic priest, brother or nun in the Philippine Islands.

Comments are unnecessary.

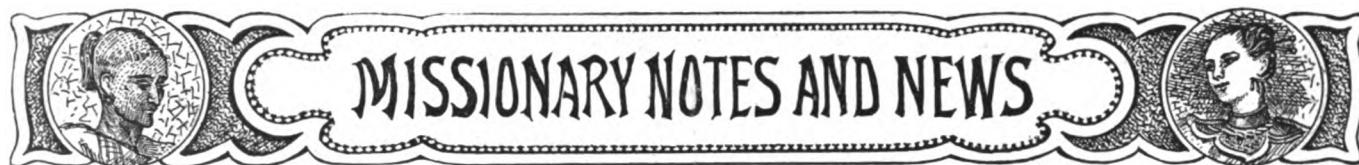
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THE *Ave Maria* relates that Bishop Gilmour, late Bishop of Cleveland, often told of his amusement on being requested by a gentleman in Ghent, Belgium, to pay a visit to his brother in Quito on his returning to the United States. The good man was evidently unaware that the capital of Ecuador is about three thousand miles from Cleveland.

This reminds us of a similar incident denoting a lamentable ignorance of Geography.

Within the last few years we have noticed the appearance of a number of self-appointed collectors and distributors of alms for the foreign missions. Some time ago one of them, who by the way collects a considerable amount, wrote us for the complete address of the Vicar-Apostolic of Kivu (*China*), as he wanted to send him some help. We hastened to furnish the address of Mgr. Hirth, of the White Fathers, with the remark, however, that Kivu was not situated in China, but in Equatorial Africa.

From this one may judge how well informed are certain persons in regard to the present conditions and relative needs of the missions.



AMERICA

CANADA The China Mission College of Almonte, Ontario, has sent its first emissary to China in the person of Rev. J. J. Sammon, who left Vancouver October 26th. The members of the Canadian Society are to labor in the Province of Kweichow, of which Mgr. Seguin, P.F.M., is Vicar-Apostolic.

The Sisters of the Immaculate Conception of Montreal are one of the few congregations on this continent devoted exclusively to foreign mission work. At present they are laboring in or near the city of Canton, China.

To further the cause of their apostolate they are now publishing a little magazine called *Le Precurseur*—The Precursor—in which will appear pictures and stories of their numerous enterprises in China.

EUROPE

FRANCE It is reported that some fishermen drawing in their nets on the French coast near Sables d'Olonne found among the fish a black leather-bound book, which upon investigation turned out to be a Breviary. One of the pictures in the book was that of a Cathedral under which could be read the words, "Our Lady of Dakar," and hardly legible on the cover appeared the name of the owner of the Breviary, Bishop Jalabert, of Dakar, Africa, who was lost in a shipwreck last January as he was returning to his mission with priests and brothers of the Congregation of the Holy Ghost.

The book was in a wonderful state of preservation and the fishermen thoughtfully forwarded the relic to the Bishop's relatives.

ASIA

CHINA The Province of Kiang Si, China, has been divided into three Vicariates: Northern, Eastern and Southern Kiang Si. The new Vicariates are entrusted to the Lazarists. That in Eastern Kiang Si will preserve its former limits and be known as the Vicariate of Foochow, with Mgr. Renaud as Bishop. Northern Kiang Si will lose the two Prefectures of Yuen-chow-fou and Lin-kiang-fou and be known as Kiou-kiang. Mgr. Fatiguet is Bishop. Southern Kiang Si loses the Prefecture of Ki-han-fou and takes the name of Kanchow. Mgr. Dumond, now of Maritime Che-li, will be Administrator.

The three Prefectures thus separated will form a fourth Vicariate, named Ki-

han-fou. Mgr. Ciceri will be Vicar-Apostolic with residence at Ki-ngan.

A new Vicariate, named West Kwang-tong and Hainan, has been created. It is detached from the Canton Vicariate.

Mgr. Adalbert Schmucker, O.F.M., has been made Vicar-Apostolic of North Shantung, succeeding Mgr. E. Giesen, recently deceased.

The current number of *The INDIA Bengalese* gives some interesting news regarding the Indian mission of the Congregation of the Holy Cross.

At its General Chapter, recently held, it was decided to send eight new members to Bengal, of whom six belong to the United States Province and two to Canada.

The Bengal mission has an area of about 60,000 square miles or equal to the State of Illinois. The climate is very trying and usually undermines the health of the missionary in a few years. The General Chapter therefore wisely decreed that religious will be permitted henceforth to limit their residence in India to a period of seven years. That period elapsing, they may return to their original province.

In the Congregation of the Holy Cross those who desire to devote their lives, or at least a number of years, to bringing the gospel to Christ's poor and abandoned children of the jungles, take the foreign mission vow.

The newly appointed missionaries are the Rev. William P. Lennartz, the Rev. Maurice J. Norckauer, Bro. Joachim, Bro. Walter, Bro. Arnold, and Bro. Louis, all of the United States Province. The Province of Canada sends Bro. Ambrose and Bro. Bertin.

The Cathedral at Verapoly, India, is two hundred and forty-seven years old, and experts have declared that it will be impossible to repair the ancient structure again. Sad as it seems to demolish this monument to early missionary endeavor (the Cathedral was begun in 1673), the old timbers will have to give way to new for safety's sake.

Bishop Benziger of Quilon, India, who belongs to the Carmelites, sends a report full of interest. In the first place more than three thousand conversions were made last year. Add to this four Fathers from Belgium and four from Italy are expected soon to swell the working staff of the diocese. Also twelve nuns from Switzerland and twelve from Belgium are to undertake a novitiate for the

training of native nursing Sisters and additional schools and orphanages. The prospect along certain lines, therefore, is very bright for Quilon. But the dreadful rate of money exchange keeps all the missions poor.

The name of Dr. Margaret Lamont, B.S., M.D., is well known as a mission worker in India, and she may be called the pioneer among women physicians to offer her services to the apostolate. The value of such ministration to the afflicted female population of pagan countries needs no comment. Therefore it comes as good news to learn that Dr. Lamont was recently in England organizing a band of medical men and women missionaries for the Catholic missions in India, China and Africa. A medical union with lay auxiliaries is also being formed.

An authority states that out of a population of 315,000,000 India possesses 3,500,000 Christians, or about one for every one hundred persons. Of these the Catholic Church claims 1,400,000, or 1,800,000 counting the Christians of the Syrian rite. The Church of England has about 330,000.

A letter received from Rt. Rev. Angelo Poli, O.M.Cap., Bishop of Allahabad, says:

"I have been fortunate enough to secure five new missionaries and six nuns for my diocese, and there is a promise of others later. The Holy Father has been pleased with the founding of my seminary and has given his blessing to all those who helped me to start it. I told him how good the American Branch of the S. P. F. had been to me and he commissioned me to convey to its members his approval and benediction."

Allahabad is one of the oldest of India's missions, having been founded in 1704 by the Italian Capuchins of Bologna, who have continued there ever since. The mission has long possessed several schools and a college; now Bishop Poli has ventured to start a seminary for the training of native priests. In the interest of this and numerous other good works he has just visited Rome, whence came the letter quoted.

A new Vicariate, named **JAPAN** Ouen San, has been created in Corea. It is formed from the eastern part of Seoul, and its Vicar-Apostolic is Mgr. Boniface Sauer, a Benedictine, who has labored in Corea since 1909, being Abbot of the Seoul Monastery since 1913.

CATHOLIC MISSIONS

CONTENTS OF VOL. XIV. 1920

AMERICA

Interviewing Fr. Joachim, O.P., of Porto Rico.....	12	The Emigration Problem in E. Mongolia.....	109
Rev. George Metzger		Right Rev. C. Abels, B.F.M.	
A Worthy Daughter of the Ancient Christians.....	16	Life and Death Among the Chinese.....	114
Rev. Albert Breton, P.F.M.		Rev. T. Champeyrol, P.F.M.	
The Belgian Foreign Mission Society in the Philippine Islands	18	When Hunger Pinches.....	134
Rev. Joseph de Samber, B.F.M.		Rev. L. Lambert, P.F.M.	
Patagonia, Pampa and Tierra Del Fuego.....	30	Lay Missionaries in China.....	156
Dom Maternus Spitz, O.S.B.		Rev. George M. Stenz, S.V.D.	
The Grey Nuns in the Far North.....	46	Pages From My Diary.....	160
A Missionary		Rev. Cayo Franco, O.P.	
The Weather Man in the Arctic.....	69	Teachers and Catechists.....	162
Rev. A. Turquetil, O.M.I.		Rev. C. Gaspais, P.F.M.	
Origin of the Eskimo.....	93	Female Education in China.....	188
Rev. A. Lecorre, O.M.I.		Rev. J. Guilbaud, P.F.M.	
The Distress of the Philippines.....	132	Chinese Interpretation of Charity.....	189
Rev. Isaias Edralin		Rev. Morand Gaeng, O.F.M.	
Shall the Philippines Be Lost to the Church?.....	184	Catholic Missions in Tonkin.....	200
Rev. J. J. Thompkins, S.J.		Dom Maternus Spitz, O.S.B.	
Help Our Schools.....	278	Two Letters From China.....	211
Rev. C. Vanderwalle, B.F.M.		Missions of Cochín-China.....	223
		Dom Maternus Spitz, O.S.B.	
		Christians in the Making.....	231
		Rev. J. M. Maignard, C.M.	
		The Marist Brothers of the Schools.....	237
		Brother Joseph Norbert	
		The Marist Brothers in China.....	255
		Brother Joseph Norbert	
		Taking a Chance.....	259
		Rev. Jules Douenel, P.F.M.	
		Observance of the Lord's Day in China.....	275
		Rev. Albert Klaus, O.F.M.	
		Evolving Harmony From Discord.....	282
		Rev. L. D. Smedt, O.F.M.	
		Trenchant Words on the Subject of Catechists.....	283
		Right Rev. Manuel Prat, O.P.	

EUROPE

A Beautiful Flower of Constantinople.....	177
Rev. Clement Lange, A.A.	
The Catholic Church in Siberia.....	269
Dom Maternus Spitz, O.S.B.	
Denmark's March Toward the Faith.....	273
Right Rev. J. von Euch	

ASIA

China and Indo-China

Pen Picture of a Chinese Mission Centre.....	3
Rev. Fr. Grimaldi, M.F.M.	
Siam in the Making.....	27
Right Rev. René Perros, P.F.M.	
What Can Happen in China.....	36
Right Rev. Francis Aguirre, O.P.	
Joseph Sold By His Brethren.....	42
Very Rev. M. B. Cothonay, O.P.	
That Mysterious Yellow Liquid.....	44
Rev. A. Van der Velde, B.F.M.	
From Foochow to Haitan.....	58
Rev. C. Franco, O.P.	
The Long, Long Trail.....	63
Rev. Remi Verhaeghe, B.F.M.	
Our Lady of Lourdes at Ta-pin-tseu.....	66
Rev. Fr. Guilbaud, P.F.M.	
St. Joseph's Hospice.....	75
Rev. P. A. Mohrbacher, S.V.D.	
The Little Flower Obtains a Favor.....	85
Rev. V. Verdecke, S.V.D.	
The Lazarist Missions in China.....	102
Dom Maternus Spitz, O.S.B.	

Japan and Corea

The Former Hermit Kingdom of the Far East.....	78
Dom Maternus Spitz, O.S.B.	
"Go, And Teach".....	99
Rev. A. Vagner, P.F.M.	
"Go, And Teach" (continued).....	126
Rev. A. Vagner, P.F.M.	
Japan and the Catholic Faith.....	149
Mgr. Joseph Reiners, S.V.D.	
Japan and the Catholic Faith (continued).....	182
Mgr. Joseph Reiners, S.V.D.	
The Catholic University of Tokyo.....	195
Rev. Mark J. McNeal, S.J.	
Saghalien Island.....	213
Rev. U. M. Cloutur, O.F.M.	
Truth Stranger Than Fiction.....	251
Rev. M. Steichen, P.F.M.	

CATHOLIC MISSIONS

CONTENTS OF VOL. XIV, 1920 (Continued).

India		The Negro Martyrs of Uganda..... 147 A White Father	
Books Are Not Dead Things.....	20	Nigeria, The Unknown.....	152
Rev. Charles Louvers, S.J.		Dom Maternus Spitz, O.S.B.	
Two Bishops of Verapoly.....	40	Women's Rights in Africa.....	158
Rev. Fr. Bonaventure, O.C.D.		Rev. R. P. Dubernet, W.F.	
The Four M's.....	68	"I Was Naked and Ye Clothed Me".....	164
Rev. J. Schipper		Right Rev. Anthony Stoppani, F.S.C.V.	
Vocations Among Native Women.....	87	Beatification of the Uganda Martyrs.....	198
Mother Mary Matilda		A Missionary	
Housing the True Faith.....	91	A Beautiful Ceremony in Algiers.....	204
Very Rev. A. Sovignet, P.F.M.		Sister Mary Xaverine, White Sister	
Hindu Festival Rites.....	106	Slavery in New Guinea.....	229
Rev. C. Pereira		Right Rev. Raymond Lerouge, C.S.Sp.	
General Meeting of Catholics in East Burma.....	138	Missions in Eastern Soudan.....	243
Rev. Basilio Massari, M.F.M.		Dom Maternus Spitz, O.S.B.	
Give Now.....	165	New Hands at the Plough.....	248
Rev. J. Schipper		Rev. Felix Dufays, W.F.	
Ceylon's Great Epidemic of 1919.....	186	"Nazarene, You Have Conquered".....	253
A Jesuit Missionary		Rev. Fr. Begin, W.F.	
Mr. Sadasivam, Brahmin.....	206	A Devoted Catechist of Nigeria.....	257
Rev. A. Favril, O.M.I.		Rt. Rev. Thomas Broderick, L.Af.M.	
Paul, the Good Catechist.....	227	The Supernatural in Africa.....	267
Rev. Basilio Massari, M.F.M.		Rev. H. Hoynck, W.F.	
Have Pity On Us.....	236	Sorcery in the Twentieth Century.....	271
Mother Jeanne, C.M.I.		Rev. René Lefevre, W.F.	
An Arid Field.....	260		
Rev. John Mullan, E.F.M.			
Fealty to Mary in India.....	280		
Rev. V. J. D'Souza.			
Persia and Arabia		OCEANICA	
An S. O. S. Call From Arabia.....	116	The Leper Nun of the Gilbert Islands.....	34
Right Rev. E. Vanni, O.M.Cap.		A Missionary	
The Late Most Rev. E. Sontag, C.M.....	136	The Isles of Golden Dreams.....	174
Rev. B. Franssen, C.M.		Rev. C. Guichard, M.S.H.	
		Vicariate of New Britain, Formerly New Pomerania...	179
		Rev. G. P. Henschke, M.S.H.	
		Home Schools in New Britain.....	209
		Rev. G. T. Henschke, M.S.H.	
		Seeing Borneo.....	219
		Mgr. Edmund Dunn, E.F.M.	
		A Nest in the Bush.....	234
		Rev. A. Berclaz, M.S.C.	
		From the Letter Box.....	261
		Rev. A. Stotter, E.F.M.	
AFRICA		MISCELLANEOUS	
Kabylia, the French Soudan and the Sahara.....	8	Letter of the Holy Father on the Missions.....	51
Dom Maternus Spitz, O.S.B.		The Missionary Society of Scheut-Les-Bruxelles.....	129
A New Station in Nyassaland.....	38	Dom Maternus Spitz, O.S.B.	
Rev. S. Martin, M.C.		Blessed Louise de Marillac.....	171
Dahomey—The Kingdom of Darkness.....	54	A Missionary	
Dom Maternus Spitz, O.S.B.		Editorial Notes—	
Little John's Revenge.....	61	22, 46, 70, 94, 118, 140, 166, 190, 214, 238, 262, 284	
Rev. G. Nouet, W.F.		Missionary Notes and News—	
Founding Christian Families.....	83	23, 47, 71, 95, 119, 143, 167, 191, 215, 239, 263, 285	
Right Rev. Gabriel Grison, M.S.H.		Missionary Letters.....	Passim
Liberia—The Land of Promise.....	89		
Very Rev. J. Ogé, L.Af.M.			
Rejoice, And Be Exceeding Glad.....	112		
Rev. A. Fancmier, W.F.			
Nigeria's First Native Priest.....	123		
Rev. G. Ollier, L.Af.M.			

(287)

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